any inclination to become a Chriſtian, that induced him to take theſe liberties, they declared that the prohibition to drink wine was never deſigned to extend to ſovereign princes, they were at full liberty to eat and drink what they pleaſed; which kind ſolution of their prophet's precepts, gave him entire ſatisfaction, and he never gave any further evidence of his favouring Chriſtianity, unleſs it was by his forbearance to perſecute the Chriſtians, and admitting them to drink with him, which they frequently did till morning. The miſſionaries, it ſeems, looked upon this alſo as an evidence that he deſigned an alteration in religion, as well as the Mahometan prieſts; but they were both deceived; the indulging his appetite being all he meant by theſe practices.

The mogul having removed the royal ſeat from Agra to Lahor; and there from his terrace ſeeing a moſt beautiful lady, named Nourmahae, in a barge on the river, being ſcreened from the ſun by a canopy over her head, fell deſperately in love with her; but hearing ſhe was married to one of his officers, he ſoon diſpatched his rival out of the way, and then renewed his courtſhip; but the lady, having ſome intimation how treacherouſly her late huſband had been deſtroyed, expreſſed her reſentment with great ſeverity, declaring, ſhe could never think of matching with her huſband's murderer; but when her mourning was ended, and the mogul continuing to load her with his favours, ſhe was prevailed on to comply with the love-ſick emperor on the following conditions: that ſhe ſhould be ſovereign of the ſeraglio, her father prime miniſter, and her relations preferred to the moſt honourable poſts. The marriage was accordingly ſolemnized by a feſtival of eight days continuance, and her name changed to Nour Jahan, the light of the world. This princeſs had not been a year in the ſeraglio, before ſhe deſtroyed, by poiſon or otherwiſe, five of the emperor's greateſt favourites; and married her only daughter to Sultan Scheriar, the youngeſt of the mogul's ſons. Whereupon Sultan Coſrou, the eldeſt ſon, not doubting but ſhe deſigned to advance his youngeſt brother to the throne on his father's death, and being informed, that his grandfather Akebar intended that he (Coſrou) ſhould ſucceed to the throne before his father, the preſent emperor, he raiſed an army in order to ſecure his acceſſion to the Indian throne; but being defeated and made priſoner, he was murdered afterwards by the direction of one of the mogul's miniſters (who had an intereſt to ſerve by his deſtruction) without his father's knowledge. Sultan Chorrom, another of the emperor's ſons, raiſing an inſurrection alſo was defeated, but was ſo fortunate, however, to ſurvive his father, and ſucceed him in the year 1627, though Bolaqui the late mogul's grandſon, whom he deſigned his ſucceſſor, was firſt proclaimed emperor, and enjoyed that title a little while, but being defeated by Sultan Chorrom, was obliged to return into Perſia; and Chorrom, on his acceſſion, took the title of Shah Jehan, or king of the world. His youngeſt brother, Sultan Scheriar, was at this time a priſoner, in the palace of Agra; he had his eyes put out in the former reign, but Shah Jehan not content with that, ordered him, with his two ſons, to be encloſed between four walls and ſtarved to death; and, thus having deſtroyed all his family, Chorrom remained in poſſeſſion of the throne without a rival.

The ſeat of the government was removed by Shah Jehan, from Agra to Delli, which he vaſtly enlarged and beautified; and here, he propoſed to have ſpent his reign in all the delights a great emperor could command. But as he and his brothers had been engaged in perpetual rebellions againſt their father, he found himſelf ſufficiently puniſhed for his undutifulneſs, by the rebellion of his own children, and the diſaffection of his nobility, occaſioned by his flagrant luſts; for though his ſeraglio, like that of other eaſtern princes, was furniſhed with hundreds of the moſt celebrated beauties in his dominions, he would ſend for the wives of the greateſt omrahs to his bed; which though none of them dared to refuſe openly, they were ſo diſguſted, that many of them at length deſerted his ſervice, and joined one or other of his rebel ſons. His eldeſt ſon Dara or Darius, indeed, always remained faithful to him, and had, in a manner, the adminiſtration of the government put into his hands, which he well deſerved, being a moſt accompliſhed prince, having great natural parts, improved by the European miſſionaries, who inſtructed him in philoſophy, mathematics, and other liberal arts; in return for which, he declared himſelf in their favour, and gave them great encouragement, but this made the zealous Mahometans, his enemies, dread a change in religion, if ever he ſucceeded to the crown. And as his education had rendered him much ſuperior to any of his courtiers and miniſters, it is ſaid he did not treat them ſuitable to their merits, as they apprehended, deſpiſing the cringes and flatteries of the courtiers to obtain his favour: and thus, by ſhewing an indifference to the eſtabliſhed religion, and ſlighting the addreſſes of the great men, he created a general diſguſt to his perſon. In the mean time, his brothers, who reſided at their ſeveral governments, left no means unattempted to render themſelves popular; Sultan Sujah, his ſecond brother, being governor of Bengal; Aurengzebe, the third brother, governor of Decan; and Morad the youngeſt, governor of Guzarat or Cambaya.

The mogul's younger ſons, envying the power they ſaw their eldeſt brother already poſſeſſed of at court, and apprehending their own deſtruction certain, if ever he came to the throne, united their forces and councils to diſtreſs him; which while they were doing, a report prevailed that their father was dead. Whereupon Sultan Sujah, the ſecond ſon, viceroy of Bengal, aſſembled an army, and began his march towards the capital city of Delli. It is related, that when he mounted his elephant, he laid his hand upon his ſword, and ſaid, "Now for a throne or a grave." His pretence for this procedure was, that his brother Sultan Dara had poiſoned his father, and that he took up arms to revenge his death; but the emperor, being reſtored to his health, wrote to Sultan Sujah, to inform him, that he had been indeed indiſpoſed, but that he was now recovered, and that his ſon Dara had not been the occaſion of his diſorder, and therefore commanded him to return to his government; but Sultan Sujah, receiving advice from his friends, that his father was ſtill very ill, thought fit to continue his march; whereupon the court removed from Delli to Agra, being nearer the ſcene of action, and a much ſtronger town than Delli; and Dara ſent an army commanded by two of his ſons, and ſome experienced generals to aſſiſt them, to oppoſe Sultan Sujah's march, whoſe forces being much inferior to thoſe of the royaliſts, Sultan Sujah was defeated, but made his eſcape into his government of Bengal.

Aurengzebe and his brother Morad, in the mean time having aſſembled their armies, advanced towards the capital. Aurengzebe, who had lived recluſely as an hermit, with his uſual hypocriſy, gave out, that he had no views with reſpect to this world; all he deſired, was, to ſee the true worſhip of God, and the law of his holy prophet, eſtabliſhed in its primitive purity; that he was ſorry to obſerve that their brother Dara was become a proſelyte to Chriſtianity, and Sultan Sujah followed the Perſian hereſy; but he ſhould endeavour, by the help of God, and his holy prophet, to prevent either the apoſtate or the heretic's mounting the throne of their father. And ſince Morad alone retained a true zeal for the alcoran, he would aſſiſt him with all his power and intereſt to oppoſe them both, deſiring no other return for his ſervices, but that he might ſpend the remainder of his life near the tomb of Mahomet, in acts of mortification and devotion. Sultan Morad was infinitely pleaſed with his brother's pious intentions; and invited him to come and join forces with him, that they might march in a body to Delli. Aurengzebe hereupon, with his friend Mirza Mulla, ſet forwards towards Delli, with an army of veteran troops, who had ſerved in the wars of Viſiapour and Golconda, well provided with all neceſſaries, and a prodigious bank of money, which he had been heaping up for ſeveral years. When the armies came in ſight, Aurengzebe diſmounted and ran to meet his brother, proſtrating himſelf before him as his ſovereign. Morad immediately took his brother up and embraced him, and the higheſt profeſſions of mutual friendſhip paſſed between them; Morad was prevailed upon by this maſter of diſſimulation to take upon him the imperial ſtyle and ſtate, and his brother was pleaſed to receive thoſe orders from him which he firſt adviſed.

When Sultan Dara underſtood the two brothers were joined, he diſpatched a trumpet with a letter from the emperor to each of them, aſſuring them that he was in health, and that they ſhould retire and diſband their troops on pain of his reſentment. Morad, it is ſaid, was ſhocked to find his father was alive, and was inclined to obey his orders: but Aurengzebe ſhewing him that it was too late to repent, and that there was now no medium between death and conqueſt; and that if ever the armies ſeparated they were infallibly ruined: that though their father might be yet alive, he was ſuperannuated and incapable of regal cares; and in effect, that the prophane Dara had already poſſeſſed himſelf of the ſovereign power, and would infallibly extirpate their holy religion if he was not timely prevented. By theſe ſpecious reaſons he prevailed upon the honeſt Morad to continue his march.

Dara,

Dara, on the other hand, took the moſt effectual meaſures to defeat the deſigns of his brothers: he poſſeſſed himſelf of the paſſes to the capital city, and encamped in a ſituation where he could be conſtantly ſupplied with proviſions from the neighbouring cities; and his camp was ſo ſtrongly fortified, that it was not poſſible to force it; but notwithſtanding he had taken all the ſteps a prudent general could do, yet by favouring the Chriſtians, and neglecting to cultivate a good correſpondence with the generals and officers of the crown, he became ſo unpopular, that on this critical occaſion moſt of them deſerted him, leaving the paſſes unguarded, and inſtead of oppoſing his enemies, ſome of them actually went over to them. The brothers coming to a battle ſoon after, Sultan Dara was intirely defeated, which was generally aſcribed to the conduct and forces of Aurengzebe; though the forces of Morad were principally engaged; which highly exaſperated the generals of Morad's army, who began now to diſcover the treachery and hypocriſy of Aurengzebe, and they had laid a deſign without their maſter's knowledge to deſtroy him, when he came next to his brother's pavilion; which Aurengzebe being informed of by his ſpies, forbore coming to his brother's tent as uſual, ſtill carrying it fair with him, and ſending his ſon Mahomet every day to enquire after his health.

The emperor Shah Jehan, obſerving that he was conſtantly betrayed, and imagining that it might be occaſioned by the prejudices the people had entertained of him, abdicated his throne in favour of Sultan Dara his eldeſt ſon, whom he cauſed to be proclaimed emperor; whereupon Dara aſſembled a very numerous and gallant army in appearance; but being betrayed in this, as he was in the former battle, was totally defeated, and with a ſmall body of horſe retreated to Agra, where he did not remain long, but continued his march to Delli, the governor of which city, having received advice of his defeat, would not ſuffer him to enter the gates, whereupon he bent his march towards Lahor.

Aurengzebe and Morad, on the other hand, advanced to Agra, which city was betrayed into their hands, and they poſſeſſed themſelves of the emperor's perſon, and of thoſe immenſe riches, he had been long heaping up; for though Shah Jehan, in the beginning of his reign, appeared to be a moſt voluptuous prince, and his expences unbounded, he fell afterwards into the oppoſite extreme, and his principal pleaſure ſeemed to be in viſiting the vaſt treaſures of precious ſtones, gold, and ſilver, in the vaults he had built, on purpoſe to ſecure them from accidents.

The army of the two brothers had hitherto treated Sultan Morad as their emperor; and Aurengzebe ordered preparations to be made for his inauguration, and invited Sultan Morad to his quarters, under pretence of regulating ſome affairs in relation to the proceſſion, which he gave out was to be the next morning; but Morad's officers ſuſpecting that Aurengzebe had ſome treacherous views in this invitation, perſuaded him not to put himſelf in the power of his brother. Morad, however, who is repreſented as a brave generous prince, and having no ſiniſter deſigns himſelf, could not entertain an ill thought of his brother, ventured to go to his brother's tent, attended only by his eunuchs, and ſome other ſervants. An elegant entertainment was brought in, with wine, among other liquors, which was the firſt time, it is ſaid, that Aurengzebe ſuffered any to be brought to his table. The brothers eat together, and great profeſſions of perpetual friendſhip paſſed on both ſides; but while Morad drank plentifully of wine, he fell aſleep. As to the abſtemious Aurengzebe, he taſted nothing but water, and when he found his brother and the reſt of the company intoxicated, he retired to prepare for the next villainous ſcheme; for he returned with his guards towards morning, and commanding his brother to be bound hand and foot before he was well awake, ſent him away priſoner to Agra; which was effected ſo privately, that neither of their armies had any ſuſpicion of the matter. At the ſame time it was reported, that Sultan Morad was ſtill at Aurengzebe's pavilion, and that the proceſſion to his inauguration would begin from thence, and orders were iſſued at the ſame time, that none ſhould appear armed at the ſolemnity but the guards appointed to attend. But Aurengzebe having ſurrounded the place with his army, where the ceremony was to be performed, to the ſurprize of all men that were not in the ſecret, advanced in the imperial robes, and placed himſelf on the throne; at which his army ſhouted and cried out, "Long live the emperor Aurengzebe," which Morad's army could not oppoſe, as they were all diſarmed; but on the contrary, when they found themſelves in the power of Aurengzebe, many of them thought fit to come over to his intereſt, and join in the joyful acclamations, in which they were encouraged by ſome of their own generals whom Aurengzebe had corrupted.

This prince's next care was, to prevent Sultan Dara from aſſembling another army; he therefore purſued him with great expedition to Lahor, whereupon the ſmall body of troops which Sultan Dara had with him diſperſed.

Sultan Sujah, the ſecond of Shah Jehan's ſons, underſtanding that Aurengzebe was marched northward, had left his government of Bengal a ſecond time and advanced towards the wealthy city of Agra, but Aurengzebe returning with a ſurpriſing celerity, prevented that capital from falling into his hands. However, Sultan Sujah had poſted his troops ſo advantageouſly that he was not to be forced in his camp; and kept a communication open with ſeveral towns, from whence he was well ſupplied with proviſions, while his enemies wanted all neceſſaries, and even water, which they were forced to bring to their camp upon the backs of camels from the Ganges, which lay at twenty miles diſtance. In this diſtreſs, Aurengzebe ordered it to be given out that he would decamp the next morning, and accordingly the tents were ſtruck and the troops actually in motion; which Sultan Sujah obſerving, prepared to fall upon their rear. The troops of Aurengzebe were ordered to give way upon the firſt charge, until they had drawn the advanced guards of Sultan Sujah ſome diſtance from their camp, and then to make a ſtand, which orders were punctually executed; and Sultan Sujah obſerving his men were over-powered, detached ſtill other troops to ſupport them, and the enemy doing the like on the other ſide, it came at length to a general battle. The generals advanced with their bodies under their immediate commands to engage each other; and the battle was fought with great obſtinacy, till Aurengzebe artfully drew his enemy into a field where he had ordered pits to be made the night before and covered over with turf, ſo that they lay unperceived. Here the brave Sultan Sujah was advancing to engage his brother, and perſonally decide the fortune of the day, when his elephant flounced into one of theſe pits prepared for him, from whence the ſultan found it impoſſible to diſengage himſelf ſuddenly; whereupon the army, not ſeeing their general, imagined he was killed, and thought of nothing but making their retreat. Sultan Sujah afterwards mounted a horſe that was brought him, and endeavoured to rally his flying troops, but it was too late, the rout was total; a panic fear had ſeized his forces, and they could never be brought to make a ſtand again; and Sujah, with great difficulty, made his eſcape into the province of Bengal. Here he recruited his ſhattered troops, and having poſted himſelf in an advantageous camp, waited the approach of the enemy; when he underſtood, that Mahomet, the eldeſt ſon of Aurengzebe, was in ſome diſgrace, and ſecretly invited him to come over to his party: which negociation was ſo well managed, that he did not only deſert his father's court himſelf, but brought over with him ſeveral of his beſt officers.

Aurengzebe, who ſucceeded better by creating diviſions among his enemies, than by force, found means to create a jealouſy between the uncle and nephew, and at the ſame time gave his ſon all imaginable encouragement to return to his duty; and by theſe means he prevailed with the young prince to quit the ſervice of Sultan Sujah; but the father had no ſooner got him into his power but he clapped him into the caſtle of Gualleor, and Sujah became ſo weakened by the deſertion of Mahomet and his other officers, that he was in no condition to give Aurengzebe any diſturbance: whereupon that prince made his triumphant entry into the city of Delli, cauſing money, or rather medals, to be ſtruck upon the occaſion, with the following inſcription, "I king Aurengzebe, conqueror of the world, "have cauſed this money to be coined bright as the "ſun."

Sultan Dara arriving in the mean time at Guzarat, and finding that the people in general took compaſſion on him, and abhorred the hypocriſy of his rival brother, altered his reſolution of going to Perſia, and endeavoured to aſſemble another army; but the generals, employed by Aurengzebe in that province, ſo over-awed the people, that a ſtop was ſoon put to his levies, and the few troops he had raiſed were diſperſed, only two thouſand horſe remained with him, and with theſe he retired towards the city of Amadabat, which was garriſoned by his own forces; but his way lying over a vaſt deſart, where no water or proviſions were to be found, and wanting even tents to ſcreen his people from the ſun in the hotteſt ſeaſon of the year, they ſuffered extremely in paſſing it; and what was worſe, when

they arrived within a few miles of Amadabat, and ſent to acquaint the governor with it, he gave Sultan Dara to underſtand, he durſt not admit him. On hearing that neither the Sultan or any of his people, could be admitted into the city, the citizens were in the utmoſt conſternation; the women alſo broke out into the moſt diſmal cries and lamentations, having already gone through inexpreſſible hardſhips, and expecting ſtill worſe, being abandoned by moſt part of that body of horſe, who had hitherto protected them againſt the country people, and the partizans of Aurengzebe: but ſtill there remained four hundred or five hundred horſe with Sultan Dara, with whom he began his march towards Perſia, to which he was induced by remembering, that Given Cham, one of his favourites, commanded a fortreſs on the frontiers of Perſia, and might favour his retreat. He undertook a very difficult march, therefore, in which he loſt ſeveral of his women by the hardſhips they ſuffered, and at length arrived at the fortreſs, where they promiſed themſelves great ſecurity, as well as refreſhments, eſpecially when they ſaw the governor receive the ſultan with open arms, and the ſtrongeſt expreſſions of his duty and affection, as well as gratitude, for the unſpeakable favours he had received from him; and once indeed he ſaved his life, when the emperor Shah Jehan had condemned him to be trampled to death by his elephants; but Sultan Dara had been but a very little time in the fort, before Given Cham ſent an expreſs to the general, who commanded Aurengzebe's forces in the province, to inform him, that Dara was arrived there, and he was ready to deliver him up whenever he ſhould demand it; and ſoon after a detachment of Aurengzebe's army appeared before the place, and having made the Sultan their priſoner, carried him with them to the city of Bakar, the only town that held out for Dara, where they made him ſend his orders to the governor to ſurrender; which being obeyed, Sultan Dara was carried priſoner to Delli, where his brother cauſed him to be ſet in an open chair, upon an elephant, in chains, and his younger children about him; and thus was he ſhewn to the inhabitants in his capital, where, a little before, he had been proclaimed emperor, and actually veſted with the power of a ſovereign prince; a ſight ſo moving, that it drew tears from thoſe who had been, and were ſtill indeed his ſubjects, if right or juſtice could have taken place, which was not to be expected in the reign of an uſurper.

After this miſerable cavalcade was ended, Dara was again ſent to priſon, without being permitted to ſee the face of his brother, who immediately called a council of the nobility and great officers of ſtate, deſiring their advice, as to the diſpoſal of Sultan Dara, whether he ſhould be condemned to perpetual impriſonment, or be put to death; believing, that as they gave their voices, he ſhould be able to diſcover who were Dara's friends; but as they were ſenſible nothing leſs than the death of Dara would ſatisfy him, and that their own lives would be in danger, if they did not conſent to it, they all voted for his death except one, who had always profeſſed himſelf an enemy to that prince; which piece of generoſity Aurengzebe was ſo pleaſed with, that he took him into the number of his moſt intimate friends. Sultan Dara, who well knew that neither his brother's ambition or malice would ſuffer him to live, prepared for his execution; which accordingly happened privately in priſon; and, if we may credit the miſſionaries, he died a Chriſtian. His head being carried to Aurengzebe, he viewed it with ſome pleaſure, and ſaid, to his attendants, "Behold a weak man, that would have deprived me of the empire, which he was not qualified to govern."

Another brother ſtill remained, who, Aurengzebe apprehended, might one day diſpute his title to the throne; this was Sultan Sujah, Shah Jehan's ſecond ſon, and viceroy of Bengal. This prince was the firſt that began the rebellion againſt his father, and afterwards oppoſed Aurengzebe, but had been unſucceſsful in both expeditions: and as he thought it would be impolitic in him to provoke the uſurper, in whoſe perſon the whole power of the empire was in a manner now united, he lay quiet in his government of Bengal, till he heard Aurengzebe had aſſembled a numerous army, and was preparing to invade that province. He was ſenſible that he was not in a condition to oppoſe him, and therefore agreed with the Portugueſe, who were then poſſeſſed of the port of Chatigan, at the mouth of the eaſtern branch of the Ganges, to tranſport him with his family and treaſure, to the kingdom of Arracan; and they actually carried Sultan Sujah thither, but the ſhip, in which was the treaſure, was ſunk. This misfortune occaſioned him to be not ſo well received at the court of Arracan as he expected, and from no difference, the king of Arracan proceeded to be his mortal enemy, whether incited to it by Aurengzebe, or upon what other motive does not appear; but this unhappy prince, with his wife and children, were all murdered in the kingdom they fled to for protection, in 1648.

There ſtill remained the eldeſt ſon of Dara, named Chacu, an enterpriſing prince, protected by the raja Sirinagar, who refuſed to deliver him up to Aurengzebe upon any conſideration: but notwithſtanding he could not prevail on the father, he found means to corrupt the ſon of Sirinagar, who promiſed Aurengzebe to bring him into a part of the country, as they hunted, where a party might ſurprize and carry him off; which was effected in a little time, and Sultan Chacu impriſoned in the fortreſs of Gualeor, where his uncle Morad remained a priſoner. But Aurengzebe ſtill thought himſelf unſafe, though he had all the royal family that was living in his power; he therefore, in the next place, diſpatched his brother Morad, and made his love of juſtice a pretence to effect it. After theſe tranſactions, the inauguration of the uſurper was performed with the uſual ſolemnity on the 20th of October, 1660. Being thus raiſed to the throne, he was not only congratulated by his own ſubjects, but by ſeveral foreign powers; only Shah Abbas, ſovereign of Perſia, reproached him with impriſoning his father, and ſacrificing his elder brother, and the reſt of his family to his ambition; and when Aurengzebe ſent an envoy to the court of Perſia, to negociate an affair between theſe powers, attended with preſents, Shah Abbas expreſſed the utmoſt deteſtation of the uſurper, ordered the envoy's beard to be torn off, and his preſents to be burnt, and was making preparation for the invaſion of India; when, happily for Aurengzebe, the great Shah Abbas fell ſick and died, and thereby freed him from the fears of being attacked by ſo formidable an enemy.

Aurengzebe was now apprehenſive that his generals and officers, who had been the inſtruments of raiſing him to the throne, were not deſtitute of ambitious views themſelves, particularly Emir Jemla, who was acquainted with all the wicked arts he had made uſe of to obtain ſovereign power, and had adviſed the practice of them. He had advanced the general to the higheſt poſts in the government; and, knowing him to be of a reſtleſs, ambitious ſpirit, dreaded his making uſe of the ſame arts to ruin him, as he had done to raiſe him, if he was not employed in ſome diſtant ſervice; he therefore ſent him, at the head of a numerous army, to invade the dominions of the king of Acham, the moſt potent prince of the farther India, to whom the reſt of thoſe princes were at that time tributary; and as there was no way to approach the territories of that prince, but over mountains, which were till then thought impaſſable for an army, it was highly probable that Emir Jemla muſt have periſhed in the attempt, but the mogul encouraging him to hope that he ſhould be advanced to the ſovereignty of all the countries he ſhould conquer, he entered upon the expedition with a great deal of alacrity, and forced his way through the paſſes of the mountains, drove the king of Acham from his capital city of Chamdara, and had formed a deſign of invading China, and ſubduing that vaſt empire; but what the arms of the enemy could not do, the unhealthfulneſs of the climate effected. The rainy ſeaſon coming on, Emir Jemla and the greateſt part of the army were ſwept away by the flux, to the great joy of the emperor Aurengzebe. Hence we may obſerve the reward that wicked miniſters ſometimes meet with, who have run the greateſt lengths, and ſtuck at no villainy to advance their maſter's intereſt, or comply with his inclination; on the other hand, we may remark the terror that uſurpers are always in, of being deſtroyed by the very inſtruments of raiſing them; and how readily, and without remorſe, they will ſacrifice twenty thouſand innocent men with no other view than to deſtroy a rival. But to return to the mogul; notwithſtanding the ſucceſs his forces had met with on the invaſion of Acham, the firſt campaign, the mogul, when his end was anſwered, gave himſelf no further trouble to ſupport that war, and never made another attempt to diſturb the repoſe of the king of Acham.

It is frequently obſerved, that the more defective the title of the prince is, the better, uſually, is the adminiſtration, being under a neceſſity of doing many popular acts, to gain the affections of his people; and this appears to have been the caſe of Aurengzebe; for the firſt enterprize he undertook, after he had ſubdued his rivals, was to ſuppreſs the pirates, who had poſſeſſed themſelves of the mouths of the Ganges, and in a manner had deſtroyed all

the trade of the province of Bengal: theſe pirates were chiefly Portugueſe, who inhabited the port-town of Chatigan, being the very men that had robbed his brother Sujah of his treaſure, though there were amongſt them ſome of every European nation. Theſe pirates burnt and plundered the mogul's frontier towns, and carried his ſubjects into ſlavery, rendering the navigation of the bay of Bengal ſo dangerous, that no merchant ſhips dare venture thither: theſe were at length entirely ſuppreſſed by the prudent conduct of the mogul's general, and Bengal rendered as ſecure as any part of his dominions.

The next attempt of Aurengzebe, was, to ſuppreſs that plunderer the Raja Sevagi, who diſturbed the trade of Surat, as much as the pirates had done that of the bay of Bengal; but in this he was not ſo ſucceſsful as he was in the other attempt; for Sevagi, having poſſeſſed himſelf of the inacceſſible mountains of Viſiapour, defended himſelf againſt all the forces ſent againſt him, and ſo harraſſed the mogul's troops, that his generals thought fit to retire, and leave him in poſſeſſion of the country, he had uſurped the dominion of. And they had no ſooner withdrawn their troops, but Sevagi formed a deſign of plundering the port-town of Surat, one of the richeſt marts in India; but to deceive his enemies, he marched with the bulk of his army a quite contrary way, until he had drawn the mogul's forces from the neighbourhood of that city: then, on a ſudden, with only four thouſand men, he came by ſwift marches to Surat, which was at that time an open town, and had the plundering of it four days ſucceſſively; the governor retiring into the caſtle, and the merchants forſaking their houſes, and flying into the country, ſo that he met with no oppoſition, but from the Engliſh and Dutch factories, who having erected batteries before their houſes, and ſtanding upon their defence, ſaved their effects; and Sevagi not having any artillery, thought fit to march off with what he had got, which in gold, ſilver, and jewels, amounted to three millions ſterling. In the houſe of one Banian merchant, he poſſeſſed himſelf of two and twenty pounds weight of ſtrung pearl, beſides a great quantity that had not been pierced. This enterprize of Sevagi againſt Surat was executed in January 1664, which the mogul would have revenged, had it been in his power; but deſpairing of reducing Sevagi by force, he endeavoured to effect that by ſtratagem, which he could not accompliſh by violent meaſures. He ſpoke every where of this enterprize of Sevagi's, as the greateſt action that ever was performed; expreſſing a ſtrong deſire of making him his friend: he gave him his word and honour, that if he would come into his camp, he would pay him all the honours due to a crowned head, ſhould rejoice in his converſation, and that he ſhould be at liberty to return to his own territories, whenever he ſaw fit. He accepted of the mogul's invitation, and was extremely careſſed by him on his arrival, and for ſome time afterwards; but being informed by ſome of his friends, that there was a deſign to take him off, he left the mogul's camp, and retired to the mountains of Viſiapour, where he defended himſelf for many years till he died. Aurengzebe could never make an entire conqueſt of that country.

The late emperor Shah Jehan dying about this time, his ſon Aurengzebe appeared inconſolable, and condemned himſelf to perform a perpetual penance for his undutiful behaviour towards him; for he ſeemed to be as ambitious of the character of a ſaint as that of a conqueror; poſſibly as his pretended zeal for the Mahometan religion paved the way to his conqueſts, ſo his firm adherence to it eſtabliſhed him in the affections of his people. India abounds with inſtances of people's going through the greateſt hardſhips for no other reaſon than to be adored as ſaints by the vulgar, and indeed by the bigots of all ranks.

We ſhall give a ſpecimen of Aurengzebe's regimen and adminiſtration after he was eſtabliſhed on the throne: at break of day, after bathing, he went to his devotions, in which he ſpent ſome hours. Having made a ſlender meal afterwards upon rice or ſweetmeats, he applied himſelf to affairs of ſtate: and before noon, he appeared in a gallery, from whence he heard the complaints and grievances of his meaneſt ſubjects, as well as the greateſt: then he went to his devotions again; after that, to dinner, where the diſhes conſiſted of rice, herbs, and fruits; he never taſted fleſh or fiſh, nor were any ſtrong liquors ever brought before him. In the afternoon he gave audience again, which being over, he prayed a third and fourth time. The remainder of the day, till two hours after it was dark, he ſpent in the private concerns of his family, then he ſupped, and ſlept afterwards only two hours; after which, it is ſaid, he read the Alcoran, and prayed almoſt all the remaining part of the night. And here we have a remarkable inſtance of what vaſt advantage an abſtemious regular courſe of life is towards the procuring health and long life, and rendering a prince always fit for the moſt important and intricate affairs: for this emperor, notwithſtanding he was an unwearied hearer of cauſes, and conſtantly directed the affairs of ſo vaſt an empire, and conquered ſeveral large kingdoms, lived without contracting any diſtemper; and neither his judgment or memory were at all impaired when he was ninety years of age.

Aurengzebe, it is true, had ſeveral hundreds of very beautiful girls in his haram, as all other eaſtern princes have; but theſe ſeem to have been kept only for ſtate, or in conformity with the cuſtom of the country; for it is related of him, that even in his youth, having ſingled out a young lady in the haram to ſleep with him one night, and ſhe had dreſſed and prepared herſelf to receive her royal lover, the king coming into the apartment at the appointed hour, inſtead of going to bed fell to reading, and between his books and his devotions paſſed the whole night without ever taking notice of the expecting lady. When the eunuch came the next morning to acquaint the emperor his bath was ready, which is ever uſed by the Mahometans after they have been with their women, the lady anſwered, there was no need of a bath, for the ſultan had been all the night at his devotions, without polluting himſelf.

Moſt of this prince's life being ſpent in the conqueſt of the kingdoms of Decan, Viſiapour, Golconda, and other territories which lye towards cape Comorin, he uſually lived in the field. When he decamped at any time, no leſs than one hundred and twenty elephants, one thouſand four hundred camels, and four hundred carts were employed in carrying the royal tents, baggage, and furniture; and theſe were always ſent away the night before; the emperor and every omrah in the army having a double ſuit of tents and field equipage, ſo that when they came to their ground the camp was always ready pitched, and proviſions of all kinds to be had as ſoon as the march was over.

The diſturbances and calamities Aurengzebe underwent from the rebellion of his children towards the latter end of his reign, no doubt, brought to his remembrance his undutifulneſs to his father: his eldeſt ſon Mahomet very early deſerted to his enemies, whom he prevailed on to return to his duty, on a promiſe of pardon and preferment; but he no ſooner had him in his power, than he ſhut him up in the royal priſon of Gualeor, where he died either a natural death or by violence. He had four ſons more, viz. 1. Shah Alem; 2. Azem Dara; 3. Akebar; and, 4. Chanbux. Shah Alem was ſo much in haſte to aſcend the throne after his brother Mahomet died, that he cauſed a pit to be dug in a road his father was to paſs, which he very narrowly miſſed falling into; and the mogul, having ſufficient evidence of his ſon's deſign, confined him in a dark priſon, where he remained many years. Azem Dara, the ſecond ſurviving ſon, conſpiring againſt his father, fearing a diſcovery, deſerted to the king of Viſiapour; and Akebar, the next brother, being ordered to invade the territories of the Raja Lifont, near Aſimer, joined the raja againſt his father, and they had agreed with their united force to attack the mogul in his camp, whoſe army was then much inferior to the allies, which Aurengzebe receiving timely advice of, he diſpatched an expreſs, with a letter to his ſon, which he contrived ſhould fall into the hands of the raja, wherein he tells his ſon, he approved his conduct in bringing the raja's army to the place where they were encamped, informing him that he intended next day to march to a certain field, where they ſhould have the raja's forces between them, and might very eaſily defeat him; this expreſs being taken by the raja's ſcouts, and the letter read among his officers, they ſeemed of opinion, that Akebar was not to be confided in, at leaſt it was proper to defer the attack till they were better ſatisfied of the prince's fidelity; and though Akebar, when the letter was ſhewn him, ſwore by the Alcoran, that it was all a contrivance of his father to diſunite them, the raja would not be perſuaded to march, which gave the mogul an opportunity of re-inforcing his troops, and rendering his army ſuperior to that of the enemy; and the raja was afterwards defeated, and Akebar fled and took refuge among the Portugueſe at Goa, who, at his requeſt, conveyed him to the court of Perſia, where he married the Sophi's daughter.

The youngeſt of the mogul's ſons, named Chanbux, was the only one that did not take up arms againſt his father; and he is ſaid to have forborne breaking out into actual rebellion, only upon prudential motives.

The mogul had heretofore compelled the kings of Viſiapour

ſiapour to become tributary to him; but in the years 1685 and 1686 he entirely deprived them of their territories, and made them provinces of his empire; whereupon all the petty princes to the ſouthward of theſe, as far as cape Comorin, ſubmitted alſo to his dominion, except the mountaineers, of whom there were ſeventeen rajas, that pretended to be independent of him when the writer of theſe ſheets was in India. Theſe ſtill retain their own laws and religion, which is Pagan, but ſeldom give the mogul any diſturbance, being very well contented that they are ſuffered to govern their little principalities in quiet, and ſome of them are in alliance with him. The Indian kings and princes, tributary to the mogul, ſeem to be as free and independent as they were before he made a conqueſt of them, except in the matter of tribute; which if they pay regularly, they are at liberty to profeſs their own religion, enter into alliances, and commence wars, whenever they ſee fit, provided the mogul is not prejudiced thereby. The liege of Tranquebar is a remarkable inſtance of this; for the king of Tanjour, whoſe dominions lie in the ſouth of the hither peninſula of India, having a diſpute with the Daniſh governor of Tranquebar, or Trincumber, ſituated in that coaſt, it terminated in an open war; the king of Tanjour's forces, in the year 1699, inveſted the town with an army of between twenty and thirty thouſand men; of which one thouſand were horſe. The Danes applied to Mr. Pitt, then governor of Fort St. George, for aſſiſtance, who ſent him a re-inforcement, which, with part of the Daniſh garriſon, made ſeveral ſucceſsful ſallies on the enemy, whom they routed, and took their trenches; ſo that the king of Tanjour being weary of the enterpriſe, at length concluded a treaty with the Danes, ſix months after the Engliſh arrived there. But in all this time the mogul never intermeddled in the matter, though the king of Tanjour was tributary to him, and the Danes traded to India under the mogul's protection.

Aurengzebe having ſubdued all the Indian princes of any figure, as already related, lived in peace in the latter part of his reign, and being arrived at a very great age (upwards of ninety) he thought fit to divide the government of his dominions among his three ſurviving ſons, viz. Shah Alem, Azem Dara, and Chanbux. The beſt provinces in the middle of his empire he aſſigned to Shah Alem; the government of Decan to Azem Dara; and Viſiapour, Golconda and Biſnagar, to Chanbux. As to his eldeſt ſon Mahomet, he died in priſon; and Akebar, who fled into Perſia, died there; and none of the ſurvivors having any great ſhare in his favour, it ſeemed indifferent to him which of them ſucceeded in the throne: when ſome of his miniſters, who were in the intereſt of Shah Alem, deſired his majeſty to nominate that prince his ſucceſſor, he anſwered, "He had made him king of proper Indoſtan, but God alone could eſtabliſh him;" and without any other diſpoſition of his dominions, died on the 4th of March, 1708.

Shah Alem and Azem Dara having each cauſed themſelves to be proclaimed emperor, had recourſe to arms; but the latter, being defeated in a general battle, put an end to his own life; and Chanbux, the youngeſt brother, being alſo ſoon after defeated by Shah Alem, and killed in the field of battle, the latter took upon him the title of Badour Shah, and remained ſole emperor of India. There is little more remarkable in the hiſtory of India till the reign of Shah Alem (grandſon to the above prince); who was made a priſoner by Kouli Khan, who uſurped the Perſian throne.

After the invaſion of the mogul empire by Kouli Khan diſcord and tumult prevailed every where; and the genera calamity reached the coaſt of Coromandel, after having ten years haraſſed the provinces. At this juncture, the European merchants, dreading that their trade would be intirely ruined, hit on the expedient of having a territory of their own, capable of containing a number of manufactories ſufficient to make up their lading. This ſcheme was projected by one Dupleix, who was well acquainted with the diſpoſition of the moguls, and flattering himſelf he ſhould be able to attain a great ſway in Indoſtan, nothing deterred him in the execution of his plan. He ſoon undertook to diſpoſe of the ſubahſhip of the Decan, and the nabobſhip of the Carnatic. The former being vacant in 1748, in the reign of Mahomet, (who was ſucceeded in 1749 by Achmet), he in 1750 gave it to Salabatjing, a ſon of the late viceroy, after having experienced great weakneſs in the Indians, and a corruption of manners in the moguls. He beſtowed the nabobſhip of the Carnatic upon Chundaſaeb, a kinſman of the late nabob, and made him give up a vaſt territory in return for this ſignal ſervice; the chief acquiſition was Seringham, the ſituation of which gave the French great influence over the neighbouring countries, and an abſolute controul over Tanjour. They afterwards obtained other conſiderable poſſeſſions, and the dignity of nabob was conferred on Dupleix himſelf.

But theſe tranſactions did not paſs unnoticed by the Engliſh, who looking with a jealous eye upon the proceedings of the French, whom they conſidered as their avowed enemies, ſtirred up a rival, Mohammed Ali Khan, againſt Chundaſaeb, nabob of the Carnatic. Theſe princes often engaged, though with fluctuating ſucceſs; nor was it eaſy to foretel on which ſide victory would declare, as it was well known that neither of them would ſubmit, whilſt he had either troops or money. The Engliſh and French miniſtry, however, cauſed the two companies to fix certain terms of agreement. They formed a treaty, which commenced with the ſuſpenſion of hoſtilities in the beginning of 1755, and which was to end with the eſtabliſhment of equal territory and commerce on the coaſt of Coromandel and Orixa; but before this buſineſs had received the ſanction of the Britiſh and French courts, a freſh war broke out between the two nations in 1756; the reſult of which was, that the French loſt their ſettlements in India, and the Engliſh remained maſters of the ſeas.

The mogul has of late years become a mere ſhadow of greatneſs, and is uſed only as a tool of the Engliſh Eaſt India company; as a proof of this we need only refer to the humble petition he ſent to the preſident and council at Bengal, wherein this mock monarch, who ſtiles himſelf The invincible conqueror of the univerſe, king of the world, &c. tells them, "I will pay them (the Engliſh) out of the revenues of the country, what ſum they ſhall demand yearly." And in other parts of it, thus expreſſes himſelf; "I have no friends to depend upon more than the Engliſh; their former behaviour to me will make me ever reſpect and regard them. Now is their time to be in poſſeſſion of a country abounding with riches and treaſure: I ſhall be ſatisfied with whatever ſhare they will pleaſe to allow me," &c. This extraordinary petition dated from the camp at Benares, 1764, was tranſmitted to the council by Major Hector Monro, who on the 17th of October, 1778, took Pondicherry from the French, after a ſiege of two months and ten days. The garriſon conſiſting of near three thouſand men.

CHAP. VI.

THE NEW AND COMPLETE HISTORY AND DESCRIPTION OF

RUSSIAN TARTARY.

SECT. I.

Containing a general Account of the RUSSIAN Dominions in ASIATIC TARTARY, including SIBERIA, the SAMOAIDS and OSTIACKS, &c.

RUSSIAN Tartary is generally held to extend as far eaſtward as the river Argun, longitude one hundred and five from the meridian of London; and the weſtern boundary of it, if we reckon from the mouth of the Tanais, lying in the thirty-ninth degree of longitude. Ruſſian Tartary takes up no leſs than ſixty-four degrees of longitude, which, if we allow only fifty miles to a degree, is three thouſand two hundred miles in length; and if we extend it from forty-five degrees of latitude to ſeventy-five, it takes up thirty degrees of latitude, and conſequently is one thouſand eight hundred miles in breadth; to which

which if we add the Ruſſian dominions in Europe, makes it a country of the largeſt extent in the known world ſubject to one ſovereign; and, as the dominions are contiguous, might give the neighbouring princes in Europe and Aſia ſome uneaſineſs, were it proportionably populous and fruitful.

The air of this country, great part of which lies within the arctic circle, is for the moſt part exceſſively cold, the northern diſtrict being covered with ice and ſnow great part of the year, and ſome of it ſcarcely habitable.

Siberia is bounded by the Frozen Ocean on the north; by China, and the Pacific Ocean, on the eaſt; by Thibet, Uſbeck Tartary, the Caſpian Sea, and Aſtracan Tartary, on the ſouth; and by European Ruſſia, on the weſt; and is ſituate between ſixty and one hundred and thirty degrees of eaſtern longitude, and between forty and ſeventy-two degrees of north latitude, being upwards of two thouſand miles in length, and one thouſand five hundred in breadth.

The Tobel and Irtis are the chief rivers of Siberia, which running from north to ſouth, join the Oby, the united ſtream falling into the Frozen Ocean, and dividing Aſia from Europe: the Lena and Jeniſſa, which run from north to ſouth, fall alſo into the Frozen Ocean: the Yamour and Argun, which divide the Ruſſian from the Chineſe dominions, whoſe united ſtreams fall into the bay of Corea. There are alſo a great many large lakes in this vaſt tract of land, of which the largeſt are thoſe of Baikal and Kiſan. The Barabinſki Tartars, with the Kamſki and Bratſki Tartars, and the Samoieds, are comprehended in this deſcription of Siberia. The names of all the numerous tribes and countries in the north of Aſia are now ſwallowed up in the general name of Siberia. The principal towns are, 1. Tobolſki the capital, ſituate near the confluence of the rivers Tobol and Irtis, in ſixty-three degrees of eaſt longitude, and fifty-ſeven degrees and a half of north latitude, about one thouſand miles eaſt of Peterſburgh. It ſtands upon a hill, and is defended by a wall and other works, being a large and populous town, the ſee of an archbiſhop, and has ſeveral good churches and monaſteries in it, beſides the cathedral. 2. Tara, ſituate on the river Irtis, about ſix hundred miles ſouth of Tobolſki. 3. Tomſkoi, ſituate on the road to China, about one thouſand miles ſouth-eaſt of Tara. 4. Jenſiſka, ſituate on the road to China, on the river Jeniſa, in fifty-ſeven degrees of northern latitude. It has three churches, a monaſtery, a nunnery, and an exchange; and about ſeven hundred houſes. 5. Bratſkoi, ſituate about five hundred miles eaſt of Jenſiſka, in the ſame road, at the confluence of the rivers Angara and Ocea, which fall into the Jeniſa. 6. Irkutſkoy lies upon the river Irkut, near the lake of Baikul. It is a large populous place; contains about one thouſand good houſes, ſurrounded by palliſadoes. It has four churches, two of ſtone, and two of wood. It is the capital of the province of the ſame name, and is the ſee of a biſhop. It is ſituated near the river Angaree, and is defended by a ſtrong fort. 7. Nipchew or Nertzinſkoi, ſituate near the confluence of the rivers Yamour and Argun, in fifty-three degrees of north latitude, being the frontier town of the Ruſſians againſt China, where the laſt treaty of peace was made between the Chineſe and the Ruſſians.

The only part of Siberia, fit for human beings to live in, is the ſouthern, where the ſoil appears to be capable of cultivation, and that it might be rendered fertile; but, for want of inhabitants, very little corn is produced. But the northern part exhibits nothing but impenetrable woods, ſnow-topt mountains, fens, lakes, marſhes, &c. and, being expoſed to the bleak winds, is quite barren and deſolate. Not a bird appears to give notice of any change of ſeaſon: even rooks and magpies quit theſe deſarts, where nature becomes quite torpid. The natives are obliged to make paſſages through heaps of ſnow, and the delights of ſummer are not experienced here but about three months, during which ſhort ſpace of time the inhabitants ſow rye, oats, peaſe, and barley; but theſe ſeldom repay the huſbandman's toil. The natives are generally ſhut up in their cottages for nine months in the year, ſcarcely ever venturing out: fir-trees of conſiderable height bend under the weight of ſnow; a melancholy gloom ſpreads all around, and the ſtillneſs is interrupted only by the cries of ſome wretched travellers in ſledges. To theſe dreary regions the czars of Muſcovy baniſh their courtiers and other great perſons, who incur their diſpleaſure. Some are baniſhed for a limited term of years, and others for life, with the allowance of only one penny per day, and ſometimes without any allowance at all; ſo that, as they are ſent deſtitute from court, theſe miſerable exiles paſs a moſt dreadful life. They ſhoot for their livelihood, and are obliged to ſend an annual tribute of furs to the czars, or they are moſt ſeverely puniſhed by the taſk-maſters.

There is found a ſurpriſing kind of bone like ivory on the banks of ſome of the rivers in Siberia: it hath the reſemblance of elephants teeth: and, when ſplit or ſawed, exhibits a variety of figures, ſuch as birds, flowers, &c. Several trinkets are made of it, and ſent to China. Here are gold, ſilver, copper, and iron mines; alſo lapis lazuli, jaſper, and load-ſtones; the iron ores are excellent; the brown ore is of a very fine grain, and the load-ſtone acts upon it only after it has been calcined. This country is ſaid to have been firſt diſcovered in 1563.

The north part of Muſcovite Tartary is inhabited by the Samoieds and Oſtiacks. The Samoieds are of a ſhort ſquat make, particularly their women, who have very ſmall feet; their complexion tawny, like thoſe in hot climates, it being obſervable, that extreme heat and extreme cold, in this and many other inſtances, have juſt the ſame effects: they have long little eyes, high cheek bones, broad flattiſh faces; and, in general, not very agreeable countenances: both men and women wear their hair hanging at full length, and there is little difference in this reſpect between them, except that the women ſometimes braid their hair, and tie little bright pieces of copper and ſlips of red cloth at the ends of it. The men have ſcarce any beards, which makes it ſtill more difficult to diſtinguiſh them from women. They wear fur caps, with waiſtcoats and breeches of the ſame, and buſkins almoſt white; but the women ſometimes diſtinguiſh theirs by a red edging. They wear coats of rein-deer ſkins over their waiſtcoats, and in the winter time have an upper coat of one piece of fur, which covers all, and ſerves even for a cap and gloves, ſo that nothing can be ſeen but part of the face; and they have boots which come up to their knees. The thread they uſe is made of the ſinews of animals.

Their houſes are built with poles and the branches of trees, and covered with bark: they are almoſt in the form of a bee-hive, and have a hole in the top to let out the ſmoke, for the whole houſe is but one room with a hearth in the middle, round which they ſit or lie upon rain-deer ſkins, their only furniture, except the horſe-fleſh, and other carrion, which hangs round the huts; for they ſeldom eat it while it is ſweet, which makes their habitations inſupportable to any but themſelves; and it is ſaid the fumes that ariſe from their own unſavoury hides, are almoſt as diſagreeable as thoſe which proceed from the carrion, their diet. They eat the fleſh of horſes, oxen, deer, ſheep, and fiſh indifferently; but think it has the beſt guſt when it begins to be a little touched, and prefer the entrails of an animal to any part of it; uſing neither bread, rice or ſalt at their meals.

Theſe people travel in ſleds drawn by a pair of rain-deer or dogs. The ſleds are about eight feet long, and three or four broad, and turn up before like ſcates; the driver ſits croſs-legged with a ſtaff in his hand, with which he puſhes and drives the rain-deer. They croſs the frozen rivers, ice and ſnow in theſe ſleds; and the rain-deer run with greater ſwiftneſs than a horſe, holding up their heads ſo high, that their horns touch their backs; they never ſweat, but when they are weary put out their tongues and pant like dogs. They are much like ſtags, but ſtronger, and have ſhorter legs: their colour is pretty near white, and ſome of them grey, with a kind of black hoof; they caſt their horns every ſpring, and generally live eight or nine years. The Samoieds ſet nets for thoſe that are wild, and hunt them in winter, being ſhod with wooden ſcates, with which they run even over hills with incredible ſwiftneſs upon the ſnow; and having a kind of ſhovel in their hands faſtened to a long ſtaff, with this they throw ſnow at the rain-deer to force them into the places where they have ſet their nets. The food of theſe beaſts is a kind of white moſs which grows in marſhy ground; and they will dig through the ſnow if it lie a fathom deep to come at it: the tame ones eat graſs or hay.

The principal water-game which the Samoieds uſe is the hunting of ſea-dogs, who in March and April couple upon the ice. Here the Samoieds watch them, being dreſſed more like brutes than men: they venture upon the ice ſometimes half a league from the ſhore, with a large hook and line in their hands, creeping upon their bellies, and when they come within diſtance, throw their hooks, and the ſea dog, attempting to get away, moſt commonly faſtens himſelf upon it. They extract an oil from them, eat the fleſh, and with the ſkin clothe themſelves; but the

ſea-dog

ſea-dog ſometimes jumps into the ſea with ſuch a force, that he pulls the poor fiſherman in after him, the rope being faſtened to his middle. They take rain-deer alſo ſometimes by clothing themſelves with the ſkin of that beaſt, and creeping among the tame deer till they are within the reach of the wild, kill them with their darts.

They purchaſe their wives of their relations for three or four rain-deer, and take as many as they pleaſe, returning them again to their friends if they do not like them; and their loſs is only the rain-deer they gave for them. And in ſome parts of the country they take the liberty of ſelling their wives for ſlaves when they are offended with them. They bury their dead in the clothes they wore when alive, hanging by them on the next tree their bows, quivers, hatchets, and other utenſils.

A gentleman who lately travelled in this country acquaints us, that examining one of the Samoieds about their religion, he anſwered, that they believed there was a heaven and a God, whom they ſtiled heyha. That they were convinced nothing could be greater and more powerful than God; and that all things depended on him: that we had one common father, and that good men would go to paradiſe. But notwithſtanding this, they worſhipped the ſun, moon, and planets, together with ſeveral kinds of beaſts and birds, from whom they hoped to receive ſome benefits. Images they alſo worſhipped in human ſhape; but ſo very ill carved and dreſſed, that it was difficult to diſcover what they repreſented. They have prieſts among them, who pretend to the magic art, and to foretel future events: theſe they conſult upon all occaſions, as whether they ſhall recover of a fit of ſickneſs; what ſucceſs they ſhall have in their hunting, fiſhing, &c. When they come to enquire any thing of him, he works himſelf up into a kind of fit, and in this condition delivers his oracles; from whence ſome will have it, that he is poſſeſſed by the devil at theſe times: they give us alſo abundance of inſtances of the tyranny of wicked ſpirits among thoſe poor northern people, which poſſibly, when we come to be better acquainted with them, may appear to have as little foundation as ſome other tales of the like nature.

The Oſtiacks are deſcribed by travellers as a ſavage, vagabond people, very little if at all different from the Samoieds, and ſome ſay they inhabit the ſame country; but the Samoieds are more generally deſcribed as inhabiting that part of Muſcovite Tartary, which lies towards the weſt, in and next to Europe; and the Aſtiacks the north eaſt part of Muſcovite Tartary neareſt to the Chineſian Tartary, of whom a late writer gives the following account: "You will meet with this people (ſays he) three days journey beyond Tobolſki, the capital city of Siberia: they extend along the river Irtis to the place where it falls into the Oby, from thence you will find them extending themſelves to the northward along the banks of the Oby, and Jeniſea, till they fall into the guba or gulf of Mangaſia, and from the guba to the ſtreights of Waigats, inhabiting on the banks of the many rivers which fall into the Oby and Jeniſea. Narim is their principal town.

When the hunting ſeaſon comes on, theſe people go into the woods with their bows, dogs and nets, killing ſables, foxes and ermins, bears, elks, rain-deer, martens, &c. and of theſe ſkins the empreſs has a certain ſhare by way of duty, the reſt are ſold to the Ruſſian governors at a ſtated price, and ſometimes they are permitted to diſpoſe of them to private perſons.

Their diet is chiefly fiſh, veniſon, wild fowl and roots, for they have neither rice nor bread. Their drink is for the moſt part fair water, and ſometimes the blood of a rain-deer, or of any other beaſt they take; and, it is ſaid, they can diſpenſe with a draught of train oil. Tobacco they are immoderately fond of, but inſtead of blowing the ſmoke out of their mouths, they hold a little water in their mouths, with which they ſwallow the ſmoke down, which ſo intoxicates them that they ſoon loſe their ſenſes, and throw up the phlegm: this they will repeat ſeveral times in a day, and it is thought to be wholeſome phyſic to an Oſtiack conſtitution. Their winter huts are low in the ground, with a roof of barks or ruſhes; in ſummer, they build on the banks of the rivers, and employ themſelves in fiſhing.

Their religion is nearly the ſame as that of the Samoieds. To which we may ſubjoin, that they have ſmall brazen idols, placed in groves, or on the tops of houſes. When they make offerings, they preſent an animal to the idol, and one of them puts up the petitions of thoſe who brought the ſacrifice: he then pierces the beaſt with an arrow, and they all join in killing him: then the animal is drawn round the idol, and ſome of them ſprinkle the blood upon it; after which, they dreſs the fleſh and eat it, with great ſhouting and merriment.

SECT. II.

Containing a particular Deſcription of the chief Cities and Towns in SIBERIA; with the Genius, Manners, Religion, Mode of Living, Diverſions, &c. of the RUSSIAN Inhabitants there.

TOBOLSKI, which, as we before obſerved, is the capital city of Siberia, was built on the ſide of the old city which had then the name of Sibir. It contains about fifteen thouſand inhabitants, almoſt all Ruſſians, or naturalized. There are ſeveral Mahometan Tartars of the latter ſort; the greater part of whom, that they may perform uninterruptedly the ceremonies of their own religion, live without the city.

The larger part of Tobolſki is ſituated on the banks of the Irtis; and the other upon a hill, the top of which is a kind of platform extending to the eaſt of the town. That part on the hill is fortified both on the eaſt and north, by a rampart, baſtions, and a ditch ſix feet broad, bordered with palliſadoes. The lower town is in a plain, between the hill and the river; and both towns taken together, are of a conſiderable circumference. All the fortifications of the upper town, which is called the city, are on the flat: the ſouthern part of the city, on account of a deep gorge, is difficult of acceſs; as is alſo the weſtern part, becauſe the river flows at the foot of the hill, which being compoſed of a looſe ſand, cannot be ſcaled but with great danger: large pieces frequently break from the hill, and, falling into the river, bear every thing before them.

There is a governor in Tobolſki, whoſe juriſdiction reaches almoſt all over Siberia; here is alſo a court of equity compoſed of fifteen counſellors, who conduct both civil and military concerns. But as Tobolſki is near eight hundred leagues diſtant from the court; therefore, that the governor may not abuſe the power with which he is inveſted, there is a proctor, who ranks next to the governor, but who is neither dependent on him or the court of equity; ſo that the buſineſs adjudged by the governor, or by the chancery, cannot have a final determination without the proctor's concurrence.

In the upper town, or city, there are three churches and a convent; but theſe are built of wood. In the lower town are ſeven churches and a convent built of ſtone: and there are three different communications from the upper to the lower town. There is an archbiſhop at Tobolſki, whoſe dioceſe extends over the greateſt part of Siberia. The counſellors of chancery, and great numbers of the merchants, live in a very reputable manner.

A conſiderable traffic was once carried on between this city and the Chineſe by means of caravans; but the knavery both of the Chineſe and Ruſſian merchants reduced it in a ſhort time to a very languiſhing ſtate. It has a garriſon conſiſting of two regiments of infantry. Moſt perſons employed here are ſent from Muſcow and Peterſburgh.

At the diſtance of about an Engliſh mile from Tobolſki, the eye is delighted with a moſt beautiful view, from the number of ſmall ſteeples in the city, moſt of which are covered with braſs; but this agreeable ſcene diſappears on entering the town, the houſes of which are all of wood, and very ill built; the governor's and archbiſhop's palaces, the town hall, and a fort of citadel, are the only buildings formed of brick and ſtone. The ſtreets, both of the upper and lower towns are exceſſively dirty; and though, on this account there are footways made by planks in ſome of the ſtreets, they are nevertheleſs kept in very bad condition.

Neiwianſkoi is in the province of Tobolſki, and is ſituated on the river Neiura. It has a fort and about eight hundred houſes. Here are made very valuable braſs and copper utenſils, and there are conſiderable iron works in its neighbourhood.

In the abovementioned province, is Catherineburgh, which contains upwards of four hundred houſes excluſive of thoſe in the ſuburbs without the wall. Here are a wooden church, a ſtone building for public offices, an arſenal, an exchange, and a cuſtom houſe. This city being in the centre of all the Siberian mine-works, the director of the mines takes up his reſidence here: the ſuburbs are partly peopled by ſuch as toil at mines, or by thoſe ſent thither, and deſtined to labour for their offences. Proviſions of all ſorts are very plentiful here, and ſold reaſonably. It is ſituated on the river Iſet, and is well defended.

Tiumen is likewiſe in the province of Tobolſki, and ſituated on the river Tura to the ſouthward, over which there is a bridge upwards of eighty fathoms long; at a ſmall diſtance below it there is a ſtone fort, and without this fortification are five hundred houſes, ſix wooden churches, and a convent. The ſuburbs of Tiumen are divided into two parts, the one part containing about two hundred and fifty houſes, three ſtone churches, and a monaſtery; the other part is inhabited by Mahometan Tartars and Bucharians, as well as Ruſſians; the latter have a church, and the former a moſque.

Tomſkoi (whoſe ſituation we deſcribed above) is the capital of a province of that name. It is a ſtrong frontier place, lying in fifty-ſix degrees fifty minutes north latitude, and in eighty degrees thirty-ſix minutes longitude, from London. It contains about two thouſand houſes, and is ſituated on the river Tora. A caſtle built of wood, with fourteen pieces of cannon, ſtands in the higheſt part of the city, in which are alſo a cathedral built of wood, a chancery court, and an arſenal. In the lower part of Tomſkoi there are four churches, beſides a monaſtery and a nunnery. Proviſions of all kinds are in great plenty, and the people carry on a very conſiderable trade.

Narim is the capital of a province of the ſame name. It has a ſtrong fortreſs for its defence, garriſoned by Coſſacks. It is in fifty-eight degrees north latitude, and ſituated on the Oby.

Pohem is ſituated on a river flowing into the Tobol from the north. This town is pretty well peopled and defended by a fortreſs.

We ſhall take notice of the religion of the Ruſſians, when we come to treat of the Ruſſian dominions in Europe, as the people of this nation profeſs the ſame throughout the whole empire.

With reſpect to the mode of living as practiſed by the inhabitants of Siberia, they ſpend great part of the year in ſloth and idleneſs, ſhut up in their hovels, the filthineſs of which is intolerable to perſons of the leaſt delicacy. The unwholſomeneſs and inconvenience of their hovels are conſiderably augmented by the inclemency of the weather, which prevents a communication with the freſh air: their windows are generally no more than one foot high, and ſix inches wide; beſides which the inhabitants are almoſt deprived of the light of the ſun during the time it remains in the weſtern conſtellations; in this dark ſeaſon they receive light only from ſplinters of birch, which they call couchines: theſe natives, however, are ſtout, healthy, robuſt, muſcular, and live to a great age: though it muſt be confeſſed an infinite number of children die, eſpecially among the common people, of whoſe families one third part ſeldom ſurvive their infant ſtate: parents who have had ſixteen or eighteen children born, having no more than three or four alive; and the ſmall-pox, ſcurvy, and venereal diſeaſe, concur gradually to thin the country of inhabitants; ſo that unleſs the Ruſſian government adopts ſome meaſure to put a ſtop to this depopulation, there will ſoon be an end of the human ſpecies here.

The women of this country are in general tolerably handſome; and thoſe of all ranks and ages paint.

At Tobolſki, in particular, the women are extremely fair, and their countenances perfectly agreeable: their eyes are black, languiſhing, and down caſt, for they are ſo baſhful that they never look a man full in the face; they wear no caps, but coloured handkerchiefs, which they ſo curiouſly interweave among their hair, generally black and unpowdered, that this kind of head-dreſs gives them a very attractive look. They are unacquainted with that variety of undreſs to which the Europeans are accuſtomed, and change their linen but ſeldom. The age of the Siberian women is diſtinguiſhed by their dreſs: the old are dreſſed in the Ruſſian faſhion, and the young wear a Ruſſian robe, in the manner of the Polanders. They have ſtrait caps, with their hair hanging down from each ſide or behind; the cap is adorned with very indifferent fringes of a ſluff peculiar to the place, which is bound round in curious circles.

The people of rank at Tobolſki have ſeldom more than two beds in their houſes, one for the huſband and wife, and the other for the children; all other perſons in the houſe lie upon benches or mats. The beds have no curtains; and, inſtead of a bolſter, they have ſeven or eight pillows, one leſs than the other, raiſed up in the form of pyramids. This bed is generally the principal piece of furniture. In 1663, people of quality uſed to lie on bare benches, on which only a ſkin or other covering was ſpread: they have ſcarce any furniture in the houſes, and at meals very few of their tables were covered with a cloth.

The men of this place are extremely jealous of their wives, who ſeldom go from home, but live wholly ſequeſtered from ſociety, and are given up to indolence and negligence. That ſpecies of refined love, which flows from ſenſibility, and predominates over the human ſoul only, is here unknown and unfelt. A lover never has the ſatisfaction of ſeeing the diſorder and embarraſſment of his miſtreſs, endeavouring, though in vain, to conceal her paſſion. In this barbarous country, men tyrannize over their wives, and treat them as ſlaves, requiring them to perform the moſt ſervile and menial offices; no wonder, then, that the delicacy of ſentiment, which characteriſes the natives of more civilized countries, is ſo rarely to be met with here. But though the men uſe their wives with ſuch ſeverity, they are very indulgent to their daughters: they think married women ſhould be wholly taken up with their huſbands, but that liberty ſhould be given to the unmarried, in order that by that means they may have an opportunity of getting huſbands; and the girls very ſoon avail themſelves of this liberty, without either the conſent of their parents, or the ſanction of the church.

Society is ſcarcely ever enjoyed in this city; nor indeed is it poſſible there ſhould be much under a government, where no individual partakes of that eſſential freedom, by which the happineſs and welfare of the citizen is ſecured. A reciprocal fear prevails among people here, whence ariſe diſtruſt, diſſimulation, and perfidy. Genuine friendſhip, that noble quality which ſo powerfully contributes to the common felicity of human beings, glows not in the breaſt of a Ruſſian. Nor are the people here governed by any principles of morality: the clergy, who are very ignorant, are as libidinous and drunken as any. We do not mean, however, to eſtabliſh an unfavourable opinion of their whole body; ſince there are ſome among them who are of liberal capacities and irreproachable characters. The higher claſſes of people never aſſume the prieſt's office, ſo that there is no intermediate ſtate in the eccleſiaſtic body; it is made up intirely of the common people, or the children of the prieſts, who are often the moſt diſſolute; by which means the depravity and ignorance of the clergy may be imputed to their not having acquired any refinement from educaton.

Dancing is a common diverſion among the young women of this country. Sometimes ſix or eight couple are ſeen dancing together, and at other times only two, a man and a woman. Moſt of their dances are characteriſtic: a lover expreſſes his paſſion by the moſt wanton and laſcivious movements; his miſtreſs anſwers him with all the graces peculiar to the ſex; which are extremely alluring in theſe girls, as the inactivity of theſe girls gives them a kind of languor very tender, expreſſive, and captivating. Some of their dances are pantomimic, which the young people perform with admirable dexterity; they turn round on one foot, while they are almoſt ſitting; then riſing up inſtantly, they throw themſelves into ſome mimic or groteſque poſture, which they vary every moment, in advancing, retiring, or turning round the room. This dance is generally performed by one coup'e only. Some of the young women alſo amuſe themſelves in fine weather by ſwinging upon a plank balanced acroſs a beam lying on the ground.

SECT. III.

Treating of the KURILES, the KOREKI, the TCHUKOTSKOI, the TUNGUSI, JAKUTI, BRATSKI, KAMSKI, and BARABINSKI; with the Manners, Cuſtoms, Dreſſes, Habitations, &c. of theſe ſeveral and diſtinct Nations of People.

THE Kuriles are remarkable for their hoſpitality and peaceable diſpoſition, and are more civilized than their neighbours the Kamtſchadales (of whom we ſhall treat in the following ſection): they are alſo more agreeably featured, and both ſexes wear ear-rings of ſilver, with which they are furniſhed by the Japaneſe. They are of ſmall ſtature and round viſage, and pay little regard to uniformity of dreſs, their cloaths being commonly formed of the ſkins of different animals. Their habitations reſemble thoſe of the Kamtſchadales, though kept ſomewhat cleaner, and their proviſions are generally the fleſh of amphibious animals.

The Koreki dwell on the coaſt of the eaſtern ocean, from the river Ukoi to the Anadit, and along the coaſt of the Perchinan ſea. This nation is divided into the ſettled Koreki, and the wandering or rain-deer Koreki. The ſettled Koreki are imitators of the Kamtſchadales in every reſpect. The Koreki differ from each other both in diſpoſition

poſition and form, as well as in their dreſs and cuſtoms.

The wandering or rain-deer Koreki are naturally very jealous, and often put their wives to death upon the ſlighteſt ſuſpicions; and if a man and woman be actually detected in criminal connection, both of them are ſure to ſuffer death: the women therefore avoid ſetting off their perſons to advantage, and never waſh their faces, or comb their heads. But this is not the caſe with the ſettled Koreki, who decorate themſelves as much as poſſible, and ſo little does jealouſy prevail among this nation, that when one man viſits another, the wife or daughter of his friend is always at his ſervice. The wandering Koreki are of ſhort ſtature, ſlender ſhape, with oval faces, large mouths, and ſhort noſes. Both the Koreki have black hair; but the former are neither ſo ſhort or ſlender as the latter.

Marriage, among the Koreki, is only prohibited between father and daughter, mother and ſon: they generally marry into their own family; and pay very little regard to perſonal accompliſhments. Their marriage ceremonies are nearly the ſame as at Kamtſchatka.

The Korekian ſledges are drawn by rain-deer in the winter, who will travel near one hundred miles in a day.

With reſpect to the funeral ſolemnities of the Koreki, we muſt obſerve, that they dreſs the deceaſed in his beſt cloaths, and fixing him upon a pile of wood, throw on it his bow and arrow, and then ſet fire to the pile. The corpſe is drawn on a ſledge to this pile by a rain-deer, which is put to death, and thrown into the fire, while the pile is conſuming.

The Koreki live in continual fear of ſpirits, which they think hover in woods and on mountains. They ſometimes fix the head of a dragon upon a ſtake, and turning the animal's face towards the eaſt, cry out, "Take this, and ſend us ſomething better for it."

Near to the Koreki are the Tchukotſkoi, who inhabit the banks of the river Anadir, and extend along the ſhore, to the north and ſouth-eaſt, to ſeventy-four degrees of latitude; and thoſe who live to the north of the Anadir, not being ſubject to the Ruſſians, often impriſon and deſtroy thoſe who are. The habitations of theſe people are more commodious and warm than thoſe of the Koreki; and when a viſitor comes to ſee them, he is always preſented with the maſter of the hut's wife or daughter, who hands to him a baſon of her own wine, with which the viſitor waſhes his mouth, or he is not looked upon as a friend. The dreſs of the Tchukotſkoi is the ſame as that worn by the Kamtſchadales: their food is the rain-deer and other animals found in the country.

There are various tribes of the Tunguſi, which are ſpread through different parts of Siberia: theſe are of the old Scythian race, and are diſtinguiſhed into the Kenni Tunguſi, or thoſe who uſe horſes; the Oleni Tunguſi, or thoſe who uſe rain-deer; and the Sabatſchi Tunguſi, or thoſe who make uſe of dogs. Both ſexes of theſe latter, who take up their reſidence between the Lena and the Penſchriſka ocean, go naked in ſummer-time, except having a ſmall piece of ſkin round their waiſts. In the winter, they are clothed with deer-ſkins. They believe in an all-ruling providence, but reverence idols of their own conſtructing. They hang their dead upon the branches of trees, the fleſh of which rots off, or is devoured by animals or birds; after which they burn the bones.

Jakuti, or Jakutzk, is a province ſituated to the north. The cold here, and in the northern parts of Siberia, increaſes ſo conſiderably, in a few hours, as to ſtrike men and cattle dead who happen to be at too great a diſtance from any habitation to ſhelter themſelves ſpeedily from it. They uſually rub the frozen part with ſnow, by which the circulation is immediately reſtored. This ſevere weather is ſucceeded by ſo hot a ſummer, that the inhabitants are obliged to go partly naked.

In the moſt northern parts, beyond the ſixtieth degree of latitude, the earth produces neither corn nor fruit: they are, however, ſupplied with theſe neceſſaries from the ſouthern parts. They have great plenty and variety of fiſh, and abundance of tame and wild beaſts; and likewiſe great quantities of fuel. Though they have ſome corn in the country, they pay little regard to it; the hunting of animals being what they chiefly delight in.

Jakutzk, on the river Lena, is the capital of the province, and is about four hundred miles from the Frozen ocean. The Jakuti form one of the moſt conſiderable and numerous Pagan nations in all the vaſt country of Siberia, and are divided into ten tribes, making in the whole not leſs than thirty or forty thouſand perſons, all under the dominion and taxation of Ruſſia.

The Jakuti believe in a ſupreme being, and have an image of him, which has a very hideous aſpect, having a big head, and large eyes of coral. They place it in a tree, and cover it with furs; once a year they aſſemble together and ſacrifice horſes, &c. to this image, ſticking up the horſes heads all round the tree. Then ſitting down in a circle, they drink of a liquor which they call cumiſes, and are intoxicated with it. They alſo throw ſome of the liquor into the air, and into a fire which they light on the occaſion. This ceremony is performed in the ſpring, and is their new year's offering.

Theſe people eat horſe-fleſh, without regarding whether it be freſh or ſtinking, and ſmoke a great deal of tobacco, which they are ſupplied with by the Ruſſians. The huts in which they dwell, are like thoſe of the neighbouring nations, except that their ſummer hovels, reſembling a ſugar-loaf, are covered with the bark of trees, joined and embroidered very curiouſly with horſe-hair. They generally leave their dead in their huts, ſhutting up the ſame, and ſeeking another habitation.

Beyond the river Jenſeiſka, in the road to China, live the Kamſky Tartars in huts covered with bark, like ſome of thoſe already deſcribed. They are Pagans, and their food is fiſh and veniſon, which they eat raw as well as dreſſed, and roots ſerve them inſtead of bread. More eaſterly lie the Bratſky Tartars, a more ſubſtantial people, where a private man is frequently maſter of four or five hundred horſes, and a proportionable number of other cattle. They live chiefly on veniſon, but value horſe-fleſh much more. They drink mare's milk, and diſtil a ſtrong ſpirit from it, as they do in moſt parts of Siberia, Tartary, and China. They purchaſe their wives, as in ſome other parts of Siberia, with their cattle, and often give an hundred horſes, or oxen, for a virgin they admire, and fifteen or twenty camels, beſides ſheep. The natives are very hoſpitable, and will ſometimes preſent travellers with ſheep as they paſs through their country, reſerving only the guts and entrails to themſelves, which they look upon to be the moſt delicious eating. They are Pagans, and worſhip an idol made up of the ſkins of beaſts, which they hang upon their huts. As for temples, there are none in Siberia but what the Ruſſians have lately built.

Both men and women are of a very tawny complexion, but better dreſſed than moſt of their neighbours. The women particularly wear long plaited gowns, and the virgins diſtinguiſh themſelves by adorning their hair with braſs, and other glittering toys.

The vaſt deſart of Baraba lies further to the weſtward: this is inhabited by the Barabinſki, who ſhift their quarters in the ſummer, and repair to the banks of rivers. Their hovels, which are low in the earth, with the roof riſing two or three feet above, are covered with the ſkins of animals, or with ruſhes. As there is no water in the deſart of Baraba, the liquor of theſe people, during their reſidence there, is melted ſnow: they alſo drink mare's-milk, as moſt of the other Tartars do.

There is a nation of Mahometans along the river Irtis, who keep numerous flocks and herds: theſe pay a tribute to Muſcovy, though they are governed by princes of their own. They reſemble the antient Ruſſians in their dreſs, and the women wear rings in their noſes.

SECT. IV.

Treating of the Situation, Extent, Climate, &c. and Natural Hiſtory of the Peninſula of KAMTSCHATKA.

THIS peninſula is bounded on the eaſt by the ocean, which ſeparates it from America; its weſtern boundary is Penſchinſka, commencing near the ſouthern point of the cape of Kamtſchatka, and extending northerly between Oehotſkoy and the weſtern coaſt of Kamtſchatka. The ſouthern part is in fifty-one degrees north latitude, and in one hundred and forty-three degrees longitude, eaſt of London. This peninſula is divided into two parts by a chain of hills running from north to ſouth. Its chief rivers are the Awatſcha, the Kamtſchatka, the Teghil, and what is called the great river. There are many extenſive lakes in it.

Their ſpring and ſummer do not continue more than four months, but the latter is far from being agreeable, for as the adjacent hills are covered with ſnow, the air even in the middle of ſummer, is ſometimes pretty cold, attended with frequent rains: the winter, however, is not very inclement.

In many places, mines of iron and copper have been diſcovered;

covered: the iron ore hath been found to be compact, of a yellow colour, inclining to red; and, in ſome parts, black metallic particles have been obſerved, more compact than the reſt of the ore. This ore, when crude, could not be attracted by the load-ſtone, but, when calcined, became ſo in a ſmall degree. A ſolid iron ore has alſo been diſcovered here, ſimilar to that found to the ſouth-weſt of Echaterinenburg; its ſurface was found to be covered with a yellow oker, of a reddiſh brown in the breakings of its ſolid parts. The ore, when crude, was not acted upon by the load-ſtone, though, after calcination, ſlightly attracted by it. The copper mines are like ſome of thoſe produced on the Ryphean mountains, having the malachites, in the form of ſtalactites and ſtataguites, in their cavities, very beautiful, and capable of being poliſhed.

There is great choice of timber for a variety of uſes in Kamtſchatka, as well as abundance of ſhrubs of divers kinds, they have alſo ſeveral excellent medicinal plants. Barley, oats, peaſe, turnips, &c. grow likewiſe here. The graſs ſprings up ſo faſt, that they have three harveſts: and the blades are frequently five feet in height.

This country abounds with tame and wild fowls. The wild animals, are, black and white bears, wolves, lynxes, boars, elks, and a kind of ſtag very much like the fallow-deer. The bears never attack a man, unleſs they find him aſleep, when they tear the ſcalp off the back part of the head, and ſometimes intirely deſtroy him. Foxes are alſo very numerous, ſome are white, ſome reddiſh-yellow; ſome grey, with a black ſtreak on the back; and are much valued; the white ones, however, are alſo valued, as being ſcarcer. There are alſo black-cheſnuts and blue-breaſted foxes; and they are in general too crafty for their purſuers, their ſagacity exceeding that of the other ſpecies. The opulence of the country conſiſts in its ſables and ermines; the ſables, which are ſold at a high price, excel thoſe found in any other part of the globe: the natives eat the fleſh, and eſteem it a very fine food.

Here is alſo found the gulo, or glutton; likewiſe other kinds of beaver, as the atis, rain-deer, and ſayga. The natives collect themſelves in companies to hunt theſe animals; they go at the cloſe of the winter, from the month of March to the end of April, taking proviſions with them. The glutton, which hath a very fine fur, is a terrible enemy to the deer: it will dart itſelf from a tree upon a deer's back, and, fixing between the creature's horns, tears out his eyes: the afflicted animal, with exceſs of agony, falls to the ground, when the glutton ſtrips his fleſh from his bones.

Dogs are very numerous in this country: theſe reſemble the European, and live much upon mice and fiſh; they ſcratch up the ground for the former, and ſieze the others from their ſtreams. Theſe dogs are extremely ſerviceable to the natives, in drawing their ſledges over the ſnow: in the moſt dreadful weather, they ſcarce ever loſe their way.

Several ſorts of amphibious animals are alſo in Kamtſchatka. One is the ſea-cow, about thirty feet in length, and weighing ſix or ſeven thouſand pounds, the ſkin of which is ſo hard, that ſcarce an hatchet or ax will penetrate it. The fleſh of a young ſea-cow, when properly boiled, has a good taſte; the lean part is ſomewhat like veal, and the fat part like pork. The method of catching this animal is, by an iron hook ſtruck into it by ſome men in a ſmall veſſel, then by a rope held by people on ſhore, the ſea-cow is drawn gradually to the land, while thoſe in the veſſel cut the creature with inſtruments in ſeveral parts of the body, till it expires. It is not eaſy to diſtinguiſh the ſea-cow from its element, for it ſeldom raiſes its head above the ſurface of the water, though its ſides and back are often ſeen.

Sea-horſes and ſea-cats are alſo met with here: the latter have long hairs ſtanding out on each ſide of their mouths like thoſe of a cat, and they weigh from five to eight thouſand pounds: their eyes are as large as a bull's, and they will fly at people in boats; even if they are blinded by ſtones thrown at them, they will not retire, but gnaw the very ſtones that are thrown; however, when once deprived of ſight, there is no great danger to be apprehended from them. The male and female differ both in form and diſpoſition; ſo much in form, that they might be taken for different animals; and as to diſpoſition, the female is mild, inoffenſive and timid: as a proof of this, when an attempt is made to ſeize a young ſea-cat, and the male, by vigorouſly defending it, affords the female an opportunity of taking it off in its mouth; if, in this caſe, the female ſhould happen to drop it, the male abandons its adverſary, and, flying directly at the female, ſeizes her with all imaginable fury; when the latter, by licking his paws, and ſhewing every kind of ſubmiſſion, endeavours to mitigate his rage. The ſea alſo abounds with ſeals, which are caught by different methods; ſometimes they are taken in the water, and at other times they are killed while ſleeping on the rocks. Here are whales from ſeven to fifteen fathoms long.

Amongſt a variety of fiſh, here is the ſterlet, which is ſo much like the ſturgeon, that there is ſcarce any difference, except that it is ſmaller and more delicate; it is ſo fat, that it may be fried without oil.

Some of the birds of Kamtſchatka are, eagles, hawks, pelicans, ſwans, geeſe, wigeons, ducks, cuckows, magpies, ſnipes, partridges, &c. A bird called the red-neck diver is very curious; it has a beautiful ſpot on the lower part of its neck; beneath this ſpot, there are feathers of a brown colour in the middle, and edged all round with white; the breaſt, belly, and legs, are of a very beautiful white.

Sea-fowl are very numerous on the coaſt of the eaſtern ocean, as peacocks, ſea-pies, green-ſhanks, puffins, &c. Here too are the cormorant, ſea-raven, and urile.

Clouds of dragon-flies, locuſts, and gnats, are ſometimes ſeen in this country. The latter are ſo troubleſome, that the inhabitants are obliged to vail their faces, to avoid them. The dragon-flies, forming columns, fly with incredible ſwiftneſs.

SECT. V.

Containing an Account of the KAMTSCHADALES, their Dreſs, Habitations, Marriages, Children, Treatment of their Dead, &c.

THE natives of Kamtſchatka inhabit the ſouthern part of the peninſula; the northern part is inhabited by the Koreki, and the ſouthern by the Kuriles, of whom we have treated above; but the Ruſſians call the whole country Kamtſchatka, though it has ſeveral names given it from particular circumſtances. The Kamtſchadales are ſhort in ſtature, and reſemble moſt of the other inhabitants of Siberia, except that their faces are ſomewhat ſhorter, their mouths larger, and their cheeks fuller; they have dark hair, hollow eyes, ſharp noſes, and tawny complexions; the latter is ſaid to be principally owing to the influence of the ſun reflected from the ſnow in the ſpring-ſeaſon, when the ſnow lies thick on the ground. Some of the natives, who are obliged to be in the woods, cover their faces with a kind of netting, to prevent the effects of the ſun-beams darting on the ſnow; for the eye-ſight ſuffers by this refraction, as well as the complexion.

Theſe people dreſs in deer-ſkins, with the fur outwards; they uſe alſo, for this purpoſe, the ſkins of dogs and other animals. They often wear two coats, the ſleeves of the outer coat reaching down to the knees; they have a hood to it, which in bad weather ſerves to cover the head; and they adorn the back part with ſhreds of ſkins, and ſometimes of ſilks of different colours. The women wear the ſame ſort of garments as the men, though their coat, or rather waiſtcoat, ſits cloſer to their bodies, and is decorated with ſlips of red, blue, and yellow cloth, and ſometimes ribband, or woollen lift. To this waiſtcoat is joined a ſort of petticoat coming about half way down the leg. The men wear a leather belt round them, and their legs are covered with different coloured ſkins; they wear ſeal-ſkin caps or hats, and ſometimes a cap or hat of birch bark; ſome have caps of braſs plated. The women let their hair grow much longer than the men; they plait it, and hang braſs trinkets to it: they have fur caps, that are black without, and white within. The men plait their hair, as well as the women.

The natives of this country never waſh themſelves, but live in a moſt beaſtly manner: they neither cut their nails, nor comb their hair. They eat raw fleſh, carrion, ſtale-fiſh, or any thing they can get, how filthy ſoever it be. They live in huts under-ground, covered with graſs or earth, and ſometimes with the ſkins of the animals they have killed in the field, undreſſed, and yielding a noiſome ſtench. They place benches in their hovels, with a fire-place in one corner, and on theſe benches they repoſe themſelves. Some of the huts are covered and lined with mats. Theſe are their winter dwellings; nor are their ſummer retreats much more elegant, except that they are built on the ſurface of the earth, and with rather more regularity. Theſe, it is true, are built high on pillars, with beams thrown acroſs them, on which a floor is fixed, with a roof riſing on each ſide to a centrical point; and, indeed it is neceſſary that their ſummer habitations ſhould be thus high, elſe the inhabitants would be in continual danger from the wild beaſts. They eat out of bowls, or troughs,

troughs, with their dogs, and never waſh them afterwards.

We ſhall now take notice of their marriages. When a man hath met with a young woman that he likes, he engages into the ſervice of her parents, and, after the expiration of a limited time of ſervitude, obtains either permiſſion to marry her, or is diſmiſſed with a requital for his ſervice. If he has leave to marry, the nuptials commence immediately, and the whole ceremony conſiſts in ſtripping the bride naked, whoſe cloaths, however, are ſo faſt bound by ſtraps and girdles, that he finds it no eaſy taſk to accompliſh his purpoſe: at this criſis ſeveral women ſhelter and protect her from him; who, however, ſeeking an opportunity to find her leſs guarded, makes freſh efforts to undreſs her: but if ſhe cries out, and her exclamations bring aſſiſtance, the women who come fall upon the man, ſcratching his face, tearing his hair, and otherwiſe roughly treating him; till the bride, ſhewing ſome concern for his ſituation, and the women becoming leſs violent in their aſſault, the man at length ſucceeds, and then retires from her, who however calls him back, and acknowledges in a ſoft plaintive tone, that he has conquered her. Thus the ceremony ends, and the next day the happy couple repair to the hut of the huſband. In about a week afterwards they make a viſit to the wife's parents, where they celebrate the marriage feaſt with the relations of both parties. Some of the men marry three wives, who in general live in a friendly manner, and are never jealous.

Notwithſtanding it is deemed a very capital offence in a woman to procure abortion, yet if twins are born, one of them muſt be deſtroyed. The women put their infants in a baſket faſtened to an elaſtic pole, which is eaſily moved with the foot, to rock them. As ſoon as they can ſtand on their legs, their mothers leave them to themſelves, ſuffering them to roll on the ground any where; they are moſt commonly half naked, and begin to walk when a child in Europe would not be able to ſtand.

Theſe people never bury their dead, but often give them to the dogs; and ſay, that as the deceaſed are thus devoured by dogs, they will enſure to themſelves a pleaſant carriage in ſledges drawn by fine dogs in the other world. This abominable cuſtom, however, is not univerſally practiſed; ſome leaving their dead in their hut, and ſeek a new habitation. The apparel of the deceaſed perſon is always thrown away, from a ſuperſtitious notion, that whoever ſhould wear it would meet with ſome dreadful calamity.

They travel on ſledges drawn by dogs; their number is generally four, which are driven by a whip. The perſon in the ſledge is ſeated on the right ſide of it, with his feet hanging over, and is obliged to balance himſelf with great care, leſt the ſledge ſhould overſet. Where the roads are in tolerable condition, they can travel to a great diſtance in a ſhort time, carrying with them proviſions, &c. They ſometimes travel, in this manner, about thirty werſts, that is, upwards of twenty-three miles in a day.

They hunt the bear, among other animals; on which occaſion, they uſe rackets to walk upon the ſnow with, arming themſelves with pikes, and taking dogs with them to provoke the animal. They then wait till he comes out of his encloſure, for they would attack him to great diſadvantage while he remained there; becauſe the ſnow being very firm in that place, the bear would be able to avail himſelf of all his ſtrength; but the inſtant he comes out, he ſinks into the ſnow, and while he is ſtriving to diſengage himſelf, the hunters with their pikes eaſily deſtroy him.

They dreſs their ſeal-ſkins in the following manner: they firſt wet and ſpread out the ſkin, and with ſtones fixed in wood ſcrape off all the fat; then they rub it with caviar, roll it together, and tread on it; they afterwards ſcrape it again, and repeat the firſt part of their proceſs till the ſkin is thoroughly cleaned and ſoft. They prepare in the ſame manner ſkins of beaver, deer, dogs, &c.

When the men are not employed in hunting or fiſhing, they weave nets, and conſtruct ſledges and boats; and in the ſpring and ſummer they procure the neceſſaries of life, and lay up a ſtore for the ſucceeding winter. The women make ſhoes, ſew cloaths, dye ſkins, &c. They alſo make glue of the dried ſkins of fiſhes, and particularly of the whale. They uſe a board of dry wood to light their fires; in this board are ſeveral round holes, into one of which putting the end of a ſmall round ſtick, they roll it backwards and forwards till the wood takes fire by the friction.

The people of this country are arrant cowards, and yet ſeem to deſpiſe life, through an innate kind of ſtupidity. They never attack their enemies openly, unleſs compelled to it; but ſteal privately to their huts, and treat them moſt barbarouſly, cutting them to pieces, and even tearing out their entrails: theſe cruelties are exerciſed with triumph and ſhouts of joy. Whenever they hear of a foe advancing towards them, they retire to ſome mountain, and fortify it as ſtrongly as poſſible: if there be a probability of the enemy getting the better of them, they immediately cut the throats of their wives and children, and then meet their aſſailants with a frantic rage, ſelling their lives as dear as poſſible. Their weapons are bows and arrows, and ſpears.

The religious notions of the Kamtſchadales are pretty ſingular. They erect a ſort of pillar on ſome plain, and cover it with a parcel of rags. Whenever they paſs by this pillar, they throw at it ſome fleſh or fiſh, and avoid killing any bird or beaſt near it. They think that woods and burning mountains are inhabited by evil ſpirits, whom they live in great fear of, and make them offerings: ſome of them have idols in their huts. They have a very imperfect idea of a ſupreme Being, and think he can neither diſpenſe happineſs or miſery: the name which they have for the Deity, is Kutchu. They reverence ſome particular animals, from which they apprehend danger, and ſometimes offer fires at the holes of foxes; they implore wolves not to hurt them, and beſeech amphibious animals not to overſet their boats. Many of them, however, adopt the Ruſſian manners, and contemn the cuſtoms of their country; they have been inſtructed by Ruſſian miſſionaries in the Chriſtian religion; and ſchools have been erected for their children.

Theſe people ſtrictly obſerve the law of retaliation: if one man kills another, the relations of the perſon killed deſtroy the murderer. They puniſh theft, by burning the fingers of the thief. Before the Ruſſians conquered them, they had ſuch frequent inteſtine broils, that a year rarely paſſed without ſome village being intirely ruined.

Great havock is made in this country by the ſmall-pox. The ſcurvy, with the irregularities of parents, bring a variety of diſeaſes upon their offspring, to cure which they apply roots, herbs, &c. The manner in which theſe people live in their huts, and their exceſs of debauchery, contribute to make the venereal diſeaſe very frequent among them. They have a diſorder called the ſuſhutoh, which is a ſort of ſcab, to which they apply the raw ſkin of a hare to cauſe ſuppuration. They are likewiſe ſubject to the palſy, jaundice, boils, cancers, and other diſorders.

There are three volcanoes in Kamtſchatka, the firſt is that of Awatcha, to the northward of the bay of that name; it is a chain of mountains, the baſe of which is covered with trees, and extends to the bay. The middle forms a kind of amphitheatre, and the various ſummits which are ſpiral cannot be viewed without exciting the moſt awful ideas. They always emit ſmoke, but rarely fire. There was indeed a terrible eruption of ſmoke and cinders in the ſummer of the year 1737, but it only continued one day; many of the cinders weighed almoſt two pounds avoirdupoiſe. This eruption was the fore-runner of a terrible earthquake, which happened on the ſixth of the enſuing October, and in a quarter of an hour overturned all the tents and huts of the Kamtſchadales, being accompanied by a ſingular ebbing and flowing of the ſea, which at firſt roſe to the height of twenty feet, then ſunk, and retired to an unuſual diſtance; it ſoon after roſe higher than at firſt, and ſuddenly ſinking again, retired ſo aſtoniſhingly far from the common low-water mark, that it was for a conſiderable time loſt to the eye. At length the earthquake was repeated, the ſea returned once more, and roſe to the height of two hundred feet, overwhelmed the whole coaſt, and then finally retired, after having deſtroyed the goods, cattle, and many of the lives of the inhabitants, and left ſeveral lakes of ſalt-water in the lower grounds and adjacent fields. The ſecond volcano iſſues from ſome mountains ſituated between the river of Kamtſchatka and that of Tobolſki. Nothing was ever known to exhale from this but ſmoke, till the year 1739, when it vomited a torrent of flames, which deſtroyed all the neighbouring foreſts. The third volcano iſſues from the higheſt mountains in Kamtſchatka, on the banks of the river of that name. It is environed by a cluſter of leſſer mountains, and the head is rent into long crevices on every ſide. Its greateſt eruption began September 25, 1737, and continued a week, which, with an earthquake that followed, did very conſiderable damage.

In the ſouthern extremity of Kamtſchatka there are hot ſprings: they form rivulets, and run almoſt the length of the river Ozernaya which iſſues from the lake Kurilſky, and then join that ſtream; the waters, however, have no very conſiderable degree of heat in them.

There is a mountain near the river Pandia, from whoſe

ſummit a prodigious cataract of boiling waters fall with a terrible noiſe, then running to a conſiderable diſtance, they continue boiling up to the height of a foot, till they loſe themſelves in ſeveral lakes, which contain a great number of iſlands. From this mountain the inhabitants obtain ſome beautiful ſtones, on which they ſet a great value on account of their admirable variegated colours, which are merely the effects of the different powers of heat, humidity, and friction; for theſe ſtones are waſhed from the mountains, and are poliſhed by the above-mentioned hot and impetuous waters.

During the winter, a great quantity of fiſh harbour in the river of Kamtſchatka. In the ſpring, when the ice breaks, they attempt to get to the ſea; but the natives watch the heads of the rivers, and take a great number of them in a kind of nets; ſome they dry in the ſummer and lay by for their winter food, and from others they extract the fat or oil by means of red-hot ſtones, which they carefully reſerve for a great variety of uſes.

The late gallant Captain Cook was killed by the natives at an iſland called O-why-hee, near Kamtſchatka; an account of whoſe death, and diſcoveries in theſe parts, as contained in his third voyage, will be given towards the concluſion of our work.

CHAP. VII.

THE NEW AND COMPLETE HISTORY AND DESCRIPTION OF CHINESE, MOGULCAN, and INDEPENDENT TARTARY.

SECT. I.

Containing an Account of the MANTCHEOUX or MANTCHEW TARTARS; with a Deſcription of the Provinces of MUGDEN, KIRIN-ULA, and TSITSI-KAR, their Manners and Cuſtoms, &c.

THE Mantcheoux or Mantchew Tartars live chiefly in huts on the banks of rivers. Their country is in the north of Lao-tong, the moſt eaſterly of the Chineſe provinces, and is bounded by the river Saghalian-ula on the north; by Corea and Lao-tong, on the ſouth; by the ocean, on the eaſt; and by the Mongols' country, on the weſt. It is divided into three provinces; namely, Mugden, Kirin-ula, and Tſitſi-kar; and from hence that enterpriſing Tartarian ſpirit originated, which triumphed on the imperial throne of China. But we ſhall ſpeak more particularly in this ſection, of theſe provinces, and of the Tartars in general.

The former of theſe provinces (which is about two hundred and ſeventy miles long, and one hundred and twenty in breadth) hath a favourable ſoil, producing wheat, millet, and cotton, as well as plenty of paſture for cattle, and ſeveral ſorts of fruit. This province of Mugden has given name to the capital, in which are ſeveral public buildings, and courts of juſtice, as at Pe-king. But the moſt populous city is Tonwang-ching, which indeed may be deemed the key of the great peninſula of Corea.

There are two large handſome roads from Mugden all the way to the city of Pe-king, which is about one thouſand one hundred miles diſtant: theſe are kept conſtantly in repair, having been formed with great labour principally for the emperor whenever it ſhould be his royal pleaſure to viſit his Tartarian dominions. One of theſe roads is for the paſſage of his majeſty to Tartary, and the other for his paſſage to Peking back from Tartary.

The ſecond province is Kirin-ula: it has Lao-tong for its boundary on the weſt; the ocean, on the eaſt; Corea, on the ſouth; and the river Saghalian-ula, on the north. This country is a mountainous deſart, upwards of ſeven hundred and forty miles in length, and ſix hundred in breadth. Here is ſcarce any thing to be ſeen but the gloomy tops of mountains, nor is any thing heard but the hideous howlings of wolves and tygers. Very little rice grows here, but plenty of oats. The air is exceedingly bleak and keen.

Some of the Tartars take up their reſidence in huts on the river Uſuri, and ſubſiſt principally on fiſh; theſe are the Yupi's: they imitate the Chineſe in dreſs, and the women decorate their hair with a variety of baubles. The Kecheang Tartars live after the ſame manner, on the banks of the Saghalian-ula. Theſe people, when the rivers are frozen over, are drawn in ſledges upon the ice by dogs. They are very ignorant and uncivilized, though peaceable and inoffenſive. The Yupi's have no ſovereign prince, but chuſe ſeveral chiefs. The Mugden provincials have a Tartarian general, who has lieutenant-generals and a great number of ſoldiers under him.

The third province of Chineſe Tartary is Tſitſi-kar. The capital, which has the ſame name, is a place of tolerable trade, and chiefly peopled by Chineſe.

The hunting of ſables is an employment for which the ſolar Tartars are famous, the ſkins of theſe creatures being of great utility to them: the women hunt them as well as the men. In the purſuit of this game, they generally meet with tygers, which they are never afraid to engage, and generally get the better of them; however, if any one unfortunately falls at the feet of this animal, the reſt do not decline their purſuit; for their livelihood depends principally upon the furs they get from the ſables they take.

In ſome of the rivers there are ſeveral fine pearl-fiſheries, and the natives ſet a high value on the pearls.

The inhabitants of Tartary have all nearly the ſame language, though they are diſtinguiſhed into different nations, and ſpeak in different dialects. Their origin and cuſtoms are both equally ancient; for the former could never be traced, on account of theſe people having for ſuch a ſeries of years been continually wandering about from place to place. If we examine the moſt remote antiquity, we ſhall diſcover a ſtriking reſemblance of the people of the early ages, and the Tartars of the preſent time; for as their anceſtors lived, ſo live they.

The religion of the Tartars appears from monuments of undoubted authority, to be of above three thouſand years ſtanding; and is founded on the ſublimeſt principles of morality. They have in general been followers of the grand lama, or immortal father. This religion made a conſiderable progreſs in early ages; and the authority of this chief pontiff is ſo highly revered, that the emperors of China, previous to the ceremonial of their coronation, always implore his protection, and ſend him rich preſents. This worſhip has not like the Chineſe, been mixed with other ſyſtems; for neither time, nor the influence of man, hath had power to ſhake the authority of the grand lama, who, however, acknowledges that he is no deity, but only a repreſentative of the divinity; and that he is appointed by heaven to decide ultimately upon whatever relates to public worſhip.

His influence extends as fully to temporal as to ſpiritual concerns; but he conſiders all civil matters, held profane by him, as inconſiſtent with his dignity, and therefore commits the care of government to perſons calculated to conduct affairs of that nature.

In Tartary, there are ſeveral worſhippers of the idol Foe, who pay an implicit obedience to their prieſts, making them preſents, and ſtrictly attending to their directions. Many of theſe prieſts migrate from place to place, in the ſervice of religion and themſelves; but they are in general very ignorant.

SECT. II.

Treating of the MONGOLS; the Situation, Boundaries, and Climate of their Country; alſo of the Natives, Animals, &c.

THE Mongol country is ſituated to the north of China; and is bounded, on the eaſt, by the territories of the Mantchews; on the weſt, by the country of Kalkas; on the ſouth, by China; and, on the north, by eaſtern Tartary and the Lalka Tartars. It was about three hundred leagues in length, and two hundred in breadth. This country is not very well known, except that part of it which the caravans paſs in travelling from Muſcovy

Muſcovy to China. The climate is exceedingly ſevere, and ice lies upon the ground eight or nine months together.

The natives (who are of the ſame original as thoſe who accompanied Tamerlane in the conqueſt of India, Perſia, &c.) are in general of a middle ſize, but very ſtrongly made, with broad faces, black eyes, flat noſes, long whiſkers, ſallow complexion, and of a moſt rude behaviour. Their hair is almoſt as thick and ſtrong as horſe-hair, which they cut cloſe to the head, and leave only a tuft at top. They wear large ſhirts, and callico drawers: and their garments, lined with ſheep-ſkin, reach down almoſt to their feet: theſe they faſten on their bodies by ſtrong leather ſtraps. When on horſeback, they wear a ſhort jacket with narrow deer-ſkin ſleeves, having the fur outward; trowſers and hoſe of the ſame kind of ſkin, both of one piece, and tight to the limbs. They have on their heads, caps bordered with fur. The women are not quite ſo coarſe featured as the men, but their dreſs is nearly the ſame.

This country has in it a great variety of animals, ſuch as camels, dromedaries, cows, horſes, ſheep, elks, bears, tygers, wolves, &c. There is alſo every ſpecies of game known in Europe. Rhubarb and other medicinal plants grow here, ſalt and ſalt-petre are alſo found in great plenty.

The Kalka Mongols, who are a race of Tartars, are dependent on China: their perſons, habits, manners, &c. are the ſame as the Mongols: they dwell beyond the Mongols, and take their name from the river Kalka.

In giving a further account of the Mongols, we muſt obſerve, that they live in little moveable huts, formed of twigs covered with matted wool; they have a fire in the centre, with a hole at the top to let out the ſmoke, and boards or benches round the fire to ſit or lie upon. They are filthy both in their dreſs and in their food: they often make uſe of the dung of their cattle for fuel.

It has been a very antient cuſtom among theſe people, to ſupport a war, by ravaging the country. Their tribes are commanded by ſeveral chans or leaders; and they elect a great chan, who claims a paramount power over all: his reſidence is a kind of military moving ſtation, and he can bring from twenty to ſixty or ſeventy thouſand horſemen into the field. The grand chan of Cambalu is ſaid to have controuled the whole mighty power of Tartary in the days of Tamerlane; and ſo much was he puffed up by his authority, opulence and grandeur, that each day it is related, as ſoon as he was ſeated to dinner, a trumpet ſounded, which was intended to give notice to all the other monarchs in the globe, that they might alſo go to dinner.

They are remarkably dextrous in handling their ſabres, and ſhooting with bows and arrows: they are inured to horſemanſhip from their infancy, and will, while on full gallop, ſplit a pole in pieces with an arrow, though at a conſiderable diſtance. But they have the utmoſt contempt for agriculture, looking upon all buſineſs of that kind as the moſt abject ſlavery. When they are angry with any one, they with it may be his fate to work like an European.

It is common, with theſe people, when any of them become very infirm by age, for others of them to make ſmall huts for the aged invalids near a river, and there leave them to take their paſſage into the next world. They think that in this they act in a friendly manner towards them. Thoſe who die in their huts, are thrown into a burning pile, and their bodies conſumed to aſhes, which are afterwards interred on ſome mountain.

The Mongols ſell or exchange their cattle with the Chineſe for ordinary tea, coarſe cloth, &c. They are never troubled with much care or anxiety, for they have nobody to pleaſe, nor any body to fear.

Though theſe roving people are under no very regular form of government, yet their country is divided into diſtricts, each of which has a chan of its own; but the Tartars of one province muſt not migrate to another: they are to confine themſelves to their own nation, where they have full liberty to roam at their pleaſure.

Their marriages are not attended with much ceremony: the men purchaſe their wives with cattle; and when the wife is turned of forty, ſhe is employed by the huſband as a ſlave, and, as ſuch, muſt attend upon the young wife who ſupplies her place.

The people of this country worſhip the idol Foe: they have a high prieſt among them, to whom they do homage, and think that he has the power of obtaining favours for them from Foe. Whenever this prieſt ſignifies his pleaſure to remove to any particular part of the country, the inferior prieſts and a great number of other perſons attend him; and they who reſide on the ſpot to which he is going, meet him on the road in crowds, ſupplicating his bleſſing; which he never fails to beſtow on ſuch as can make him an adequate contribution towards his ſupport; and this he is in no doubt of receiving for his benediction, as he ſuffers none to approach his ſacred perſon but the higher order of people. This high-prieſt is named khutuchtu; and ſome of the deluded people think that the holy ſpirit which animates him, immediately on his death paſſes into the body of him who is elected to ſucceed him; which tranſmigration is perfectly conſonant with the doctrine of the metempſychoſis, the eſtabliſhed ſyſtem that prevails in many parts of Aſia. Others think that he grows old with the decline of the moon, and reſumes his youth when the new moon appears. For a further deſcription of theſe people, we beg leave to refer the reader to our account of Chineſe Tartary, page 56.

SECT. III.

Containing a Deſcription of WESTERN TARTARY; including the Kingdom of ASTRACAN, the CALMUCKS, CIRCASSIANS, USBECK, CRIM, and LESGEE TARTARS.

THE kingdom of Aſtracan is bounded by Ruſſia on the north, Siberia and Calmuck Tartary on the eaſt, the Caſpian ſea on the ſouth, and Circaſſian Tartary on the weſt; and that part of it which lies between the Wolga, the river Jaika, and the Caſpian ſea, is generally called Nagaia; as is alſo that part of the country which lies to the weſtward of Aſtracan, and the natives Nagaian Tartars.

Aſtracan, the capital city of this kingdom, is ſituated on the eaſt ſide of the Wolga, in the latitude of forty-ſeven degrees north, longitude fifty-two from the meridian of London: the moſt fruitful part of the country lies to the eaſtward of the city towards the river Jaika: to the ſouth-weſt is a deſart of ſeventy leagues in length. The town is defended by a ſtone wall three miles in circumference, and has a cathedral and ſeveral other Ruſſian churches, being the ſee of an archbiſhop, who lately built the cathedral.

The city of Aſtracan, is ſuppoſed to contain one hundred thouſand inhabitants; it has ten gates, ſix whereof look towards the river, and two are in the citadel, which ſerves as a wall to the town on the oppoſite ſide. Within the citadel is the governor's palace, being a large wooden building, and contains a great number of pleaſant apartments, particularly a great hall which has a noble proſpect on all ſides. Both the churches and houſes are built of wood, except the cathedral, the biſhop's palace adjoining to it, and one church more: here are alſo a monaſtery and a nunnery built of wood. Beſides the governor, there are three other great officers of the crown here, the firſt of whom preſides in the council; the ſecond has the government of the public houſes; and the third the direction of the fiſhery. On the oppoſite ſide of the river ſtands a fine ſtone monaſtery, and two others, and ſeveral ſuburbs. The ſoldiers ſuburb lies on the eaſt ſide of the city along the river Kitume, which falls into the Wolga: another of the ſuburbs is called Walga, where the royal ſhipping lies. There are two other ſuburbs inhabited indifferently by all ſorts of people. The Tartarian ſuburb is ſeparated from the reſt, and built of bricks dried in the ſun. The Tartars inhabit it only in the winter, for in ſummer they encamp in the open fields. The country is moderately fruitful except in corn, of which they have none but what comes from Caſan. Fiſh are very plentiful, they have one kind called beluga, which are ſaid to be two fathoms long; but the moſt delicious fiſh in this river, if not in any other, (ſay ſome travellers) are the ſterlets, they are an ell long, and yet ſold for two-pence or three-pence a-piece at Aſtracan. In the neighbourhood of this city there live about forty or fifty Armenian families who have their ſhops in the towns: and the Indian merchants have their caravanſera where they carry on their trade. This is a ſpacious building ſurrounded by a wall of ſquare ſtone and ſeveral noble gates, at which there are guards placed every night for the protection of their goods. In the gardens about the town are vines and fruit trees, ſuch as apples, pears, plums and apricots; but the fruit is not ſo good as in ſome other places: they let their vines grow to the heighth of a man, but not higher, and then prop them up: the grapes are black and large, thoſe which grow in private gardens are ſold in the market; but all thoſe in the vineyards, which are the czarina's property, are made into wine. The ground is naturally a ſandy barren ſoil; but they have large wells from whence they convey the water

water by pipes or little channels into their grounds. The vineyards lie about two or three werſts from the town, and increaſe every day. The old city of Aſtracan ſtood about ſeven werſts (a werſt is three quarters of a mile) to the eaſtward of the new, but there are now ſcarce any remains of it. This city is garriſoned by five regiments of infantry and one of dragoons; many field regiments and Coſſacks, excluſive of the Tartar militia, winter here, beſides the garriſon. The uſe of the regulars is to prevent the incurſions of the wild Tartars.

This country alſo produces reeds, liquorice, kal, geniſta, aculeata, the herb aſtrachania, introria, &c. The inhabitants likewiſe raiſe melons and pompions, which they eat with bread; their garden vegetables are good, but their mulberries are unwholſome.

They have a great veriety of wild animals; ſuch as boars, elks, red and fallow deer, antelopes, hares, wild horſes, &c. The ſame kind of tame animals which abound in Great Britain, are found here. The antelope is of a light grey colour, of the ſize of a deer, with a head reſembling a cow, but the noſe is without a griſtle. It has fine black eyes, but is purblind: the horns are beautiful, but without branches; they are taper to the top, and have rings at equal diſtances. The fleſh is tender, but ſeems to taſte of muſk. Here are alſo pelicans, corovaikes, ſwans, ducks, &c. The Wolga is replete with a great variety of moſt delicious fiſh: but there are few reptiles. Their camels have two bunches on their backs: their ſheep, like thoſe of Perſia, have very fat tails, and their cattle is exceedingly large.

Their commerce conſiſts chiefly in ſilks, brocades, velvets, ſattins, drugs, copper, cotton, Perſian fruits, wines, ſweetmeats, &c. which they import, and in return export meal, fiſh, ſalt, woollen, &c. The inhabitants are prohibited from exporting naval and military ſtores to Perſia. The merchants of Aſtracan have permiſſion to navigate the Caſpian ſea; beſides which they always keep a great number of barks in the Wolga. The pirates who are convicted of robbing on this river are hanged up alive by the ribs upon gibbets fixed on floats, where they are left to expire in the greateſt agonies: and if any perſons relieve them, they are ſentenced to ſuffer the ſame puniſhment.

The Ruſſians, Armenians, Georgians, &c. who inhabit Aſtracan, have the ſame cuſtoms and manners as the people of their reſpective countries. The real natives, or Nagai Tartars, greatly differ from the others in many reſpects. They live in huts formed of cane and bulruſhes. They pay no taxes, but are obliged to ſerve in the Ruſſian wars; and ſome of their chiefs are always left in the caſtle of Aſtracan as hoſtages for the fidelity of the reſt.

The people of Aſtracan have olive complexions, large faces, little eyes, ſmall beards, are low of ſtature, and inclined to corpulency. They ſhave their heads, wear a coarſe grey caſſock, and over it a ſheep-ſkin cloak, with the wool outwards, and a cap of the ſame materials. Their women wear linen, and a cap with Ruſſian coin hanging round. Their perſons and features are tolerable. The males wear a ring in the right ear, and the females in the noſe; the rings worn by the latter are uſually ſet with a piece of coral, a ruby or torquoiſe. The Aſtracans are in general Mahometans, and devote their offspring to God or ſome ſaint. Hunting, fiſhing, and their cattle ſupport them.

They uſe fiſh dried in the ſun inſtead of bread, though they ſometimes make cakes of rice, millet, or meal, which they fry in oil and honey; their drink is water or milk, but they prefer mare's milk, and are exceedingly fond of the fleſh of camels and horſes.

The Kalmuck Tartars inhabit a prodigious deſart, which lies between the rivers Don and Wolga. Theſe people, like ſome of their neighbours, are continua'ly roving about; in the winter, they uſually reſide on the borders of Circaſſia; they proceed northerly in the ſpring, and return back again at the latter end of autumn. They never cultivate any land, their only riches being their flocks and cattle, on whoſe account they principally roam about in ſearch of freſh paſture. Their temporary or moving habitations are huts, which the poorer kind cover with reeds or ruſhes, and the more opulent with felt.

Theſe people are divided into different hords, each of which hath its chief, but all are ſubject to one ſovereign, who is called chan. This chan has an agent or envoy at Aſtracan.

The Kalmucks always aſſert their independence, but admit that they are happy in the friendſhip and protection of the Ruſſians, who claim them as their ſubjects. A Ruſſian reſident, attended by a guard of three hundred ſoldiers, is always ſtationed in the court, or rather the camp of the chan.

With reſpect to their religion, they believe in one God only, are fond of keeping holidays, and are tolerably decent in their mode of worſhip. However, they keep idols about them, but pretend not to pay them any kind of adoration, but only to treat them with reſpect out of regard to the ſaints they repreſent. On all occaſions they affect to profeſs the Chineſe religion, though they know very little of its principles. They uſe an odd emblem of eternity during the time of their worſhip; which is the neck of a double-gilt ſpear, of about eight feet in length, is encompaſſed with a ring, to which a leather thong with a piece of lead at the end is faſtened; during their devotions, the end of the ſpear is placed on the ground, and one of the congregation, with great dexterity, occaſions the metal to turn round during the whole time; they likewiſe ſing, and make uſe of cymbols, and other muſical inſtruments, which are ſtringed; to theſe they beat time, and look upon notes, which are pricked down the page, from the top to the bottom.

The Kalmucks are allowed but one wife at a time; and adultery is ſeverely puniſhed, for if the wife is caught tripping, ſhe is immediately condemned to death; and the huſband, if he thinks proper, may be her executioner. But conjugal infidelity is rarely known among them.

If two young people are diſpoſed to marry, they cohabit together for a twelvemonth; if in that ſpace the woman proves pregnant, the marriage is legal, but if the contrary is the caſe, they are at liberty either to part intirely, or to make another year's trial. The woman's reputation is in no reſpect injured by this procedure. As to the prieſts, they are neither permitted to have money or wives, for theſe two reaſons; firſt, they are allowed to ſupply their neceſſities from the properties of whom they pleaſe; and ſecondly, they have the liberty of paſſing a ſingle night with any married woman they chuſe: and this is ſo far from diſquieting the huſbands, that they take it as a mighty great favour done them.

The Kalmucks had formerly the moſt ſingular, and yet the moſt ſignificant method reſpecting their treatment of the dead, of any perſons in the univerſe. As they conſidered them for many years, they engaged every element in the concerns of their corpſe. In the firſt place, they buried them, that they might return to their original clay; but before it was poſſible for the bodies to corrupt, they took them up again, and threw them into the Wolga, but took care to ſecure them ſo, that they might eaſily be drawn out again. After having been immerſed in water for ſome time, they drew up the bodies, and half-burned or rather roaſted them, to bring them acquainted with the element of fire: then, that they might not omit the fourth element, air, the carcaſes were expoſed upon the banks of the Wolga, to be devoured by birds of prey, or Tartarian dogs. If they were devoured by dogs, it was deemed a lucky omen, for dogs being looked upon in a ſacred light, they ſuppoſed that the ſpirit appertaining to a carcaſe belonging to any perſon devoured by dogs, muſt be in an abſolute ſtate of felicity. This mode of treating the dead, has, however, for ſome years been prohibited by an order from the imperial court of Ruſſia; and the Kalmucks, at preſent, are compelled to bury their dead, in the ſame manner as the Chriſtians of Aſtracan.

The Kalmucks are always quarrelling with their neighbours, though they ſeem neither to be ſwayed by ambition or avarice; and have a particular enmity to the Karacalpaaks. To prevent theſe quarrels, the Ruſſians are under the neceſſity of keeping a military force in the ſummer-time upon the banks of the Wolga.

The dogs of this country are exceeding fierce and very voracious, and will attack any man who gives them the leaſt offence. They will, in bodies, aſſault a number of armed men; but the inhabitants of Aſtracan frequently go out on purpoſe to ſhoot them, ſo that it is ſuppoſed the whole ſpecies will in time be extirpated.

We ſhall proceed next to the deſcription of Circaſſian Tartary: this country is bounded by Aſtracan and the Caſpian ſea towards the eaſt; by Georgia and Dagiſtan towards the ſouth; by the river Don, the Palus Mæotis and the Black ſea towards the weſt; and by Ruſſia towards the north.

The chief city is Kizlaar, which was built by the Ruſſians; the citadel is only formed of earth, but the garriſon conſiſts of about five hundred regulars, and three thouſand Coſſacks, the latter of whom are permitted by the Ruſſian government to erect habitations on the banks of the Terek. Kizlaar is only in forty-four degrees north latitude, conſequently the air is wholſome and ſerene.

The next town is Terki, ſituate on or near the Caſpian ſea,

ſea, about three or fourſcore miles to the ſouthward of Aſtracan, and frequently miſtaken for Terki, in Dageſtan, a great deal farther ſouthward, and ſubject to the crown of Perſia. Terki is ſituate in a large plain, and defended by a wall of earth with baſtions, after the modern way; and the buildings are for the moſt part of wood. This was the Muſcovite frontier towards Perſia, till very lately, and generally had a numerous garriſon; but they are now advanced much farther ſouthward through Dageſtan and Shirvan, into the Perſian provinces on the ſouth of the Caſpian ſea.

The Circaſſian Tartars generally acknowledge themſelves dependent on the crown of Ruſſia, though there are inſtances where they have not ſhewn the ſubmiſſion of ſubjects, which is not much to be wondered at, ſince they live ſo remote from the ſeat of the government, and are ever rambling from one place to another. Thoſe Circaſſians who lie next to Perſia and Turky, may be reckoned under the dominion of one or other of thoſe crowns; but nothing is more common than to put themſelves ſometimes under the protection of one prince, and ſometimes under another. There is no conſiderable town in this country, except Kizlaar, which is inhabited chiefly by Ruſſians, for the whole nation of Circaſſians live in tents or huts according to the ſeaſon of the year, removing from one place to another, like their neighbours of Aſtracan: nor does the country produce any thing valuable enough to induce foreigners to build or ſettle amongſt them.

We are informed by a gentleman who travelled into theſe parts, that being ſent into Circaſſia by the late czar, to view the mines of that country, he found they were well furniſhed with ſilver ore, and that the kneeſes (the Tartar lords) produced ſome pieces of ore, which upon aſſay afforded a great deal of ſilver: that he found the people tolerably civilized; that their military men wore armour, with a kind of ſilk veſts or gowns over it. That their arms were bows and arrows, and they were generally very well mounted. That they lived in ſummer under tents like their neighbours, and there was a great variety of beautiful women amongſt them. And from thence it ſeems it is, and from the neighbouring country of Georgia, that the harams or ſeraglios of Iſpahan and Conſtantinople are chiefly ſupplied with virgins.

Though Circaſſia produces very little grain of any ſort, they have large herds of cattle which they drive before them like the other Tartar nations, and ſtay no longer in any place than they can find paſture for them.

A gentleman who travelled through Circaſſia, gives us the following account of that country: nothing, he ſays, can appear more agreeable than the proſpect of it, on account of that variety of mountains, vallies, woods, little lakes, ſprings and rivers, with which it is every where diverſified. It is fertile beyond imagination, every thing grows there almoſt without ſowing, at leaſt, whatever they ſow, which is uſually barley, oats and cummin, thrives to admiration, after only once ſlightly turning up the earth, which they do but juſt open to receive their grain. Though this account of the ſoil is very different from what other travellers give us, who uſually repreſent Circaſſia as a barren country; yet as they all agree that great herds of cattle are fed here, it muſt certainly produce good herbage, and conſequently would produce plenty of grain if it was well cultivated; but the natives wandering from place to place, ſow no more, it ſeems, than will juſt ſerve for the ſubſiſtence of their families; and if there happens to be a bad crop, they are reduced to great diſtreſs for bread corn, as ſome gentlemen obſerve.

The Circaſſians, both men and women, are of an eaſy ſhape and well proportioned. Their complexions good. Their features juſt according to the notions we entertain of beauty. Their hair and eyes are generally black, and not a cripple or a crooked perſon ſcarce to be found amongſt them. The women wear no other head-dreſs than a ſilk or ſtuff cap in the houſe, their hair hanging down in two treſſes behind them, but are vailed when they go abroad. The general food of the Circaſſians is mutton, beef, poultry, wild fowl, and veniſon, all which they have in great plenty; but a piece of a young colt is preferred before any of theſe. Their bread is made into thin cakes, either of barley meal, or millet, which they bake on the hearth. They are extremely hoſpitable, and will not ſuffer a traveller to pay any thing for the entertainment of himſelf, his ſervants, or horſes; but will contend frequently who ſhall have the honour of treating him. As for the natives, when they are upon a journey, they carry no proviſions with them, but are as welcome in every houſe they arrive at, as in their own; ſo that if any people may be ſaid to have all things in common, it is the Circaſſians. Their uſual drink is water or mare's milk, like the other Tartars; and perſons of all ages and ſexes ſmoke tobacco. They ſit croſs-legged, and have a carpet or piece of Ruſſian leather ſpread before them, and little wooden tables, at their meals; but neither linen nor plates. They obſerve no regular hours for eating, drinking or ſleeping; but juſt as they have inclination or opportunity.

The river Terek, which flows from eaſt to weſt, produces great variety of fiſh, as ſturgeons, ſalmon, &c. It meanders beautifully through the country, till it diſembogues itſelf into the Caſpian ſea.

Thoſe Circaſſians, who are immediately under the protection of the court of Ruſſia, have chiefs of their own, the principal of whom is ſtyled becovitch; he is a major-general of irregulars in the Ruſſian army: he is however always ordered to remain in Circaſſia, where it is imagined his ſervices can be the moſt uſeful. Though the Circaſſian princes are exceedingly honoured and reſpected by the ſubjects, yet ſuch is the independency of the people, that they are not obliged to do any thing at their command, but are guided by their own inclination. The princes themſelves are likewiſe independent on each other. Whatever preſents the empreſs of Ruſſia ſends to the Circaſſian princes, their reſpective ſubjects expect a part. If the things cannot conveniently be diſtributed, they will have an equivalent in ſpecie, or ſuch a commodity as may be eaſily parted amongſt them. The ſpoils taken in war are divided amongſt his troops, the ſovereigns being excluded from any ſhare of them.

Their ſubordination to Ruſſia is only confined to a formal oath of allegiance, in which they ſwear to be ſubmiſſive to a certain number of general laws, as long as their being ſo continues to be eſſential to the good of the Ruſſians and themſelves. The imperial court, for many cogent reaſons, ſeldom interferes with their political, and never with their religious concerns. They have a great veneration for antient houſes; and are extremely tenacious of their family honour, by not intermarrying, even for gain, with an inferior.

The contract of marriage is entered into by the parents or guardians; after which, the young couple are permitted to ſee each other; and after a few viſits, the affair is concluded, and the bride is ſent home to the bridegroom's houſe in a cloſe waggon finely painted, attended by her women. But as the bride's relations give nothing with her but a few ſuits of cloaths, this matter often falls heavy on the bridegroom, who is obliged to make valuable preſents to the bride's relations of horſes, dromedaries, camels, cows, &c.

Polygamy is permitted to ſuch of the Circaſſians as prefer the Mahometan religion.

Theſe people, like the Turks, have harams or ſeraglios for their women, from which all men except the huſband are excluded. Theſe are contiguous to their dwelling-houſes, though ſeparate from them. A remarkable cuſtom in this country is, that when the principal lady of any of their princes is in labour, the firſt Circaſſian who hears of it, let his ſituation be ever ſo menial, runs and places himſelf at the door of the haram, from whence none are authorized to drive him. When the lady is delivered, if it happens to be a boy, he is richly dreſſed with the utmoſt ſpeed, and delivered to the Circaſſian, who immediately takes him home, and, if he is a married man, delivers him to his wife or nurſe: if he is a bachelor, a nurſe muſt be provided, and the child remains under his inſpection and tuition till he is nine years of age, when he is reſtored to his parents, who receive him with great rejoicings, and many public ceremonies. The reaſon they give for this ſingular cuſtom is, that the child may not be ſpoiled in his infancy by the delicacies of a court, or the effeminate treatment which he would receive in the haram; but rendered, by this means, ſo hardy and robuſt as to become in time a buggateer or hero; for perſonal courage and ſtrength are eſteemed as the moſt noble qualifications of a human being by the Circaſſians.

The country abounds with wild ſwine, wolves, and foxes; which they catch in the following manner: after digging a hole in the earth nine feet deep, they drive a ſtake into the middle, which projects from the ſurface of the earth about four feet. Upon the top of the ſtake a moveable cart-wheel is fixed, to which a young pig is faſtened in the evening. The mouth of the pit is then covered with branches of trees in a very ſlight manner, over which graſs is ſcattered. The pig does not fail to ſqueak all night, being irritated by its confinement. When any of the wild animals hear the noiſe, they haſten to viſit the place; which

which they no ſooner approach than they fall into the pit, where they remain till the morning, being totally unable to diſengage themſelves. The hare is hunted with hounds, as in England. They have great variety of game, particularly pheaſants.

Beyond the independent village Bragutſkoi, ſouth of the river Terek, they have a hot ſpring, ſituated upon a hill; water boiling hot iſſues from it, which ſmells ſtrongly of naphtha, and falls into a baſon of about twelve feet diameter, and three feet deep. On the weſt ſide there are ſeveral ſmall ſprings of the ſame kind of water; and on the eaſt ſide there is an acid ſpring. The water of the chief well will boil a fowl in about nine or ten minutes.

Proviſions in general, and meat in particular, are exceedingly ſcarce here.

About the city of Terki there are a great number of ſerpents, which make holes in the ground that are extremely dangerous. They are ſix or ſeven feet long, and about as thick as a man's arm. There are likewiſe mice as large as ſquirrels, which are called jerhuch. Their ears are long, and their fore feet ſhorter than thoſe behind, which prevents their running ſwiftly: but they lay their tails on their back, and leap to a conſiderable height or diſtance.

SECT. IV.

Containing a Deſcription of the River JAIK, together with an Account of KARAKALPAAK, KIRGEE, BASKEER, USBECK, CRIM, and LESGEE TARTARS.

AT about three hundred werſts from the ſource of the river Jaik, which runs through a deſart of a prodigious extent, and at length empties itſelf into the Caſpian ſea; there is a ſtrong town built by the Don Coſſacks. This, after the river, is called Jaik, and the Coſſacks have bravely defended it from the attacks of all the different Tartars that ſurround it. There is no inhabited place, except the above-mentioned town, between Aſtracan and Jaik river. This vaſt deſart is, however, infeſted by innumerable hords of wild Tartars.

The Karakalpaaks wander about the Caſpian ſea, to the northward of whom the Kirgee and Baſkeer Tartars take up their abode. The Kalmucks are continually at war with theſe tribes. The Kirgees and Baſkeers profeſs the Mahometan religion; and, being perhaps the moſt ignorant and unpoliſhed of any who profeſs it, they are of courſe the moſt ſuperſtitious.

In the year 1739, during the war between the Ruſſians and Turks, the Kirgees and Baſkeers, conſonant to the notions they had imbibed, thought they could not do a more eſſential ſervice to Mahomet, than by injuring the Ruſſians as much as poſſible. They accordingly fell upon all the defenceleſs towns and villages of the province of Umſimafoſkaga: all who were young and vigorous they carried with them, deſigning either to uſe them as ſlaves, or to ſell them as ſuch. The old, infirm, and very young, fell indiſcriminate victims to their remorſeleſs fury. The governor of Orenburg, however, being informed of theſe cruel depredations, diſpatched a body of five thouſand regulars and three thouſand Coſſacks, who marched with ſuch ſecrecy, that they attacked the Kirgee camp in the night, and deſtroyed the greateſt part of thoſe barbarians, though they were twenty thouſand ſtrong at the time.

The river Jaik was firſt diſcovered by the Coſſacks, who acquired great riches by fiſhing in it; and, after having cured their fiſh, ſelling them to the Aſtracan merchants for the Ruſſian market.

A ſcheme having been entered into by Peter the Great, for turning the Wolga to a political advantage, he gave an excluſive privilege with reſpect to the fiſhing to one Demidioff, advancing at the ſame time twenty thouſand rubles, the better to enable him to carry his deſign into execution. In a few years Demidioff repaid the money, and became exceedingly rich. At length, the fiſheries carried on in the Jaik river exciting the attention of the court of Ruſſia, they determined to tax the fiſheries on that river, as well as thoſe of the Wolga; proper officers were accordingly ſent to enforce the tax, but they were thrown into the river and drowned by the Coſſacks, to whom the very idea of any kind of taxation was odious. Continual expreſſes were ſent from St. Peterſburgh to inquire why the officers had not ſent an account of their proceedings; but the meſſengers were treated exactly as the officers had been. At length the court was informed of the whole affair, but it was thought moſt prudent to wink at the inſult, the Ruſſian miniſtry having too much ſenſe to quarrel with a ſet of people, whoſe ſituation rendered it impoſſible to conquer them, and whoſe ſentiment enſured their independency.

The Uſbecks are generally eſteemed the moſt civilized of all the Mahometan Tartars; nevertheleſs they pillage and rob their neighbours, as well as any other Tartarian tribes. They nearly reſemble the Perſians in their dreſs; but we muſt except their boots, which are uncommonly large. The chiefs wear a plume of feathers in their turbans, and, as well as their chan, pride themſelves much on being the deſcendants of their renowned Tamerlane. Their common food is pilau, or boiled rice; but their greateſt delicacy is horſe-fleſh. They drink a kind of arrac or fermented liquor made of mare's milk. Their language is a mixture of the Turkiſh, Perſian, and Mongol; but they are well acquainted with the Perſian language in its purity. Their arms are like thoſe of the other Tartars, viz. large bows, arrows, darts, and ſabres, which they uſe with admirable addreſs. Of late they have begun to uſe muſkets, and many of their cavalry uſe coats of mail, and carry ſmall bucklers.

It is affirmed, that the Tartars of Great Bucharia are the moſt courageous and robuſt of their whole nation. The Perſians, who are not deficient in courage, look upon them with terror. The women themſelves aſpire to military reputation: they are ſtrong and well limbed, but in their features have all the delicacy of Aſiatic beauty. The horſes belonging to theſe Tartars are not handſome, but they are hearty, indefatigable, and exceedingly ſwift; they are the beſt adapted in the world for ſcouring the deſarts, as they can live upon almoſt any thing, and a very ſmall quantity of provender ſeems ſufficient to keep up their ſtrength.

The Uſbeck Tartars are continually at war with the Perſians, the fertile plains of Chorazan exciting them to make frequent incurſions into that rich and plentiful country; but they do not find it quite ſo eaſy to penetrate into the dominions of the great mogul, on account of the prodigious mountains which intercept the paſſage.

Thoſe Uſbecks who ſubſiſt upon their cattle, or by plundering their neighbours, live ſometimes in huts, and ſometimes in tents, every tribe forming a camp of its own, and, like other Tartars, they frequently move from place to place, as it ſuits their inclination or conveniency. Others, who cultivate the earth, are ſomewhat honeſter in their principles than their wandering brethren, form ſocieties, and live in towns and villages; theſe latter are either the real Bucharians, are deſcendants from the Sartes, the antient inhabitants of the country; or the Turkomaros, who were ſettled in the country long before the Uſbecks or Tartars, properly ſo called, ſubdued it. The Uſbecks in general, however, deſpiſe the thoughts of cultivation, and deem it meritorious to make excurſion upon and plunder their neighbours.

The capital city is ſurrounded by a mud wall: the houſes are built of wood, but the moſque and caravanſeras are of brick: it is tolerably populous, but not equal to what it was formerly. The chan takes the liberty to ſeize upon the property of any one; which injures commerce, and damps the ſpirit of cultivation.

For a further account of theſe people, the ſituation of their country, rivers, account of Tamerlane, their great leader or cham, &c. we muſt refer our readers to the deſcription given, page 57 of the Chineſian Tartar kingdoms and ſtates; and ſhall cloſe this part of our work with an account of Crim Tartary, which was antiently called Taurica Cherſoneſus.

This country, which is inhabited by the Crim and Leſgee Tartars, is ſurrounded by the Black ſea on the weſt, ſouth, and part of the eaſt; on the north, it has the Palus Mœotis; and the leſſer Tartary joins it, on the north-weſt, by a narrow iſthmus. Its greateſt extent, from north to ſouth, is about one hundred and fifty-five miles; its greateſt breadth, from eaſt to weſt, is near one hundred and forty miles; and its breadth in other places is only about eighty miles. It is ſituated between thirty-three and thirty-ſeven degrees eaſt longitude, and between forty-four and forty-ſix degrees north latitude. The chief cities, if they may be ſo called, are Precop, Crim, Arabet, Sachingeri, Caffa, Sidagoy, &c.

It is exceedingly fruitful by nature; and, were it properly cultivated, would be a fine country. There are towns and villages; but the houſes are wretched huts. It is ſubject to the grand ſignior, whom the chan is obliged, in time of war, to furniſh with thirty thouſand effective men. Theſe troops, however, never receiving any pay, plunder

plunder and pillage every place they paſs through; on which account every man takes three or four horſes with him, beſides that on which he rides, to load with plunder and captives. Whenever a horſe dies, the owner immediately dreſſes the carcaſe, and invites his comrades to the entertainment.

Theſe people, in time of peace, purchaſe beautiful children in Circaſſia, and ſell them to the Turks, who pay for them in cloathing, arms, coffee, tea, rice, raiſins, &c. They travel in cloſe carts, which contain themſelves, their wives, children, baggage, &c.

When their daughters marry, the only portion they give is, a painted waggon, and a hut covered with white linen, with a painted cloth at the top, tied with red ſtrings; but they expect a handſome preſent from the bridegroom. They bury their dead very deep in the ground; erect a tomb of mud over their graves, and adorn it with a variety of flags, expreſſive of the quality, circumſtances, and actions of the deceaſed.

The Leſgee Tartars are an independent people. Their country extends near an hundred miles in length from north to ſouth, and about fourteen from eaſt to weſt. It is fertile and pleaſant, producing all kinds of grain and cattle. The people are good mechanics, and carry on ſeveral manufactures: they are not only very warlike, but excel in making fire-arms, with which they trade into Perſia. Their chiefs, who are named ſhamkalls, in any common caſe of danger, unite their forces, and are unanimous in their operations.

The natives are active and well-proportioned; their eyes are black and full of fire; their complexion ſwarthy, and their features regular and engaging. They dreſs after the Arabian faſhion, and wear whiſkers: ſome few indeed let their hair grow.

They trade with the Perſians, Ruſſians, and Armenians, giving fire-arms and madder for cloathing and neceſſaries. But though they are fond of commerce, they can rob and plunder as well as any of the other Tartars; however, if they promiſe to protect or conduct any ſtranger they never break their words, or violate the laws of hoſpitality.

Their mode of worſhip is the ſame as that of the Turks, and they imitate the Perſians in their manners; but in one particular they outdo moſt of the oriental nations, for they can drink like Europeans, whether Britiſh or German.

CHAP. VIII.

THE NEW AND COMPLETE HISTORY AND DESCRIPTION OF

ARABIA.

SECT. I.

Of the Situation, Extent, Names, Seas, Rivers, Mountains, Air, Winds, and Seaſons, Diviſion of the Country, and Towns.

ARABIA is ſituate between thirty-five and ſixty degrees of eaſt longitude, and between twelve and thirty degrees of north latitude, being one thouſand three hundred miles long, and one thouſand two hundred broad; and if we include the antient Chaldea or Eyraca Arabick, we may extend it two degrees further north. The boundaries of Arabia, are, Turky, on the north; the gulphs of Perſia or Boſſora and Ormus, on the eaſt; the Indian ocean, on the ſouth; and the Red ſea, and the iſthmus of Suez, which divide it from Africa, on the weſt.

Arabia is the antient, as well as the modern name, though the people have been long called Saracens, or the inhabitants of the deſarts; Sarra in their language ſignifying a deſart. Some derive the name Arabia from Harabi, a thief or robber, as they have been generally eſteemed by their neighbours, ever ſince they were a nation, to the preſent time: others obſerve, that the word Arab in Hebrew ſignifies black; as the inhabitants of this country, it is ſaid, antiently were, and this country called Ethiopia, as well as Abyſſinia, or the Upper Ethiopia, which is divided from it only by the Red ſea, and the narrow ſtreight of Babelmandel.

The ſeas and promontories of Arabia are the Indian ocean, the gulphs of Boſſora and Ormus, the Red ſea, and the ſtreights of Babelmandel, in which are the capes of Roſalgate, Muſſleden and Mocho.

The Red ſea, ſometimes called the Arabian gulph, divides Arabia from Egypt and Ethiopia; but if we take it in its largeſt extent, the name of the Red ſea was given antiently to all thoſe ſeas which border upon Arabia and Perſia from Africa to the Eaſt Indies. The reaſon of calling it the Red ſea, ſome imagine the red mountains near it occaſioned it to be called ſo; others, that the red ſand upon the ſhore gave it that name; and others are of opinion, that it had its name from king Erythrus, ſovereign of this country, which Erythrus is ſuppoſed to have been Eſau, whoſe poſterity planted part of Arabia. It is called in ſcripture Yam Souf, the ſea of weeds or ruſhes, the banks being covered with them in ſome places; but from whenceſoever the name is derived, no ſea has been more celebrated than this upon various accounts; as, 1. The paſſage of the Iſraelites through it; and, 2. for being the uſual road through which the fine ſpices and all the rich merchandize of the eaſt were conveyed to Africa and Europe, for three thouſand years and upwards.

No country is more deſtitute of rivers. Chat, Pran, and Nagiran, are the chief, neither of which is navigable; and ſome add the weſtern branch of the Euphrates, which runs near the eaſtern borders of this country.

The mountains are thoſe of Gebel-el-Ared, or the great mountains in the middle of the country, and thoſe of mount Sinai and Horeb in Arabia Petræa.

As to the air and winds, thoſe parts of it which lie within the tropic of cancer, or near it, are exceſſively hot, and have their monſoons and ſea breezes regularly, as in other countries, under the ſame parallels; the vernal monſoon, in the ocean on the ſouthern coaſt of Arabia, blows from the ſouth-weſt from April to September, and then ſhifts or turns about, and blows in the oppoſite direction, the other ſix months. The hot winds are intolerable in April and May; they have generally clear ſerene weather, ſeldom ſcreened from the ſcorching ſun by clouds, or refreſhed with ſhowers.

Arabia is uſually thrown into three grand diviſions, viz. Arabia Petræa, Arabia Deſerta, and Arabia Felix.

Arabia Petræa is the ſmalleſt of the three, and is ſituate in the north-weſt part of this country, between Egypt and Paleſtine, the chief town Suez lying at the bottom of the Arabian gulph or Red ſea, being the port where the Turkiſh gallies uſually lie. Tor, a port-town on the Red ſea, ſouth-eaſt of Suez. The iſthmus, which divides the Mediterranean or Levant from the Red ſea, is about one hundred miles, over the moſt mountainous and rocky country of all the Arabia's, which it is impoſſible to cut through, nor has ever any prince attempted it, though it would have much ſhortened the voyage of the Europeans to the Eaſt Indies, if it had been practicable. In the plains of Arabia Petræa there are abundance of acacia trees, from which iſſues a valuable gum, that is gathered in autumn.

Arabia Deſerta is ſo called from the nature of the ſoil, which is generally a barren ſand; however, there are great flocks of ſheep and herds of cattle near the Euphrates, where the land is good. In the deſart, there are great numbers of oſtriches, and there is a fine breed of camels in ſeveral places.

Arabia Felix is ſo called on account of its fertility, with regard to the reſt. Some give it the name of Yemen, but improperly; for that is a kingdom on the ſouth coaſt, whoſe capital is Sanae.

We ſhall next proceed to the deſcription of ſome of the principal towns; and firſt, of Medina, where Mahomet's tomb is: this is called by the Arabians Medina Talmabi: the city of the prophet, being the place Mahomet fled to when he was driven from Mecca, and where he was firſt inveſted with regal power. It lies in the latitude of twenty-four degrees thirty minutes north, about eighty miles to

the eaſtward of the Red ſea, and two hundred miles to the north of Mecca. It conſiſts of about a thouſand houſes built of brick and ſtone, but not very lofty, having but one floor: there are ſeveral noble moſques in the city, the principal whereof is called Mos a Kibu or the moſt holy: it ſtands in the middle of the town, and is a ſquare building an hundred paces in length, and fourſcore in breadth, and ſupported by four hundred columns, on which there hang four thouſand lamps. Mahomet's tomb ſtands in a tower in this temple covered with a dome, and encompaſſed with iron rails: the tomb itſelf is ſurrounded by a ſilver grate, and the wall on the inſide is hung with rich ſilks, upon which are abundance of precious ſtones, the gifts of Mahometan princes. The pilgrims never ſee the tomb itſelf, only the tower which it is encloſed in; but when the pilgrims are returned home, and the crowd is leſs, they make no difficulty of ſhewing it to any Mahometan for a piece of money.

Mecca ſtands about two hundred miles ſouth of Medina, in the latitude of twenty-one degrees ſome odd minutes, and is a day's journey to the eaſtward of the Red ſea, in a valley almoſt ſurrounded with mountains; it is twice as large as Medina, built of brick, with flat roofs, and balluſters on the top. In the middle of the town ſtands the kaaba or houſe of God, which, according to the Arabian tradition, was built by Abraham, and to which Mahomet obliged all his followers to go in pilgrimage once in their lives. This houſe is not above fifteen feet in length and twelve in breadth, and about five fathoms high; the door is in the corner, on the left hand, about a fathom and a half high and a fathom wide, made of beaten ſilver, and opens with two leaves; they go up to it by a ladder, it being raiſed ſix feet above the ground: the roof is flat, and ſupported by three pillars of aloes wood of an octagonal form; the ſides are hung with red and white ſtuff, with the following words ſeveral times wrought in them, viz. La Illa Illalla, Mahomet reſoul allah, i. e. God is a great God, and Mahomet his prophet.

Sibit is ſituate near the eaſtern ſhore of the Red ſea, in forty-five degrees of eaſtern longitude, and fifteen degrees of north latitude, being the greateſt mart for myrrh, frankinceſe, and other odoriferous gums and drugs in Aſia; but there are no ſpices either here or in any other part of Arabia, though the fine ſpices which are the growth of the Indian iſlands, are frequently called Arabian ſpices, becauſe they were firſt brought by the caravans to Egypt, and other countries on the Levant ſea through Arabia.

Mocho, or Moco, is ſituate on the eaſtern ſhore of the Red ſea, juſt within the ſtreights of Babel-Mandel, about one hundred miles ſouth of Sibit, in forty five degrees of eaſtern longitude, and thirteen degrees of north latitude. It ſtands in a barren ſandy plain, and has the greateſt plantations of coffee in the world, in the adjacent country; and from hence coffee was firſt brought to Europe by the Turks, though there are ſeveral iſlands in the Eaſt and Weſt Indies at preſent, that produce coffee; however Moco has ſtill a great trade in that commodity. The town is large and populous, the houſes well built with brick and ſtone, the roofs flat and terraſſed, the ſhops furniſhed with all manner of eaſtern merchandize; and here the ſeveral Eaſt India companies of Europe barter the produce of India for their coffee, frankinceenſe, &c. the produce of Arabia.

Aden is ſituate without the ſtreights of Babel-mandel, about one hundred and twenty miles eaſt of Moco, being a port town on the Indian or Arabian ocean, in forty-ſix degrees of eaſtern longitude, and twelve degrees of north latitude.

Muſcat is a port town, ſituate on the weſtern ſhore of the gulf of Ormus, about one hundred and fifty miles north-eaſt of cape Roſalgate, in fifty-eight degrees of eaſtern longitude, and twenty-three degrees of north latitude. It lies in a bottom, ſurrounded by three rocks, which ſecure the harbour, and render it of difficult acceſs to foreigners. It was once poſſeſſed by the Portugueſe, but is now capital of a large territory, ſubject to an Arabian prince, called the king of Muſcat, or Oman, who is the only naval power on the coaſt of Arabia, except the Turks, who are maſters of the navigation of the Red ſea; of which we ſhall be more particular, when we come to treat of the forces of the Arabian princes.

Eleatif is the laſt town we ſhall mention: it is ſituate to the northward of Muſcat, higher up the Perſian gulf, in the latitude of twenty-ſeven degrees north. This was formerly a place of great trade, and much reſorted to when the pearl-fiſhery near it was in repute; but is at preſent on the decline, the king of Muſcat or Oman having brought all this coaſt under his ſubjection.

The Arabs who live in towns are a very inconſiderable number, compared with thoſe who live in tents, and are called Bedouins: theſe people have no fixed habitation, but being poſſeſſed of large flocks and herds of camels, ſheep, and goats, rove from one part of the country to another, where they can find paſture and water for their cattle; and when they have deſtroyed all the forage, they load their goods and baggage on their camels, with their wives and children, and march on in ſearch of freſh paſture. Their tents being made of black or dark-coloured goat's-hair, make a very indifferent appearance when they encamp.

SECT. II.

Treating of the Perſons, Habits, Genius, Food, Salutations, Roads, and Way of Travelling, &c. of the ARABIANS.

THE natives of Arabia are of low ſtature, ſlender bodies, and ſwarthy complexion: their voices are ſhrill and effeminate, their hair is of a dark brown, and their eyes are black and ſparkling; they wear long beards, as a mark of gravity and conſequence; being ſerious and reſerved, they ſpeak little, uſe no geſture, make no pauſes, and never interrupt each other.

Their apparel is a looſe diſorderly kind of dreſs, five or ſix yards long, and not leſs broad: this they wrap round them, and are forced to gird it with a ſaſh; at night it ſerves them for a bed and coverlid. Their upper garment is generally wove in one piece; it has a cap for the head, is tight about the neck, and grows wide towards the bottom; this garment is only worn in cold and rainy weather; under this, and the garb that wraps intirely over the whole, ſome of them wear a long cloſe-bodied waiſtcoat without ſleeves: their ſaſh or girdle is of worſted, and in it they ſtick their poniards, their ink-horns, or badges of their calling. The women wear a kind of ſhort waiſtcoat and drawers; but ſometimes they have only a towel wrapped round their loins. When they go out, they are ſo wrapped up, that nothing can be ſeen but their faces; for the male Arabs are extremely jealous. Some of the men go almoſt naked in hot weather; others wear drawers and ſlippers, but they have no ſtockings on their legs.

Though this people are not more taken notice of for rambling than they are for thieving, both by ſea and land, and that not in ſmall parties only, but by public authority in a manner, with their princes at the head of them; there are notwithſtanding ſome modern travellers who cry up the Arabians for their juſtice, humanity, temperance, and other virtues at a very great rate; but this ſeems contrary to univerſal experience, or they muſt mean that juſtice which they exerciſe among themſelves; for certainly foreigners very often ſuffer by their rapine: we ſhall take the liberty of repeating, however, what Captain Say relates of the juſtice and other virtues of thoſe Arabians who inhabit near Muſcat: he ſays "they are very courteous in their behaviour, extremely civil to ſtrangers, and offer no violence or affront to any, and though they have the higheſt veneration for their religion, never endeavour to force it upon others; that a man may travel hundreds of miles in their country, and not ſo much as meet with abuſive language, and if the traveller has a charge of money, he needs no arms to defend it, he may ſleep with it ſafely in his hand by the highway ſide."

Their food is rice, beef, mutton, goat's-fleſh, veniſon, and camel's-fleſh, which they eſteem more than any other, but they eat no hog's-fleſh, and they make thin cakes of flower and water inſtead of bread: but many of them chooſe dried dates before them: they eat alſo moſt ſorts of fiſh, except ſuch as have no ſcales: but whatſoever animals they eat, they are very careful to have all the blood well drained out. Thoſe about Muſcat do not only abſtain from wine, as other Mahometans do, but deny themſelves even tea and coffee, and other innocent liquors: nor do they indulge themſelves in ſmoking tobacco: water is their ordinary drink, or a ſherbet made of oranges, water and ſugar. They dreſs their victuals by digging holes in the earth, and then making a fire with whatever they can get, or with the dried dung of their camels: they carry water with them, loading their camels with that neceſſary article.

People of the higheſt character among them think it no diſgrace to be employed in the moſt menial offices; nor is the greateſt prince or chief of theſe countries aſhamed to turn drover or butcher, by bringing a lamb from his herd and killing it; while his lady or miſtreſs makes a fire, and puts on a kettle to dreſs it.

Upon meeting one another, they ſtill uſe the primitive ſalutation of, "Peace be unto you." Before the Mahometan conqueſts, the expreſſion was, "God prolong your life." The inferiors, out of reſpect and deference, kiſs the feet, knees, or garments of their ſuperiors; whilſt children and other kindred pay the ſame reſpect to parents and relations. The poſture they obſerve in giving one another the ſalute, or aſſemah, is laying the right hand upon the breaſt; while others, who are perhaps more intimately acquainted, or of equal age and dignity, kiſs the hand, head, or ſhoulder of each other. At the feaſt of their byram, and other great ſolemnities, the wife compliments her huſband by kiſſing his hand.

There are no roads laid out in this country, but the caravans travel over ſandy deſarts, where there is no manner of track; guiding themſelves by a compaſs, as at ſea, or elſe by the ſtars, for they travel chiefly in the night on account of the heats. People chooſe to travel with the caravans, in which are frequently two or three hundred men, attended by a great number of camels and dromedaries, for conveying their neceſſaries and proviſions. The camels will carry ſix or ſeven hundred weight; and the dromedaries, which are a ſpecies of camels, but leſs, about five hundred weight: both lie down to take up their burthens, and will travel through this parched country eight or nine days without water.

As there are no caravanſeras or houſes of entertainment for travellers to call at in the deſart part of the country, travellers provide themſelves with tents, which are ſet up in bad weather; but when the weather is fine, as it moſt commonly is, they lie down upon a carpet or mattraſs in the open field; and as they are obliged alſo to carry their proviſion along with them, the ſlaves and ſervants who belong to the caravan get ready their maſters meat when it is thought convenient to halt. Their way of dreſſing meat, is to make a little hole in the ground, and ſet a pot over it, and if there be no brakes or fuel to be met with, they make a charcoal fire; and as they ſometimes meet with no water in ſeveral days journey, they carry water with them in ſkins, with which they load ſome of their camels. The Arabs obſerve, that wherever there are trees, there ſeldom fails to be water; and one would think the camels were ſenſible of this as well as their maſters, for when they come within ſight of ſuch places, they are not to be reſtrained from ſetting up their great trot to come at it, eſpecially when they have had none ſome time: the natives imagine theſe creatures ſmell the water at a great diſtance.

The people of the caravan, before they begin their march, elect an officer, called the caravan baſha, who is in a manner their leader, and directs all their motions, and where they ſhall reſt, and to whom all differences which happen upon the road are referred; he compounds alſo for the ſeveral duties demanded of the caravan, by the governors of the countries though which they paſs.

The merchants who travel with the caravan, ride upon horſes or mules, and ſometimes upon aſſes, which travel faſt enough for the loaded camels, who ſeldom go above a foot-pace; and the Chriſtians or Franks, as they are called, are obliged to provide themſelves with mules or pack-horſes to carry their wine; for the camel-drivers being diſciples of Mahomet, will not ſuffer that animal to be loaded with ſtrong liquor, the camel being conſecrated to Mahomet, who ſtrictly forbad the uſe of wine, and all intoxicating liquors: the wine as well as water is put into goat-ſkins with the hair inwards, for they ſoon prove leaky if the hair is off.

Every merchant and his ſervants ride near the camels, which carry their goods, to preſerve them from thieves; for as they frequently travel early in the morning, and late in the evening, theſe pilferers, ſometimes, cut the ſtrings by which the camels are tied together, and lead off ſome of them without being perceived.

There are ſome poor people who conſtantly attend the caravan, who ſerve as watchmen when they are encamped. They walk about, continually crying, "God is one, God is merciful," adding frequently, "Have a care of yourſelves." They give notice alſo to the caravan baſha when it is time to riſe, who orders the watchmen to cry, "Saddle your horſes," and a little after, "Load your goods:" whereupon they all appear ready for the march in an inſtant. When the march happens to be long, the merchants will halt by themſelves, and while the caravan marches on, open their wallets, which every man carries upon his horſe, and dine upon a carpet.

Travellers are adviſed to dreſs themſelves in an Arabian veſt and cap, or they will be liable to inſults from the zealous Arabs, and perhaps ſtopped at ſome of the towns they paſs through. Boots made of a kind of glove-leather, which are no hindrance to walking, muſt be had alſo; but they never wear ſpurs, the ſtirrup having a ſharp ſpike fixed to it, with which they prick their horſes.

There being but very few rivers, the water they meet with is uſually found in wells or ciſterns, where no more than two or three people can drew water at a time, ſo that a traveller muſt wait ſeveral hours ſometimes, before he can get a draught of water; the camel-drivers will have their cattle firſt ſerved. They are a brutiſh ſort of people, and ſo numerous that there is no contending with them.

SECT. III.

Of the Nature of the Soil, Huſbandry, Gardening, Plants, Animals, &c. of ARABIA.

THIS country, even that part of it which goes under the name of Hyaman, or the Happy, conſiſts for the moſt part in ſandy deſarts, or dry barren mountains; but there being ſome parts of ſouth Arabia tolerably fruitful, and abounding in corn and herbage, as well as aromatic gums, it is, compared with the other parts of Arabia, a happy country.

They never endeavour to cultivate their hills, being for the moſt part a rocky ſoil, and ſcarce capable of improvement: their vallies ſeem equally barren when water is wanting, and bear ſcarce any herbage; but where they can bring water into them, they produce corn, herbs, flowers, and all manner of garden ſtuff; and no country in the world affords a more agreeable proſpect. They draw water in large ſkins out of their wells morning and evening with oxen, conveying the water along little canals, by the ſides of which their trees and plants are ſet: they cut alſo little channels through their corn-fields, by which they let the water into them as there is occaſion, for rain they have very ſeldom any.

There is a great variety of excellent fruits in Arabia, ſuch as oranges, lemons, grapes, peaches and apricots; but what this country is moſt famous for, is their dates and their coffee, with which abundance of ſhips for Europe and India are loaded every year, beſides vaſt quantities that are ſent to Turky. Dates are ſcarcely found any where elſe but in this country and Perſia.

The coffee ſhrub grows eight or ten feet high, and has a grey ſmooth bark, the wood is white, and has not much pith; the twigs riſe by pairs oppoſite to each other, and the leaves on the twigs in the ſame manner, one pair about two inches diſtance from another. The leaves have foot-ſtalks a quarter of an inch in length, and are about four inches long, and two broad in the middle, from whence they decreaſe to both extremities, ending in a point. They are ſmooth, whole and without any inciſures on the edges, and near the form of a bay leaf; the fruit comes ex alis foliorum hanging to the twig by a footſtalk, ſometimes one two or more in the ſame place. Theſe ſhrubs are planted in a rich ground, and watered by artificial channels, as their other vegetables are, and after three or four years bearing, the natives plant new ſhrubs, becauſe then the old ones begin to decline. They dry the berries in the ſun, and afterwards take off the outward huſk with hand-mills: and the Arabians in the hotteſt ſeaſon make uſe of the huſks roaſted in the room of coffee berries, eſteeming the liquor made of them more cooling.

Coffee has been in uſe about two hundred years in Aſia. In the year 1652, Mr. Edwards, a Turky merchant, brought a Greek ſervant into England to make coffee, and this ſervant of his, named Paſqua, was the firſt, it is ſaid, who kept a coffee-houſe here.

The beſt coffee berry is large and plump, with a greeniſh caſt, and has a tranſparency on the thineſt parts: the other has a yellowiſh caſt and is more opaque; but when they are roaſted, it is difficult to diſtinguiſh them. The beſt way of keeping the berries when they are roaſted is, in ſome warm place, where they may not imbibe any moiſture, for this palls it, and takes off the briſkneſs of the taſte; and it is beſt to grind it as it is uſed. It is obſerved that coffee diſtilled yields double as much oil as beans, and almoſt treble as much as wheat.

Arabia alſo abounds in myrrh, manna, caſſia, incenſe, aloes, olibanum, balm and frankincenſe, beſides ſome other valuable drugs: among their plants, nothing is more wanted than timber trees, and indeed they have very little wood of any kind in the country.

Of their animals, thoſe that are moſt uſeful and excellent in their kind are camels and horſes: their camels are extremely

extremely proper for this ſandy country, and the largeſt of them will carry a vaſt burthen; ſome ſay, near eight hundred weight, and with this burthen will travel at the rate of about two miles and an half in an hour; having for many days together only a few dates, ſome balls of bean or barley-meal, or perhaps only the miſerable thorns found in the ſandy deſart. It has four ſtomachs, like other animals that chew the cud; and a fifth, as a reſervoir to hold more water than it has occaſion for, where it remains without corrupting or adulterating. It throws up a quantity of this water by a contraction of the muſcles, into the other ſtomachs, to macerate the food.

The Arab trains his faithful camel, from its tendereſt age, to all the hardſhips it is to undergo through the whole courſe of its life; he accuſtoms it to travel far and eat little, to paſs its days without drinking, and its nights without ſleep; to kneel down to be loaded, and to riſe the moment it finds the burden equal to its ſtrength, beyond which it will not ſuffer an ounce to be laid on its back. Its feet are adapted to the ſands it is to paſs over, their toughneſs and ſpongy ſoftneſs preventing them from cracking. The Arabian free-booter qualifies his camel for expedition, by matches, in which the horſe runs againſt him. The camel, though leſs active and nimble, tires out his rival in a long courſe. With theſe animals the Arabian robber forms a ſociety, for the purpoſe of carrying on the trade of plunder, in which the man is to have all the profit, while the camel, who carries off the booty, is to have all the fatigue.

Their breed of horſes are only fit for the ſaddle, and are never uſed either for draught or burthen: the fineſt horſes we ſee in the Perſian court are brought from hence, and are admired for their make as well as for their high mettle and ſwiftneſs. The common food both of camels and horſes is barley or barley meal made into dough; but in ſome parts of Arabia, they feed them on camel's milk, butter and wheat, and ſometimes with camel's fleſh dried in the ſun. And a more modern author tells us, they feed their cattle at Muſcat with fiſh, not when they are freſh taken, but they dig a little pit, and having thrown a large quantity of fiſh in it, they let them lie till they are rotten and turned to a kind of earth, after which it is taken up and boiled in water, which they let ſtand till it is cool, and then give it to the cattle; this makes them very fat, nor does their fleſh taſte amiſs by living on this kind of diet. They have oxen, buffaloes, goats and veniſon here, but their beef and buffaloes fleſh is very coarſe. As to hogs they never breed any, being all Mahometans, who abhor the ſight of this animal. Fiſh and fowl they have in great plenty on their coaſts; but the inland parts are indifferently ſtocked with either, there being neither wood nor water to be found in ſeveral days journey. Lions, bears, tygers, wolves, jackals and other wild beaſts alſo are found in ſome parts of Arabia, but not in ſuch great numbers as elſewhere, there being but little cover for them.

An Arabian has no reliſh for domeſtic pleaſure, and ſeldom converſes with his wife or children; he values nothing ſo much as his horſe, being ſeldom ſo well pleaſed as when he is hunting, at which diverſion they are very expert; for moſt of them will hunt down a wild-boar with aſtoniſhing expedition. After they have rouſed the boar from its place of retirement, into ſome neighbouring plain, they endeavour there by frequent overtaking and turning to tire and perplex it; then watching a proper opportunity either to transfix it with their lances from ſome diſtance, or elſe, coming cloſe by its ſide, fix their ſpears in its body.

When the Arabians hunt the lion, great numbers of people aſſemble for that purpoſe, who forming themſelves into a circle, incloſe a large piece of ground, of three, four or five miles compaſs; then the people on foot advancing firſt, ruſh into the thickets with their dogs and ſpears, to rouſe the game, whilſt the horſemen keeping a little behind, are always ready to charge upon the firſt ſally of the beaſt; in this manner they proceed, ſtill contracting the circle, till they at laſt either cloſe together, or meet with game to divert them. Sometimes the ſeveral ſorts of animals, ſuch as hyænas, hares, jackals, &c. that happen to lie within the circle, being driven together afford excellent diverſion. The firſt perſon againſt whom the lion flies receives him on his ſpear, which furniſhes the others with an opportunity of attacking him behind; and the lion finding himſelf wounded in the rear, turns that way, which gives the firſt man time to recover. Thus being attacked on all ſides, they diſable and diſpatch him.

A favourite diverſion among the Arabs, is fowling: they do not ſpring the game with dogs, but ſhade themſelves, and with a piece of painted cloth, ſtretched upon two reeds, walk thus covered through the ſeveral brakes and avenues, where they expect to find game. In this painted cloth are ſeveral holes for the fowler to look through, in order to obſerve what paſſes before him. The ſportſman, on ſight of the game, reſts his ſhade upon the ground, and, directing the muzzle of his gun through one of the holes, thus diſcharges it.

We do not find that there are any mines of gold or other metal open at preſent in this country. The king of Muſcat is ſaid to have the command of the pearl fiſhery in the gulf of Perſia; but though they are very good, no great advantage accrues from it, pearls being as dear here as in other parts of Aſia.

SECT. IV.

Containing an Account of the Trade, Weights, Meaſures, Coins, Government, Forces, and Shipping of the ARABS.

WE do not find that the Arabians carry on any conſiderable manufacture at preſent; but they trade with all Mahometan countries, to which they do not only ſend the produce of their own country, and receive the product of others in return; but lying between Perſia and India on the eaſt, and Europe and Africa on the weſt, there are caravans of merchants perpetually going and returning through their country, either belonging to the natives or ſtrangers; and they profit conſiderably by the toll they take of foreigners, as well as by the proviſions they ſell to the caravans. It was by the caravans of Arabia, that Europe, and the weſtern part of our continent, were firſt ſupplied with ſpices and other produce of India, ſo long ſince as Joſeph was ſold to the Iſhmaelites, or Arabian merchants, who were then going down to Egypt with them; and how long before they were engaged in this traffic, (which continues to this day) is uncertain. In proceſs of time, they began to traffic by ſea with India, and brought the fine ſpices up the gulf of Perſia and the Red ſea; and theſe that came up the Perſian gulf being landed at Boſſora in Chaldea, or Eyraca Arabic, were loaded on the backs of camels, and brought through Arabia to Egypt, and the ſhores of the Levant, and from thence diſperſed by the Phœnicians all over Europe; and the Phœnicians, Egyptians, Ethiopians, and Jews afterwards ſent their fleets to India, whither they carried the produce of the weſt, and brought back the ſpices, and other merchandize of the eaſt in return. The Venetians, Genoeſe, and other ſtates, ſituate in the Mediterranean, afterwards grew vaſtly rich and powerful, by bartering the produce of Europe for the merchandize of India, which they received from Alexandria and the ports of the Levant, and diſperſed all over Europe: but this trade ceaſed when the Portugueſe found the way to India round the Cape of Good Hope, and brought home the ſame merchandize all the way by water-carriage.

But there is ſtill another branch of traffic that remains to be conſidered, and that is, the trade the Mahometan pilgrims carry on when they reſort to Mecca; for theſe expeditions are performed as well on the account of trade as religion. The pilgrims who come from Morocco and the coaſt of Barbary, the whole length of Africa, carry the produce of the weſt with them, which they barter at Mecca for the produce of Perſia and India. The pilgrims of Turky, who meet the Africans in Egypt, from whence they are both convoyed by the Grand Seignior's forces to Mecca, do the ſame. The pilgrims of India moſt commonly go by ſea, as the Perſians do ſometimes, when the Arabs are troubleſome; and all theſe are trading voyages; intereſt, as well as devotion, carries them to Mecca. Mocho is the principal port reſorted to by the Turkiſh gallies, which bring the coffee, and other produce of Arabia, to Suez, at the bottom of the Red ſea, and from thence it is carried to Egypt, and the ports of the Levant, where the Engliſh and other Europeans meet with it: the Engliſh, Dutch, and other Eaſt India ſhips alſo reſort to Mocho, directly, for coffee and other goods, which they bring to Europe round the Cape of Good Hope.

Their weights at Mocho are, the bahar, which is four hundred and twenty pounds Engliſh: the fraſſel, or twenty-eight pounds, whereof fifteen go to a bahar: the maan, of which ten go to a fraſſel: the ſakea, of which forty go to a maun; and the coffila, of which ten go to a ſakea.

Their dry meaſures are the medeeda, which is three pints Engliſh; and they meaſure cloth and ſilk by the cubit, which is twenty-four inches.

The coins which are current at Mocho, the principal port in the Red ſea, are dollars of all kinds, but they

abate five per cent. on the pillar dollars, becauſe they are reckoned not to be the pureſt ſilver, and the dollar weight with them is ſeventeen drams, fourteen grains. All their coins are taken by weight, and valued according to their fineneſs. The gold coins current here, are ducats of Venice, Germany, Turky, Egypt, &c. The comaſſees are a ſmall coin, which are taken at ſuch a price as the government ſets upon them, and they keep their accounts in an imaginary coin of cabees, of which eighty go to a dollar.

The Arabian kingdoms which lie upon the coaſt, (the boundaries whereof are already deſcribed) appeared ſome of them to be of a very great extent, and their monarchs are frequently ſtiled xerifs, as the xerif of Mecca; and others we find called imans; but both one and the other we perceive, ſignify the office of prieſt as well as king, as the califs of the Saracens, the ſucceſſors of Mahomet were, till conquered by the Turks, whoſe emperors do not indeed pretend to the prieſthood, but govern and controul the eccleſiaſtical juriſdiction however, as they pleaſe, and give laws to the mufti or high-prieſt, as will appear when we come to treat of Turky. As to the form of the Arabian government and laws, what we can learn of them is, that their monarchs are abſolute both in ſpirituals and temporals, and the ſucceſſion hereditary; that they have no other laws than what are to be found in the alcoran and the comments upon it, which we ſhall inquire into when we come to the head of religion.

We do not find that they have any ſtanding regular militia by land, but their kings command both the purſes and perſons of their ſubjects whenever they ſee fit: the moſt potent monarch by ſea, is the king of Oman or Muſcat, who is indeed become very formidable, not only to the Aſiaticks, but to the Europeans themſelves: they are always at war with the Portugueſe and Danes, and if an Engliſh veſſel come in their way, if ſhe be not a ſhip of force, they will not ſcruple making a prize of her. Mr. Lockhart who travelled to theſe parts, informs us, there were no leſs than fourteen ſail of men of war in the mole at Muſcat when he was there, beſides twenty merchantmen. That one of their men of war carried ſeventy guns, and none of them leſs than twenty, but the biggeſt of them would not have made an Engliſh fourth rate, their ports being as cloſe as they can well ſet their guns by one another. There were at the ſame time fifteen or ſixteen ſail of their men of war cruizing abroad, which were expected home in the ſouth-weſt monſoon, when it uſually blows hard; for though they are always full of men they cannot endure bad weather. Their colours are red, which they diſplay in ſtreamers and pendants at every yard-arm, and maſt-head, and other remarkable parts of the ſhip, which make their fleets look exceeding fine.

SECT. V.

Treating of the preſent State of the Sciences, Learning, Languages and Religion in ARABIA; alſo an Account of the Temple at MECCA, and the MAHOMETAN Pilgrimage thither.

AN able writer, (ſpeaking of the time when the Arabians threw off the yoke of the califs) ſays, "With regard to the ſciences, it muſt be confeſſed that the Arabians made a moſt amazing progreſs therein: it was however, late ere they began to cultivate them, though the fire and vivacity of their genius rendered them very apt for the purpoſe. The truth is, the firſt califs were utterly ignorant of every thing except the koran and the art of war; but under the government of the deſcendants of Abbas, a taſte for the ſciences prevailed throughout the whole nation, and men of learning appeared on every ſide, who, being favoured and protected by the princes, were improving arts and ſciences, and compoſing works in different kinds of literature." But, whatever progreſs they may have formerly made in the ſciences, they are at preſent in Arabia at a very low ebb; the Arabs affording no monument of genius, no productions of induſtry, that intitle them to any rank in the hiſtory of the human mind. Phyſic, philoſophy, aſtronomy, and the mathematics, for which they were once famous, are ſo loſt among them, that ſcarcely the traces of them are remaining: we muſt ſay, however, that the preſent Arabs have ſtrong intellects, and that nature has in general given them a genius: but application and inclination are both wanting to improve it.

They frequently uſe charms and incantations to remove a diſorder, or leave it to contend with nature. They pour hot freſh butter into ſimple and gun-ſhot wounds, and this remedy ſometimes ſucceeds: an application of the prickly pear, roaſted in aſhes, is ſucceſsfully made in ſuppurations.

In theſe countries time is meaſured by hour glaſſes, and in ſome parts of Arabia Petræa, they have calendars that were left them by their anceſtors, which are rather curious, and in which the ſun's place, the ſemi-diurnal and nocturnal arch, the length of the twilight, and the hours of prayer, are inſerted in their proper columns, and calculated to a moment.

Algebra, or numerical arithmetic, they are intirely ignorant of, though their anceſtors furniſhed us with the characters of the one, and with the name at leaſt of the other; yet they have a way of reckoning, by putting their hands into each others ſleeves, and touching one another with a centum joint or finger ſo expreſſively, that without ever moving their lips they can conclude bargains or contracts. But it is ſaid there are ſome wiſe men among them, who, if you believe them, are ſo ſkilled in figures, as to be able by a certain combination of numbers, to form even the moſt wonderful calculations.

It is a diſpute among learned men, which is the moſt antient language, the Hebrew or the Arabic, but they are ſuppoſed by ſome to have been originally the ſame: they are, however, both of them dead languages at this day, neither of them being ſpoken in any country in their original purity. The Arabeſk, a very corrupt Arabic, is at preſent the language of theſe people. The pure Arabic is only underſtood by ſome of the ſettled natives on the ſea-coaſts, and is taught in the ſchools, as well as read in places of worſhip.

The antient religion of the Arabs was Sabeiſm, even previous to their acquaintance with the people of Upper Aſia: they had at an early period conceived ſome very elevated notions of God; they paid adoration to the ſtars, or luminaries enlivened and beautified by heavenly ſpirits; but there was alſo a religion in Arabia Deſerta, not quite ſo rational, part of which conſiſted in offering up human ſacrifices to the ſun.

It has been obſerved by a writer of credit, that "Chriſtianity was planted in Arabia by St. Paul and his diſciples, ſo that it received the light of the goſpel very early; but, in many parts of it, that religion was much clouded, if not totally eclipſed, long before the grand impoſtor Mahomet their countryman made his appearance; and, upon their being ſubdued by the Turks, they embraced his religion.

So addicted are many of the modern Arabs to ſuperſtition, that they carry about with them a paragraph of the koran, which they place upon their breaſts, or ſow under their caps, to prevent faſcination. They have a great veneration for the Marabbats, who are deemed ſaints, and are perſons of a rigid and auſtere life, continually employing themſelves in counting over their beads, or elſe in prayer and meditation. The above ſainthip goes by ſucceſſion, and the ſon is intitled to the ſame reverence as the father, provided he can keep up an equal gravity and decorum. Some of them have the reputation of being bleſſed with heavenly viſions, and converſing with the godhead; while others, who are ſuppoſed to work miracles, pretend they are endowed with gifts which Mahomet durſt not pretend to.

There are four fundamental points of religious practice required by the koran; namely, prayer, giving of alms, faſting, and the making a pilgrimage to Mecca. Under prayer are comprehended thoſe legal waſhings and purifications which are preparatory thereto; of which there are two degrees, the one called Ghoſt, being a total immerſion in the water; aud the other Wodu, which is the waſhing of their faces, hands, and feet. The firſt is required in ſome extraordinary caſes only; the other is the ordinary ablution in common caſes, and before prayer, and muſt neceſſarily be uſed by every perſon before he can enter upon that duty. Some of the muſſulmen pretend that theſe purifications were obſerved in the days of Abraham, who, they add, was enjoined by God to practiſe them, and was ſhewed the manner of making the ablution by the angel Gabriel, in the form of a beautiful youth. Others carry the cuſtom ſtill higher, and ſay theſe religious ceremonies were taught our firſt parents by the angels.

In the fifth chapter of the koran, there is another purification enjoined, which is performed by defrication. It is called al taya mon, denoting properly the action of taking any thing from the ſurface, as fine ſand from the earth's ſurface; where the parts of the body are ſometimes rubbed with fine ſand, inſtead of being waſhed with water. The words of the koran are, "If ye be ſick, or on a journey; or

or if ye have touched women, and ye find no water, take fine clean ſand and rub yourſelves therewith."

There is alſo, beſides theſe purifying ceremonies, the ceremony of circumciſion; which, though not directly required in the koran, is yet held by the Mahometans to have been originally of divine inſtitution, and is exerciſed on children as ſoon as they are able to pronounce the profeſſion of their faith. Combing the hair, paring the nails, and plucking out the hair of the arm-pits, being all points of cleanlineſs, are eſſentially neceſſary to internal purification; and therefore are looked upon as indiſpenſable duties by the Muſſulmen.

In conſequence of the divine command pretended to have been given to Mahomet for that purpoſe, every ſtrict and conſcious Muſſulman performs public prayers five times a day; this he does either in a moſque, or in ſome other place that is clean, after a preſcribed form, and with a certain number of praiſes or ejaculations; and whenever they pray, they muſt turn their faces towards the temple of Mecca. They do not attend the public worſhip in elegant apparel, but dreſs themſelves only in a becoming and decent garb.

The women are not ſuffered by ſome of the Mahometans to attend the moſque; and the illiterate think that the female ſex have no claim to the joys of heaven, as having no ſouls to be ſaved; but the more enlightened, generous, and candid, allow that women are as well intitled to heaven as the men; and many Mahometans think that there is a manſion in heaven ſet apart intirely for the ſouls of good women.

Thoſe who profeſs the Mahometan religion are for the moſt part predeſtinarians: for one article of faith in the koran is, God's abſolute decree and predeſtination of both good and evil; that whatever hath or ſhall come to paſs, whether good or bad, proceeded, and will proceed from the divine will alone; though the ſect called the Motazalites contradict this doctrine, as tending to make God the author of ſin, and deſtroy man's free agency.

We ſhall now give an account of the annual, moſt numerous and ſolemn pilgrimage of the Mahometans to the Masjad Al Haran, or ſacred temple of Mecca, which pilgrimage was inſtituted by Mahomet. A prodigious concourſe of people reſort to this holy temple, in the antient city of Mecca. The temple ſtands in the centre of the town, and hath a famous caaba, or ſquare ſtructure, peculiarly hallowed and ſet apart for worſhip: its door is of ſilver, and a golden ſpout carries off the water from the roof. This caaba, from north to ſouth, is twenty-four cubits long; twenty-three broad from eaſt to weſt, and its height is twenty-ſeven cubits. The ſilver door, which is on the eaſt-ſide, ſtands about four cubits from the ground, and is aſcended to by a flight of ſteps. In the corner next to this door is a famous black ſtone, ſaid to have been brought down from heaven by Gabriel, at the creation of the world, and which was originally white, but contracted the blackneſs that now appears on it from the ſins of mankind. On the north-ſide of the caaba, within a ſemicircular incloſure fifty cubits in length, ſtands a celebrated white ſtone, ſaid to be the ſepulchre of Iſhmael, which reſerves the water that falls from the golden ſpout. The caaba has a double roof, ſupported within by octangular pillars of aloes wood; between which, on iron bars, hang ſilver lamps: the outſide is covered with rich black damaſk, adorned with an embroidered band of gold, which is changed every year, being provided by the grand ſeignior. At a ſmall diſtance from the caaba, on the eaſt ſide, is the ſtation or place of Abraham, where is another ſtone which is in high eſteem with the Mahometans, and on which they pretend to ſhow his footſteps, aſſerting, that he ſtood on this ſtone when he built the caaba. Not far from hence the caaba is neatly ſurrounded by pillars, joined towards the bottom by a low baluſtrade, and towards the top by ſilver bars. Juſt without this incloſure, on the ſouth, north, and weſt ſide of the caaba, are three buildings, in which three particular ſects aſſemble to perform their devotion. Towards the ſouth-eaſt is an edifice covering the famous well zemzem; alſo the treaſury, and the cupola of Al-Abbas. We muſt not omit to obſerve here, that this celebrated well is ſaid to have been the ſame that Hagar ſat near to when comforted by the angel; the pilgrims drink of its water, and attribute many virtues to it. The whole of theſe buildings are ſurrounded by a grand piazza, which ſome writers make to conſiſt of upwards of four hundred and forty pillars, and there are thirty-eight gates to the buildings, which are covered with ſmall domes or cupolas, from the four corners of which riſe four gilded ſteeples.

The caaba made no very ſplendid appearance in the days of Mahomet, nor even in the reigns of his two immediate ſucceſſors Abubeker and Omar; but the ſtructure has been raiſed, by the munificence of ſucceeding princes and great men, to its preſent magnificent ſtate; though its primitive or original form has not undergone any material change ſince the year of the Hegira 74. The Mahometans pretend that this caaba is nearly coeval with the creation; and aſſert, that Adam, after his expulſion from paradiſe, obtained permiſſion of the Almighty to erect it; that however it was deſtroyed by the deluge, and that Abraham rebuilt it on the ſame ſpot and after the ſame model.

The pilgrims reſort annually in prodigious numbers to the above antique and celebrated edifice, when there is a fair held for all ſort of merchandize, &c. people in crouds, from different nations, aſſembling, to the amount generally of two hundred thouſand, at which time even the very vaults of moſques, and the caves of neighbouring mountains, are ſtored with rich commodities. The holy temple is opened four times in the year, but the greateſt multitudes aſſemble at the ſolemn feaſt of the bayram or eaſter, when they purchaſe relics of the old black damaſk covering, previous to its being ſucceeded by a new one from the grand ſeignior.

Many abſurd religious ceremonies are performed by the pilgrims. At a place called Labbock, they ſtrip themſelves almoſt naked, having only a napkin round their middle, and another round their neck; in this condition they enter Mecca, but neither buy nor ſell any thing for eight days. The pilgrims generally wear a ſort of black cloak, with a caul; the people of Barbary wear them white; it is faſtened about the neck with a long loop, and hangs looſe behind. The camels are ornamented, eſpecially the leading one of every company, which hath on its head a plume of feathers.

Many Turks go this journey often; but it is obſerved that they are rather worſe after it than before, and it is a common ſaying among the Chriſtians and Jews, "If a man has been once at Mecca, take care of him; if he has been twice there, have nothing to do with him; but if he has been three times at Mecca, remove from his neighbourhood;" and one who went to Mecca on pilgrimage, affirms, that there is as much debauchery practiſed at that place as in almoſt any part of the univerſe.

Having entered the city, the pilgrims move to the holy temple, and walk round it ſeven times, the three firſt times with a very quick pace, to manifeſt their readineſs to fight for (what they deem) the true worſhip of God. They accompany their prayers with many ſtrange geſtures of the body, imitating the hamirag, or high-prieſt; and, after having made a ſacrifice of ſheep, repair to the vale of Mirſa, and throw ſtones at the devil's head, who they ſay tempted Abraham in this vale, when he was about to ſacrifice his ſon Iſhmael, not Iſaac; for the intended victim, they ſay, was Iſhmael. They pretend, that on the mountain of Mirſa, which conſtitutes the vale, Adam and Eve wandered upwards of two hundred years, without ſeeing each other, after their expulſion from Paradiſe, till they happened by mere chance to meet together at the top of this mountain, when Eve threw ſtones at the devil's head, for his having held up to her a glaſs, and telling her, that the image ſhe then ſaw was another woman with whom Adam was enamoured. From this mountain the prieſts deliver their pious harangues, and afterwards in the vale make freſh ſacrifices of ſheep, the fleſh of which is given to the poor.

An eminent writer aſſerts, that when he was in this part of the globe, upwards of ſix thouſand perſons belonging to one of the caravans died in the road between Cairo and Mecca; and that the effects of ſuch as die devolve to the prieſts. The northern Arabs, who are ſubject to the Turks, receive conſiderable gratuities from the grand ſeignior for preventing the pilgrims from the robberies of their countrymen.

SECT. VI.

The Hiſtory of MAHOMET, Founder of the MAHOMETAN Superſtition, and his Succeſſors.

MAHOMET, or Mohammed, as ſtiled by the Arabians, was of the tribe of Koreis, one of the moſt honourable in Arabia; he was born at Mecca, A. D. 571, in the reign of Juſtinian II. emperor of Conſtantinople; and, though illiterate and of a mean birth, poſſeſſed a moſt ſhrewd underſtanding. His father dying when he was two years old, and leaving him little or nothing to ſubſiſt on, his

his grandfather Abdole Matallah took him into his family, and, dying the year following, recommended him to his uncle Abutaleb, a great merchant, who having inſtructed him in his buſineſs when he grew up, ſent him as his factor, with a caravan, into Syria and Paleſtine, where he became acquainted both with Chriſtians and Jews. He continued in his uncle's ſervice till he was twenty-five years of age, and then left him, and became factor to a rich widow named Cadigha, whoſe affairs he managed, trading to Damaſcus, Egypt, and other places, about three years, when Mahomet and the widow entered into the ſtate of matrimony, ſhe being then about forty years of age; but what ſhe wanted in youth, ſhe made up in fortune. Mahomet was now eſteemed one of the richeſt men in Mecca, and from this time, it is ſaid, he began to form ſchemes to obtain ſovereign power. His anceſtors, he was informed, had been chiefs of their tribe for ſeveral generations; and he was deſcended from the eldeſt branch, and conſequently ought to have ſucceeded to the power which others had uſurped; and the readieſt way to recover this, he imagined, was, to turn reformer, and become the head of a new religion. As he well knew the genius of his countrymen, he entertained the moſt ſanguine hopes of ſucceſs: he was aware that the Arabians were fond of novelty, and that they were addicted to illuſions and enthuſiaſm.

The times alſo proved to be very favourable for him, as the Chriſtians of the eaſt were quarrelling with one another, and appeared to be very looſe and diſſolute in their morals. He pretended, therefore, to revive the primitive way of worſhip and purity of the ancient patriarchs, and that he might ſucceed the better, he did not profeſs himſelf an enemy to any religion then in being, but propoſed to unite Chriſtians, Jews, and Pagans in one profeſſion, that he might meet with the leſs oppoſition; but having been hitherto an idolater, and remarkably vicious, he thought it would appear very odd to ſee him on a ſudden take upon himſelf the character of a prophet and preacher of righteouſneſs. It ſeemed neceſſary therefore, if he expected to meet with ſucceſs, to reform himſelf firſt. He went every morning therefore to the cave of Hira, near Mecca, where he gave out he ſpent his time in payers, faſting, and divine meditations; and here it is ſuppoſed he met with ſome Jews and Chriſtians that aſſiſted him in compoſing his koran; he had a monk alſo that reſided conſtantly in his houſe, who had a great ſhare in the framing of it, as is ſuppoſed. When Mahomet returned to Mecca every evening, he uſed to entertain his family with a relation of the viſions he had ſeen, and particularly his intimate converſation with the angel Gabriel, which when his wife ſeemed to doubt of, the monk aſſured her ſhe might give entire credit to it: it was all true that Mahomet had related, and ſhe thereupon became his firſt convert.

After having acted the part of a hermit for ſome years, and acquired ſome reputation for his piety and virtue, Mahomet declared himſelf a prophet ſent from God among his friends, being then about forty years of age: three or four years after he avowed his miſſion publicly. One of his firſt converts was his couſin Haly, who uſed to ſtyle himſelf, "The firſt of believers;" his ſlave Zaid became another of his diſciples, whereupon he gave him his liberty, and made a law, that every ſlave that profeſſed himſelf a Mahometan ſhould have his liberty, which is obſerved to this day by the Turks. His fourth diſciple was Abubeker, a man in great reputation for his wiſdom, as well as wealth. After which Oſman, and ſeveral others, men of figure in Mecca, who were afterwards generals in his army, profeſſed themſelves believers. Being thus ſupported, he proceeded to publiſh his new doctrines to the people, and declare he was ſent from God to reclaim the Arabians from their idolatry. He taught them that there is but one God; that thoſe who teach that God has ſons, or daughters, or companions, ought to be abhorred, condemning the doctrines of the trinity and incarnation; he forbad alſo the worſhip of images, and of ſeveral female deities, which the Arabians adored as the daughters of God.

He affirmed, that his religion was that which God gave to Adam, and reſtored or revealed to Abram, who taught it to Iſhmael, the great anceſtor of the Arabians, which being corrupted, he now came to reſtore. He did not deny the miſſion of Moſes or of Jeſus Chriſt, or the authority of the ſcriptures, but accuſed both Jews and Chriſtians with corrupting them. The angel Gabriel, he affirmed, was ſent from God to communicate his will to him; he fell into a trance, he pretended, when the angel delivered the divine meſſages to him; and being ſubject to the falling ſickneſs, this gave ſome countenance to what he aſſerted. He publiſhed his pretended revelations by chapters, ſome of them at Mecca before he was driven from thence, and the reſt at Medina. He uſed to dictate every new chapter to his amanuenſis, who read it to his diſciples till they had it by heart, after which it was laid up in a cheſt, called the "Cheſt of his apoſtleſhip," which he left in the cuſtody of his wife Haphſa, from whence the koran was compiled by Abubeker, his immediate ſucceſſor, who ſupplied the want of ſeveral paſſages that were loſt from the memory of thoſe people, who had learnt them by heart, and new modelled the book, ſo as it might beſt ſerve the ends he had in view: and many abſurdities ſtill remaining, Oſman, while he was calif, called in all the copies which had been given out, under pretence of correcting them by the original, cauſed them to be burnt, and, in a manner, compoſed a new koran, in the twenty-third year of the Hegira, A. D. 652, being about twenty years after Mahomet's death. What proof there is of ſuch alterations, does not appear.

At Mecca, great oppoſition aroſe againſt Mahomet; ſome derided, and others threatened him; but ſtill he proceeded in making converts; and being a man of great wit and winning addreſs, flattering the rich and relieving the poor, he became exceedingly popular, inſomuch that the government began to apprehend that he was aiming at ſovereign power; and as he was already become too great to be brought before a court of juſtice, they had determined to take him off privately; of which receiving advice, he fled to Medina. As he confeſſed he had not the power of working miracles, many of his diſciples left him; which occaſioned him to obſerve to the citizens of Medina, that God had indeed ſent Moſes and Jeſus, and had given them the power of working miracles, and yet the world was not reclaimed by them; therefore God had now ſent him laſt to reduce them to obedience by the ſword. He commanded his diſciples, therefore, not to enter into diſputes about religion, but maintain it by force; and deſtroy all thoſe that refuſed to obey him, promiſing great rewards to thoſe who took up arms in this cauſe, and eternal happineſs to ſuch as happened to die in the defence of it.

When in his twelfth year, this impoſtor gave out that he was carried up to heaven by the angel Gabriel, who had ſeventy pair of wings, whiter than ſnow, and clearer than cryſtal; that he ſet him on the beaſt alborack, leſs than a mule, which in a moment carried him to Jeruſalem, where he left the beaſt, and mounted by a ladder of light to heaven, and from one heaven to another, till he came to the throne of God, which was in the ſeventh or higheſt heaven; he adds, that the ſeven heavens were five hundred years journey aſunder, and that he ſaw a gigantic angel in one of them, whoſe eyes were ſeventy thouſand days journey aſunder; and this journey of Mahomet's, he aſſured his diſciples, was performed in the tenth part of a night, which the Mahometans believe as firmly as any article of faith, though it was for ſome time diſputed whether all this was not a viſion; but the doctors at length reſolved that it was a real journey, and all his ſayings have ever ſince been regarded as ſacred truths brought down from heaven, which having been reduced to writing after his death, make up theſe volumes of tradition which the Mahometans call the Sonorah.

As the Jews and Chriſtians of Arabia were about this time perſecuting one another with great fury, one of the parties, to ſtrengthen themſelves, it is ſaid, entered into an alliance with Mahomet; and it is generally thought it was the Chriſtians, from his kind uſage of them, and his cruelty to the Jews.

After Mahomet arrived at Medina, he married his daughter Fatima, whom he had by his wife Cadigha, to his couſin Haly, Fatima being the only child by that wife which ſurvived him, and from her all thoſe derive their right who pretend to be of the family of Mahomet. He held Cadigha to be the moſt perfect of women; for he was uſed to obſerve, that there never were but four good women, namely, 1. This Cadigha, that made his fortune; 2. Aſiah, the wife of one of the Pharaoh's; 3. The virgin Mary; and, 4. His daughter Fatima.

Having brought over moſt of the people of Medina to his intereſt, he began to make incurſions on the neighbouring ſtates, and particularly on the ſubjects of Mecca, from whence he was expelled; and to diſtreſs that city, intercepted their caravans that went from thence to Syria and Paleſtine, killing thoſe who refuſed to embrace his doctrine; and enriching his diſciples with the plunder; which induced many of the thieviſh Arabs to join him, eſpecially as the robberies they committed were denominated acts of

 religion,

religion, and the cauſe (that is, the deſtroying all that differed from them) was deemed the cauſe of God.

Mahomet at firſt directed his diſciples to turn their faces towards Jeruſalem when they prayed; but looking upon the Jews afterwards as his mortal enemies, and obſerving that his countrymen had ſtill a great veneration for the caaba or temple of Mecca, which had for ſome ages been the place where they performed their devotions, he ordered them to direct their devotions to Mecca, and go in pilgrimage thither, as they uſed to do, and many of their idolatrous rites to be retained. It is obſerved to have been one of the moſt ſucceſsful ſtratagems Mahomet uſed, ſo to frame his new religion as to make it moſt agreeable to the humour, intereſt, and appetites of thoſe he hoped to delude, and bring over to his party.

As the Jews had provoked him by taking part with his enemies, or by ſome other affront he had received from them, he fell upon ſeveral tribes of the Jewiſh Arabs, and having taken great numbers of priſoners, ſold them for ſlaves, and divided the plunder among his diſciples, which ſtill increaſed the number of his followers; but receiving a defeat afterwards at mount Ohad, the people began to ſuſpect he was not a true prophet; and ſome, that had loſt their relations in the battle, began to murmur; whereupon he told them, that it was their ſins, that had occaſioned the defeat, and as to thoſe that fell in battle, they would have died, if they had remained at home, the period of every man's life being fixed by God, beyond which it could not be prolonged; and as they had died in defence of their faith, they had obtained their crown of martyrdom, and were now alive with God in Paradiſe, in a ſtate of everlaſting bliſs; which doctrines, he found, gave great courage and reſolution to his people, and therefore continued to inculcate them, as his ſucceſſors do to this day.

Obtaining a ſecond victory over the Jewiſh Arabs, he put them every one to the ſword, perhaps becauſe they made ſuch a brave reſiſtance, as had like to have put an end to his uſurped dominion; for they had ſurprized his army when a great many of them were drunk and engaged in play; and it was with the utmoſt hazard and difficulty that he wreſted the victory out of their hands, which was the reaſon of his prohibiting the drinking of ſtrong liquors and gaming.

In the mean time, the citizens of Mecca finding him grow very formidable, entered into a confederacy with ſome of the neighbouring tribes, and marched with a powerful army to give him battle, which Mahomet declined, apprehending he was not ſtrong enough to engage them in the open field: he made choice of a very ſtrong camp, therefore, which he entrenched and fortified, and the enemy lying pretty near him, he found means to corrupt ſome of their principal officers, who adviſing a retreat, delivered him from his fears; and having increaſed his army he marched towards Mecca, and a battle being fought between that city, and Sidin or Judda, in which neither party had much reaſon to boaſt of their ſucceſs, a truce was concluded between them; in which it was agreed, that Mahomet's friends in Mecca ſhould be at liberty to join him, and thoſe in his army who deſired it might return to Mecca.

Mahomet now looking upon his authority to be ſufficiently eſtabliſhed, cauſed himſelf to be proclaimed king at his return to Medina; this being the ſixth year of the Hegira, or Mahometan æra, A. D. 627. But ſtill he retained the office of high prieſt, and his ſucceſſors, the caliſs, enjoyed both offices until the 325th year of the Hegira, when the governors of the ſeveral provinces of the Saracen empire aſſumed an independent authority with the title of ſultans, leaving the caliſs poſſeſſed only of the eccleſiaſtical authority. The Mahometan princes afterwards proceeded to conſtitute a pontiff in their reſpective dominions, who is called the ſedre in Perſia, and muſti in Turky, who interpoſe only in eccleſiaſtical matters, except that they ſit as judges in the ſupreme court of juſtice: the reaſon whereof is, that the Mahometan laws are only the laws and precepts of the koran, and the comments upon them, of which the high prieſt and his clergy are ſtill eſteemed the ſole interpreters; but then, if the muſti does not determine as the Grand Seignior would have him, he is depoſed, and another advanced to that poſt; ſo that he, the muſti or chief prieſt, is, in effect, no more than the tool of the miniſtry in every Mahometan country, as the chief prieſts of a better religion too often are. But to proceed with our hiſtory.

This pretender ſtill continued to preach and pray, and perform the office of high prieſt as before: only, inſtead of leaning on the ſtump of a palm-tree, before his advancement to the royal dignity, he cauſed a magnificent temple to be built at Medina, and harangued the people from a pulpit: and the Mahometans have a tradition, that the forſaken ſtump of the palm tree groaned, when it found itſelf deſerted by Mahomet, and had no longer the honour to ſuſtain his weight.

As the Jewiſh Arabs had become the objects of this uſurper's implacable hatred, he continued to make war upon them: they were extremely obnoxious to him in the latter end of his reign, though he had courted their favour in the beginning. He took one of their cities; and being afterwards at ſupper at the houſe of Hareth, one of the principal citizens, one of his officers dropped down dead, poiſoned by a ſhoulder of mutton, which a daughter of the family had prepared for Mahomet, it is ſaid; and he taſted ſo much of it that he never was well afterwards, though he ſurvived it ſeveral years. His diſciples conſtrued his eſcape at this time a miracle, for they have a tradition amongſt them, that the ſhoulder of mutton ſpoke to Mahomet, and warned him of his danger. After his death, it was diſcovered that the meat was poiſoned by Zainab, the daughter of Hareth, on this principle, that if he was the great prophet he pretended to be, the poiſon could have no effect upon him.

Little regarding the truce he had made with Mecca, he privately aſſembled a body of ten thouſand men, and ſurpriſed that city, maſſacring all thoſe that durſt oppoſe him: thus he proceeded in his pretended reformation of religion, broke down the images in the caaba, conſecrated that temple to his new religion, and commanded his diſciples to go in pilgrimage thither once in their lives. The principal images he expelled the caaba were thoſe of Abram and Iſhmael, and the images of ſome departed ſaints, which the Arabians worſhipped as mediators to the ſupreme God. For the Arabians always held that there was but one God, the creator of heaven and earth, whom they ſtiled Alla Tael, or the God of gods; and as they imagined he was too great to be addreſſed without a mediator, they implored the interceſſion of holy men, who were gone to heaven, to recommend them to his favour; and this ſeems to have been the religion of moſt nations anciently, as it is at this day: it is not to the image, but to the ſaint the image repreſents, as the Roman Catholics ſay, that they gave this inferior kind of worſhip.

Many of the Arab tribes, reſenting the inſult put upon their religion by breaking down their images, united againſt Mahomet, whom they defeated in a general battle, and compelled him to retire under the walls of Mecca: but he being victorious in a ſecond battle, compelled them to acknowledge him their ſovereign, and to profeſs the religion he had forged as a revelation of the deity; and to ſet them an example, he undertook a pilgrimage in perſon to Mecca, attended by a multitude of people from all parts of Arabia; and now finding himſelf to be in a bad ſtate of health, occaſioned by the poiſon the Jeweſs had given him in the ſhoulder of mutton, as before related, he became delirious, complaining of the pains he had ſuffered ever ſince he had eaten the fatal morſel, and at length expired in great agonies in 629, being juſt ſixty three years old on the day he died.

His diſciples were in great confuſion after his death, many of them having been of opinion that he could not die, or if he did appear to be dead, he would ſoon come to life again. Omar, one of his generals, was of this opinion, and, drawing his ſword, ſwore he would cut any man to pieces that ſhould ſay he was dead. Abubeker thereupon demanded, if they worſhipped Mahomet, or the God of Mahomet? if you worſhip the God of Mahomet, ſaid he, he is immortal, and lives for ever; but as to Mahomet, he is certainly dead; and that he muſt die, he obſerved, was plain from ſeveral paſſages in the koran; with which Omar and his party were ſatisfied. Another diſpute aroſe about the place of his burial, ſome were for having him buried at Medina; others at Mecca; and a third party would have him buried among the prophets at Jeruſalem; but Abubeker declaring he heard Mahomet ſay, that a prophet ſhould be buried in the place where he died, they all acquieſced in this, and a grave being made under the bed where he lay, there he was interred, and over the grave a chapel was built which ſtands at one of the corners of the great moſque at Medina, which was founded by Mahomet himſelf.

As long as Cadigha lived, Mahomet took no other wife: but afterwards he had fifteen, ſome ſay, twenty, moſt of them cohabiting with him at the ſame time. Of theſe, five died before him, and he divorced ſix: Ayeſha, the daughter of Abubeker, was the greateſt favourite, though

ſhe

ſhe was charged with being falſe to his bed, which he pretended not to believe, and added one chapter to the koran, to declare her innocence. His wife Haphſa, the daughter of Omar, was the moſt reſpected next, with whom he truſted the cheſt of his apoſtleſhip already mentioned, where the original writings relating to his pretended revelations were depoſited. His wife Zeida he was ſoon weary of, and was about to part with her; but upon her conſenting to reſign her turn to Ayeſha, he permitted her to retain the honour of being one among the nnmber of his wives: he took alſo Zaidah, the wife of Zaid his enfranchiſed ſlave, at which his diſciples were much offended; he compoſed a chapter of his koran, therefore, wherein he introduced God approving of the match; and this lady uſed to boaſt, that he received his other wives from their relations, but ſhe was married to him by God himſelf. Beſides his wives, he had ſeveral concubines, and particularly an Egyptian in his old age, of whom he was extremely fond, and was upbraided with it, by his wives, Haphſa and Ayeſha, repreſenting how unjuſt and indecent it was in a holy man and a prophet to prove falſe to their bed, and purſue his luſts in his declining age; which occaſioned another revelation, wherein he makes God permit him and his diſciples to lie with their female ſlaves, as is practiſed by the Mahometans at this day: and in ſome, if not in all Mahometan countries, the children of ſuch ſlaves are deemed legitimate, and ſhare their fathers eſtate, with the iſſue of their wives.

The Arabs, from the earlieſt ages, indulged themſelves in having ſeveral wives alive at once, but the number was limited by Mahomet to four: and as to the taking their ſlaves to their bed, Abram, the father of Iſhmael their grand anceſtor, did the ſame; and Jacob, we find, had ſons, by two of his ſlaves, and made no diſtinction between them and the iſſue he had by his wives; they were all ſtyled patriarchs, and the promiſed land was divided equally among the poſterity of Jacob's wives and ſlaves.

One law of Mahomet ſeems equitable enough, namely, that a man ſhould make no difference in the cloathing or diet of his wives, but they ſhould all fare alike: and the ſame in the duties of the bed: and if a wife complains of her huſband's being partial in any of theſe reſpects, the magiſtrate will relieve her, or grant a divorce if ſhe deſires it: and the keeping of boys for their bedfellows is allowed to be another ſufficient reaſon for a divorce; and yet this is what the Turks frequently practiſe. He alſo gave his diſciples a table containing the degrees of marriage, as that they ſhould not marry their mothers-in-law, ſiſters, or ſiſters-in-law, or their daughters; that they ſhould not marry the daughter of any woman they had lain with, or another man's wife: he had, himſelf, indeed, married the wife of his ſervant Zaid; but in another chapter of the koran, he brings in God, forbidding him to take another man's wife for the future; and though he allowed himſelf great liberties, he forbids all men entering into any converſation with his wives, or the wives of other men; and commands all wives to forbear ſpeaking to any man, but with their faces veiled; that they ſhould remain widows after their huſbands death, and that no man ſhould touch them; but whatever he requires ſhould be done, he always repreſents heaven approving it, and compoſes a chapter in the koran to countenance the practice.

He had appointed Hali, the huſband of his eldeſt daughter Fatima, to be his ſucceſſor; but Abubeker, his father-in-law, and one of his moſt celebrated generals, aſſumed the title of calif, or ſovereign of the Saracens, both in ſpirituals and temporals. He enjoyed this honour ten years, and was ſucceeded by Omar, another general of the Saracen army, who made the ſwifteſt conqueſts of any prince we read of: for he added Perſia, Syria, Paleſtine, Meſopotamia, and Egypt, to his dominions. To him ſucceeded Othman, another of Mahomet's generals, who added all the north of Africa as far as the pillars of Hercules (the ſtraights of Gibraltar) to the Saracen empire. But the faction of Hali prevailing againſt him, he became his own executioner, threw himſelf upon his ſword, and died in the eighty-ſeventh year of his age, and the tenth of his reign, though ſome have aſſerted, that he was aſſaſſinated; and his ſucceſſor Hali was aſſaſſinated, before he had reigned three years, by Mahuvias.

As Hali left two ſons, the Arabians beſtowed the crown on the eldeſt of them, named Haſſan. After reigning about ſix months, he abdicated his throne in favour of Moawiyah, who had been a continual terror to him; ſo that Moawiyah, who had formerly excited a revolt in Syria againſt Hali, now became ſole poſſeſſor of the throne, was acknowledged by all muſſulmans as the true and lawful calif, being the firſt of the dynaſty of the Ommiyans, ſo called from Ommiyah, the head of this prince's family.

When Moawiyah was firmly ſeated on the throne, his firſt grand object was, to augment his glory: he proſecuted ſuch enterprizes as former califs had begun againſt the Grecks; he drove them out of Armenia and Anatolia, and adopted meaſures to render the dignity of calif hereditary, which had been before elective, and ſucceeded in his deſign; his crown deſcended to his ſon, and afterwards to the reſt of his poſterity. That dynaſty of princes maintained themſelves with great glory for fourteen ſucceſſions, though not always in a right line; for brothers often aſcended the throne to the prejudice of their nephews, when the latter were not of due age, or there were any other reaſons that artifice could aſſign; but the ſucceſſion was always in the houſe of Ommiyah till the time of Merwan the ſecond. The houſe of Ommiyah, however was not deſtroyed by the Abbaſſians, princes ſo denoted from their being deſcended from Abbas, uncle of Mahomet. They took up arms againſt the Ommiyans, under pretence of revenging the death of Hali, who, they alledged, had been murdered by them, Abul Abbas was accordingly proclaimed calif.

The uncle of Abul Abbas, whoſe name was Abdallah, cauſed an act of grace to be publiſhed, in the calif's name, for all the Ommiyans who ſhould appear before him, and take the oaths of allegiance to the new calif. A day was fixed for a meeting of the chiefs or princes, and Abdallah attended them; but while he was preparing to tender the oaths, a party of ſoldiers, appointed for the purpoſe, drew up behind them, and deſtroyed them all on the ſpot, except one, who eſcaped, and fled to Spain. Immediately after this barbarous deed, the ſoldiers put to the ſword a great number of muſſulmans known to be devoted to the houſe of Ommiyah; and Abdallah, having put an end to the ſlaughter, completed his bloody tranſaction with a moſt horrid entertainment. The above infernal monſter cauſed the bodies of the Ommiyans, who had been ſlaughtered by the ſoldiers, to be placed cloſe to one another, and covered with boards, over which he ordered carpets to be laid, and upon this flooring, formed by dead carcaſes, he gave a ſumptuous feaſt to the officers of the army. "Perhaps," ſaid he, "all of them may not be quite dead; in that caſe, we ſhall have the happineſs to hear them groan." Such was the beginning of the reign of Abul Abbas, who however was not accuſed of having any ſhare in the above maſſacre; nor did he enjoy the throne long, for he died at the age of eighteen, of the ſmall-pox; and was ſucceeded by his brother

Abu Giaffer, ſurnamed Almanzor, or Victorious. Soon after he aſſumed the diadem, his uncle, the infamous Abdallah, was cruſhed to death, with ſeveral others, by the ſuddenly falling-in of the floor of a chamber in which they were ſitting. Almanzor built the city of Bagdat, which was the capital of the empire till the race of Abbas became extinct: on which account the Abbaſſians have been commonly called califs of Syria, on account of their conſtant abode in that country. The Abbaſſians, who ſtiled themſelves the true children of the houſe of the great prophet, poſſeſſed the diadem, under the thirty-ſeven princes, for upwards of five hundred years.

The uncontroulable authority with which the houſe of Ommiyah entruſted the governors of provinces, was the ſole cauſe of their ruin: the deſcendents of Abbas fell into the ſame error: this however ſupported their dynaſty longer than was that of the Ommiyans, but with leſs ſplendor with regard to the extent of their authority. During their reigns, part of their empire was at ſeveral times granted away; and the territories thus diſmembered, were erected into as many dynaſties: of theſe were the Thaherians, and the Soffarides, who reigned in Perſia, Tranſoxtana, and Turkeſtan; as alſo the Tholanides, and Aſchidians, who ruled Egypt under the title of ſultans, though at the ſame time they acknowledged the ſupremacy of the calif of Bagdat. But the Aſchidians were ſucceeded by the Fatimites, who pretending to be the true and rightful ſucceſſors of Mahomet, as deſcended from Hali by Fatima, aſſumed the title of calif in Egypt: thence the name of the califs of Bagdat was ſuppreſſed in the public prayers throughout the whole extent of their dominions.

The full and intire ſovereignty was poſſeſſed by the new dynaſty for almoſt three hundred years, when however, the Egyptian Fatimites were at length totally ruined by the califs of Bagdat, who recovered the poſſeſſion of Egypt and Syria, owing to the maſterly conduct of Salaheddin or Saladin; to whom, on conſideration of his ſervices, the calif Naſſer ſolemnly confirmed the ſultanſhip of Egypt

and Syria; and in the beſtowal of this grand act of favour Naſſer acquired a conſtant protector: and while the muſſulmen of Egypt and Syria were fighting, under the banners of Saladin againſt the Chriſtian armies, Naſſer quietly enjoyed at Bagdat all the honours due to the califat, being acknowledged ſovereign in all countries then inhabited by muſſulmen.

After the extinction of the Fatimites, a new dynaſty aroſe called Genghiſkanians, from their founder Genghiz Khan, This prince, who became highly renowned for the rapidity of his exploits, put himſelf at the head of an army of Moguls and Tartars, and ſoon conquered an immenſe tract of land. His ſucceſſors, who inherited his bravery, as well as his antipathy to muſſulmen, added to their crown almoſt all the ſtates which had been ſeized by the princes of the other dynaſties, and at length made themſelves maſters of Bagdat, maſſacred the calif and his children, and by their death put a final end to the illuſtrious houſe of Abbas, which had ſat on the throne upwards of five hundred years.

The hiſtory of the califs properly concludes at this period; for we cannot include, among the califs, Ahmed, who was three years afterwards proclaimed calif by the Mamlucks of Egypt, under the name of Moſtanzer Billah. They called him the ſon of Daher ben Naſſer the Abbaſſian; and Biban, who was then ſultan of the Mamlucks, cauſed him to be recognized in Egypt; ſo that a ſecond dynaſty of Abbaſſians was formed, if the name of dynaſty can be allowed to a race of princes who were only looked upon as the head of the church. This pretended dynaſty ſubſiſted till the end of the Mamlucks, in the 933d year of the Hegira and 1517th of the Chriſtian æra; when Selim, the firſt emperor of the Ottoman Turks, annexed all Egypt to his empire.

Abubeker, the immediate ſucceſſor of Mahomet, began his califat, in the eleventh year of the Hegira, and 633d of the Chriſtian æra. In the 41ſt of the Hegira, and A. D. 661, Moawiyah began to reign: he was the firſt of the dynaſty of Ommiyans, of which Merwan II. Hegira 127. A. D. 744, was the laſt: Abul Abbas, the firſt of the houſe of Abbas, began to reign, Hegira 134. A. D. 752. and Moſtazem was the 56th and laſt grand Abbaſſian calif, who began to reign in the 64th year of the Hegira, and in the 1242d of the Chriſtian æra. So that from Abubeker, the firſt calif to that of Moſtazem, is included a ſpace of 610 years.

It is remarkable of Motaſſon, who began to reign, A. D. 833, that he was born in the eighth month in the year, was the eighth prince of this race, the eighth Abbaſſian calif, aſcended his throne in the 218th year of the Hegira, commanded his troops eight times in perſon, reigned eight years eight months and eight days, died in the forty-eighth year of his age, had eight ſons and eight daughters, and left exactly eight millions of gold in his treaſury.

SECT. VII.

Some Account of the Antiquities of the Arabians; and alſo a Deſcription of Palmyra or Tadmor.

WE now proceed to take ſome notice of the moſt ancient and celebrated places of antiquity, beginning with the Red Sea, or Arabian gulf, which flows from the Indian ocean, runs eaſtward as far as the iſthmus of Africa, to the town of Suez. It has its name, according to ſome authors, from an orient brightneſs peculiar to its waters, being tinged with a red mineral earth; and it has a red ſand on its ſhores, which is frequently repugnant to its quality and nature, mixed with the water by the flux and reflux of the ſea, which is ſo violent in this gulf, as to toſs it to and fro like aſhes, and prevent its ſubſiding to the bottom by a perpetual vehement agitation. Seafaring people have confidently aſſerted that the ſand, thus borne and agitated by the turbulent waters, appear as red as blood: but that, if put into ſtill water, it will ſink to the bottom. Some writers derive its name from the Greek word erythros, ſignifying red, eſpecially as Erythros was the name of a king who reigned on the coaſt. But from whatever its name be really derived, no ſea has been more juſtly celebrated: the paſſage of the Iſraelites through it, and its conveyance of all the rich merchandize of the eaſt for upwards of three thouſand years, have given it an immortal name.

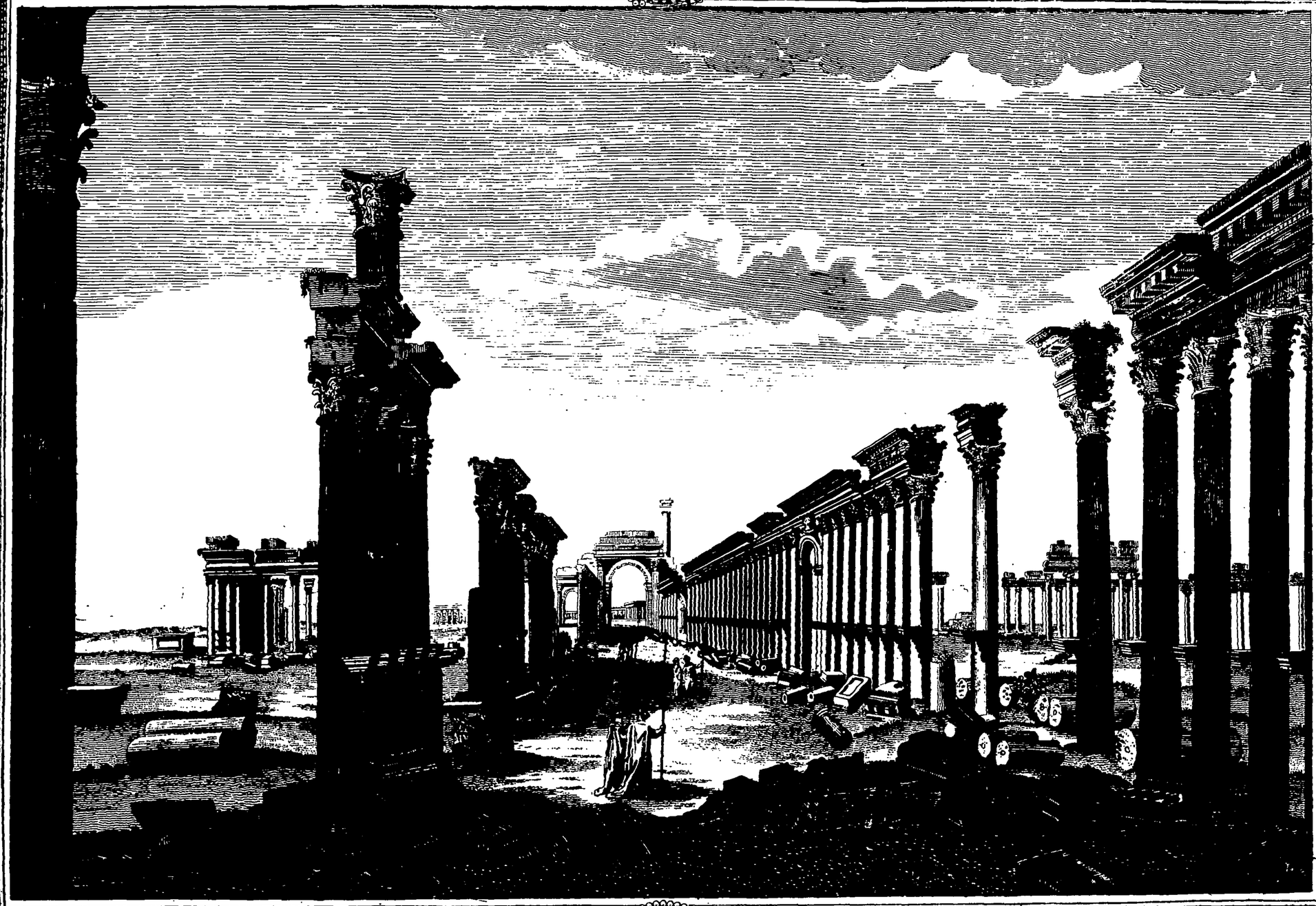
The celebrated Mount Sinai deſerves a particular deſcription. It has two ſummits, and is called by the Arabs the mountain of Moſes, becauſe many remarkable things happened here to that prophet. Here, they ſay, the Almighty appeared to him in a burning buſh; and the fathers ſhew a bramble, which they affirm is of the ſame kind. Here he likewiſe fed the flock of his father-in-law Jethro; and not far off he ſtruck the rock, out of which water inſtantly guſhed. There is a convent at mount Sinai, founded by the empreſs Helena, and dedicated to the famous St. Catherine: it ſtands at the bottom of the mountain, and is an irregular, aukward building of unburnt brick, walled round and ſtopped up at every entrance, to prevent the incurſions of the roving Arabs. The only free entrance is by a window that is upwards of thirty feet from the ground, and to which people are drawn up in a machine by a windlaſs. Within the walls, which are two hundred and fifty-five feet long from eaſt to weſt, and fifty-five feet broad from north to ſouth, are mills, bake-houſes, ſtore-houſes, and every office neceſſary to a ſequeſtered ſociety. Here is the ſhrine of St. Catherine, the relics are depoſited in a marble cheſt, whereon are carved ſeveral pieces of foliage in baſſo relievo.

Mount St. Catherine is ſituated near mount Sinai: we are told, that the body of St. Catherine was brought to the former place, after her martyrdom under the tyrant Maxentius. It overtops mount Sinai, and its ſoil is a ſpecies of ſpeckled marble, in which are ſeen beautiful configurations of trees, and other repreſentations of the like nature in the vegetable world.

An able writer obſerves, with reſpect to the magnificent remains of Palmyra, that "Nothing but ocular proof could convince any man that ſo ſuperb a city, formerly ten miles in circumference, could exiſt in the midſt of barren, uninhabitable ſands. Nothing, however, is more certain, than that Palmyra was formerly the capital of a great kingdom; that it was the pride as well as the emporium of the eaſtern world; and that its merchants dealt with the Romans and the weſtern nations for the merchandizes and luxuries of India and Arabia. Its preſent altered ſituation, therefore, can be accounted for only by natural cauſes, which have turned the moſt fertile tracts into barren deſerts."

No part of a tour through the eaſt is found ſo difficult as a journey to Palmyra, it being ſituated in a dreary deſert, at a diſtance from any common road, and beyond the Grand Seignior's protection. We ſhall now proceed to a deſcription of the ruins of this place, than which no proſpect can be conceived more romantic, more melancholy or more grand. Here are innumerable piles of Corinthian pillars, without any intervening building, or wall of the leaſt ſolidity. A traveller, who with ſeveral others ſtaid fifteen days at this place, remarks as follows: "The walls of this ancient and ſtupendous city, were flanked with ſquare towers in many parts, particularly in the ſouth-eaſt, but nothing of them exiſts; and from the beſt computation of them, I imagine their circuit could not have been leſs than three Engliſh miles, provided they include the great temple." He further obſerves, "We have but little information from hiſtory, of either Balbec or Palmyra: what knowledge we have is chiefly from inſcriptions. Does not this defect convey inſtruction, and convince us of the inſtability of human grandeur? the fate of theſe two cities differs from each other: we have no teſtimonies of what they were, but their own noble fragments."

Palmyra, in the deſerts of Arabia, or, as by the ſcripture ſtyled Tadmor in the wilderneſs, is a moſt awful ſpectacle. As you approach, the firſt object which preſents itſelf is a grand ruinated caſtle, on the north ſide of the city. From it you deſcry Tadmor, incloſed on three ſides by long ridges of mountains; ſouthward of it is a vaſt plain extending far beyond the ſight. The city muſt have been of large extent, from the ſpace now taken up by its ruins; among which live about thirty or forty miſerable families, in tents of dirt, within a ſpacious court which once incloſed a magnificent temple. This court hath a ſtately high wall of large ſquare ſtone, adorned by pilaſters both within and without: there are about ſixty in each ſide. The beautiful cornices have been beaten down by the Turks. Towards the centre are the remains of a caſtle, ſhrouding the fragments of a temple of exquiſite beauty, as appears by what is ſtill ſtanding of its entrance, namely, two ſtones thirty-five feet long, carved with vines and cluſters of grapes. In the great court are the remains of two rows of very noble marble pillars thirty-ſeven feet high, with capitals finely carved, and the cornices muſt have been of equal elegance; fifty-eight of theſe pillars are intire: there muſt have been many more, as it appears they went quite round the court, ſupporting a moſt ſpacious double piazza. The walks on the weſt ſide



A General Perspective VIEW of the RUINS of the celebrated TEMPLE of PALMIRA, in Arabia

ſide of the piazza, which face the front of the temple, ſeem to have been grand and ſpacious; and at each end are two niches for ſtatues at length, with pedeſtals, borders, ſupporters, canopies, &c. carved with inimitable art. The ſpace within this once beautiful incloſure is (or rather was) encompaſſed by another row of pillars of a different order, fifty feet high, ſixteen of which are yet ſtanding. The temple was ninety feet long, and about forty broad; its grand entrance on the weſt appears, by what remains of it, to have been the moſt magnificent in the world. Over a doorway in the remaining wiles you trace a ſpread eagle, as at Balbec; and here are the fragments of cupids, as well as of eagles, moſt finely imitating nature, on large ſtones mouldering on the earth. Nothing of the temple ſtands but the walls, the window places of which are narrow at top, but richly adorned with ſculpture. In the middle is a cupola, all one ſolid piece. Leaving this court and temple, your eyes are ſaluted with a great number of pillars of marble ſcattered for near a mile. To the north you have a ſtately obeliſk before you, conſiſting of ſeven large ſtones beſides its capital, grandly ſculptured: it is more than fifty feet high, and is twelve feet and a half in circumference juſt above the pedeſtal; and it is imagined a ſtatue once ſtood upon it. Eaſt and weſt of this, at the diſtance of about a quarter of a mile, is another obeliſk, that ſeems to have correſponded with the firſt mentioned, and, according to the fragments of a third, it ſhould ſeem that there was a continued range of them. On one of them, which is about forty feet high, there is a Greek inſcription commemorating two patriots; and about one hundred paces from it is a large and lofty entrance, leading to a grand piazza, adorned with marble pillars, on moſt of which there are inſcriptions. A little farther onwards to the left, are the remains of a ſtately pile of remarkably fine marble, ſeventy-two feet long. On the weſt ſide of the piazza are ſeveral openings for gates; two of them appear to have been the moſt ſuperb that ever captivated the eye, both in point of grandeur of work in general, and the beautiful porphyry pillars with which they were adorned. Eaſtward of the piazza are a great number of ſcattered marble pillars, moſt of which have been deprived of their elegant capitals. A little ruined temple lies mouldering at a ſhort diſtance, which appears to have been a very curious ſtructure. But of all the venerable remains, none more attract the imagination than the magnificent ſepulchres towards the north of the city, extending a mile and more, and which at a diſtance have the appearance of the tops of decayed churches, or baſtions of ruined fortifications."

Palmyra was undoubtedly uſed as a place of ſtrength, from alterations which have been made in the caſtle on the hill, and the temple of the ſun, which muſt have been intended for defence, and are not more than five or ſix hundred years old. The moſt perfect piece of antiquity is a mauſoleum, upwards of one thouſand ſeven hundred years old, with the flooring intire, and an inſcription ſtill legible, informing you that it was built by Jambliceus, ſon of Mocimus, as a burial place for himſelf and family, in the year 314, which anſwers to the third year of the Chriſtian æra. We ſhall only add, on this head, that the magnificent city of Palmyra is mentioned, in the Arabic tranſlation of the Chronicles, as ſubſiſting before the days of Solomon; but John of Antioch ſurnamed Malala, ſays it was built by Solomon, on the very ſpot where his father ſlew the Philiſtine chief; and he affirms, that in commemoration of that extraordinary event the city was built.

North-weſt of the ruins of Palmyra, on the ſummit of a rocky hill, ſtands an antique caſtle, the aſcent to which is very ſteep and rugged: it is a mean ſtructure not ſo old as the time of Juſtinian. It hath a ditch round it, which cannot be paſſed without ſome difficulty, the draw-bridge being broken down. There is one building here, the remains of which are extremely grand; and this is affirmed to have been the temple of the ſun, which being much injured by the Roman ſoldiers, when Aurelian took the place, the emperor ordered, for the purpoſe of repairing it, three hundred pounds weight of gold, taken from the treaſures of Zenobia; and one thouſand eight hundred pounds weight of ſilver, levied upon the people; beſides the jewels of the crown. The height and ſolidity of the walls of its court tempted the Turks to convert it into a place of ſtrength, and then on the north-eaſt and ſouth they ſtopped up the windows, dug a ditch to the weſt, and demoliſhed the portico of the grand entrance; building in its place a ſquare tower, to flank that ſide.

To the eaſt and ſouth of this temple are ſome plantations of olives, with ſmall fields of corn, ſurrounded by mud walls, and watered by two ſtreams, which, though hot and ſulphurous, are by the inhabitants deemed very wholeſome. One of theſe ſtreams riſes weſt of the ruins, in a grotto nearly high enough to admit of a man's ſtanding upright; the whole bottom is a baſon of clear water, about two feet deep; and the place on account of the heats being continued, is uſed as a bath. By an old inſcription found here, on an altar ſacred to Jupiter, we learn that this ſtream was never eſteemed while Palmyra flouriſhed, and was under the care of certain people elected by ballot for that purpoſe.

Three or four miles ſouth-eaſt of Palmyra, in the deſert, lies the Valley of Salt, whence Damaſcus and the neighbouring towns are ſupplied with that commodity. On this place, it is ſuppoſed, David ſmote the Syrians, as mentioned, 2 Sam. viii. 13. The ground is impregnated with ſalt to a conſiderable depth, and here they have a method of hollowing the ground to about a foot deep, and a fine white ſalt is gathered from the rain water that lodges in it.

CHAP. IX.

THE NEW AND COMPLETE HISTORY AND DESCRIPTION OF

ASIATIC TURKY.

SECT. I.

Name, Situation and Extent of TURKY; alſo the Mountains, Seas, Rivers and Lakes, contained in it.

THIS country forms a grand diviſion of the Turkiſh empire, the whole being nearly ſquare and extending about two thouſand miles each way. It abounds not only with the neceſſaries, but with all the luxuries of life, and contains ſome of the moſt fertile and delightful provinces in the univerſe, which are in the poſſeſſion of the moſt indolent people exiſting. The Turcæ, who were the progenitors of the Turks, were a Scythian nation, which reſided, for the moſt part, near the banks of the Palus Mœotis, in the country now denominated Koban Tartary, but led rambling lives, removing their habitations, or rather camps, as the ſeaſons changed, and they could find paſture for their cattle.

Turky in Aſia is ſituated between twenty-five and forty-eight degrees of north latitude, and twenty-ſeven and forty-five degrees of eaſt longitude. It is divided by ſome into eaſtern, weſtern, and ſouthern, and by others into eaſtern and weſtern: the latter comprehending Syria, Paleſtine and Anatolia, or the Leſſer Aſia; and the former Diarbeck, Turcomania and Georgia. It is bounded by Circaſſia and the Black ſea, on the north; by Perſia, on the eaſt; by Arabia and the Levant on the ſouth, and on the weſt, by the Helleſpont, the Ægean ſea or Archipelago, which ſeparate it from Europe.

The mountains, which are many, have been the moſt celebrated in ſacred and profane hiſtory, of any in the univerſe. The principal, which are ſituated in Leſſer Aſia, are Olym-

pus, Ida, Tauris, Anti-Tauris, and the Carmanian mountains. Beſides theſe are mount Caucaſus, or the Daghеſtan mountains; mount Ararat, where the ark reſted, and the other Armenian mountains; the mountains of Curdiſtan and Paleſtine, particularly mount Hermon and mount Lebanon.

The ſeas which border on this country are the Euxine, or Black Sea; the Boſphorus, or Sea of Conſtantinople; the Propontis, or Sea of Marmora; the Helleſpont, and the Ægean Sea, or Archipelago, which divide Aſia from Europe; the Levant, or White Sea, and the Perſian Gulph. The Red Sea likewiſe divides it from Aſia, which occaſions the Grand Signor, among his other titles, to ſtile himſelf "*Lord of the Black, White, and Red Seas.*"

Never was a country more advantageouſly ſituated for navigation and foreign traffic than this; all the merchandize of China and India being brought up the Red-ſea and the gulph of Perſia, and by the other ſeas diſtributed to all the maritime countries of Europe and Africa. Another advantage is, that they want no timber or naval ſtores in their own territories; beſides what has been mentioned already, their happy ſituation in the middle of our continent between the extremes of eaſt and weſt; and yet they apply themſelves very little to foreign traffic; neither their ſhips of war nor merchant-ſhips make any figure, compared with other maritime countries.

The Euphrates, Tigris, Orontes, Meander, Sarabat, Halis, Kara, and Jordan are the chief rivers. The Euphrates and Tigris riſe in the north, and taking their courſe ſouth-eaſt, incloſe that fine plain in Meſopotamia (now Diarbeck) which is by ſome ſuppoſed to be the ſeat of Paradiſe. Certain it is the city of Babylon, the firſt, the largeſt, and the moſt beautiful town, that ever ſtood upon the earth ſince the flood, was ſituated here, upon both banks of the Euphrates, the river running through the middle of it. The Euphrates and Tigris unite their ſtreams below Babylon, and then, dividing again, fall into the Perſian gulf by ſeveral channels below Baſſora, from whence that ſea is often called the gulf of Baſſora: the city of Nineveh, little inferior to Babylon, ſtood upon the Tigris, which, from its rapid ſtream, obtained that name.

The Orontes riſes in mount Hermon, and running north-weſt through Syrophœnicia, falls into the Levant ſea, a little below Antioch, which city ſtands upon it. The Meander (now Madre) riſes in mount Taurus, and running to the weſtward in a winding courſe, falls into the Archipelago or Ægean ſea, below Epheſus. From this river, all ſerpentine or winding ſtreams are called meanders to this day. The Sarabat riſes in Natolia, and running ſouth-weſt, falls into the Archipelago, north of Smyrna: as to the little river Granicus, where Alexander obtained his firſt victory over the Perſians, it is ſo ſmall a ſtream, that we ſeldom ſee it in any map: but from the concurrent relation of moſt writers, it falls into the Heleſpont to the eaſtward of Abydos or the Dardinelles. The Halis riſes in Cappadocia, (Aladulia) and running north, falls into the Euxine ſea, between Sinope and Trabizond. The Kara riſes in Natolia Proper, and running almoſt due eaſt, falls into the Euphrates. Jordan, ſo named from two little ſtreams, Jor and Dan, which riſe at the foot of the Anti-Libanus, and after a courſe of about twenty miles, unite in one: it is not a river of any great length, depth or breadth, equal to its fame; its whole courſe till it falls into the Dead ſea, being not above one hundred and fifty miles, its breadth not above twenty yards, and its depth not ſufficient for navigation: in its paſſage it makes two lakes, the firſt called Merom, of ſmall extent, and dry in ſummer; the ſecond called the ſea of Galilee, or the lake of Tiberias, or lake of Gennezereth, of one hundred furlongs in length, and forty in breadth. The Dead ſea, as it is called from a falſe opinion that it killed even the birds that flew over it, is, by experience, known to deſerve no ſuch terrible name; it is, indeed, extremely ſalt, and the water thereby ſo ſtrong, that it will hardly admit a human body to ſink, and has a bituminous ſtench: it is ſaid to entertain no fiſh, or other living creature: but in regard that fiſh ſhells are found on its ſhores, there is reaſon to doubt the truth of that opinion. Its extent is ſeventy miles from north to ſouth, and ſixteen from eaſt to weſt, and was formerly a plain, wherein ſtood the cities of Sodom, Gomorrah, Admah, and Zeboim, deſtroyed by fire from heaven. The other rivers are Kidron, Chiſon, and ſome other ſmall ſtreams, which fall into the Mediterranean ſea, and Jaboc and Arnon, which fall into Jordan and the Dead ſea.

SECT. II.

A Deſcription of the Diviſions, Provinces and Towns of ASIATICK TURKY; and treats of the Eaſtern Diviſion, namely, Eyraca Arabic, Diarbeck, Curdiſtan, Turcomania, and Georgia, with their Towns.

TURKY in Aſia may be divided into three parts; I. The eaſtern diviſion; II. The weſtern diviſion; and III. The ſouthern diviſion.

I. The eaſtern diviſion contains, 1. The provinces of Eyraca Arabic, Irack-Arabia, or Chaldea. 2. Diarbeck, or Meſopotamia. 3. Curdeſtan, or Aſſyria, 4. Turcomania, or Armenia; and, 5. Georgia, comprehending Mengrelia, Imuretta, and part of Circaſſia.

II. The Weſtern Diviſion contains Natolia, or the Leſſer Aſia, divided into, 1. Natolia Proper. 2. Amaſia. 3. Aladulia; and, 4. Caramania.

III. The Southern Diviſion contains Syria, and Paleſtine, or the Holy Land.

I. The province of Eyraca Arabic was anciently called Chaldea, and ſometimes reckoned a part of Babylonia; at others, a province of Arabia. It lies between thirty and forty degrees north latitude, on both ſides the rivers Euphrates and Tigris, having Perſia on the eaſt, and Arabia Deſerta on the weſt. The chief towns are Bagdad and Baſſora; and the ruins of Babylon and Seleucia.

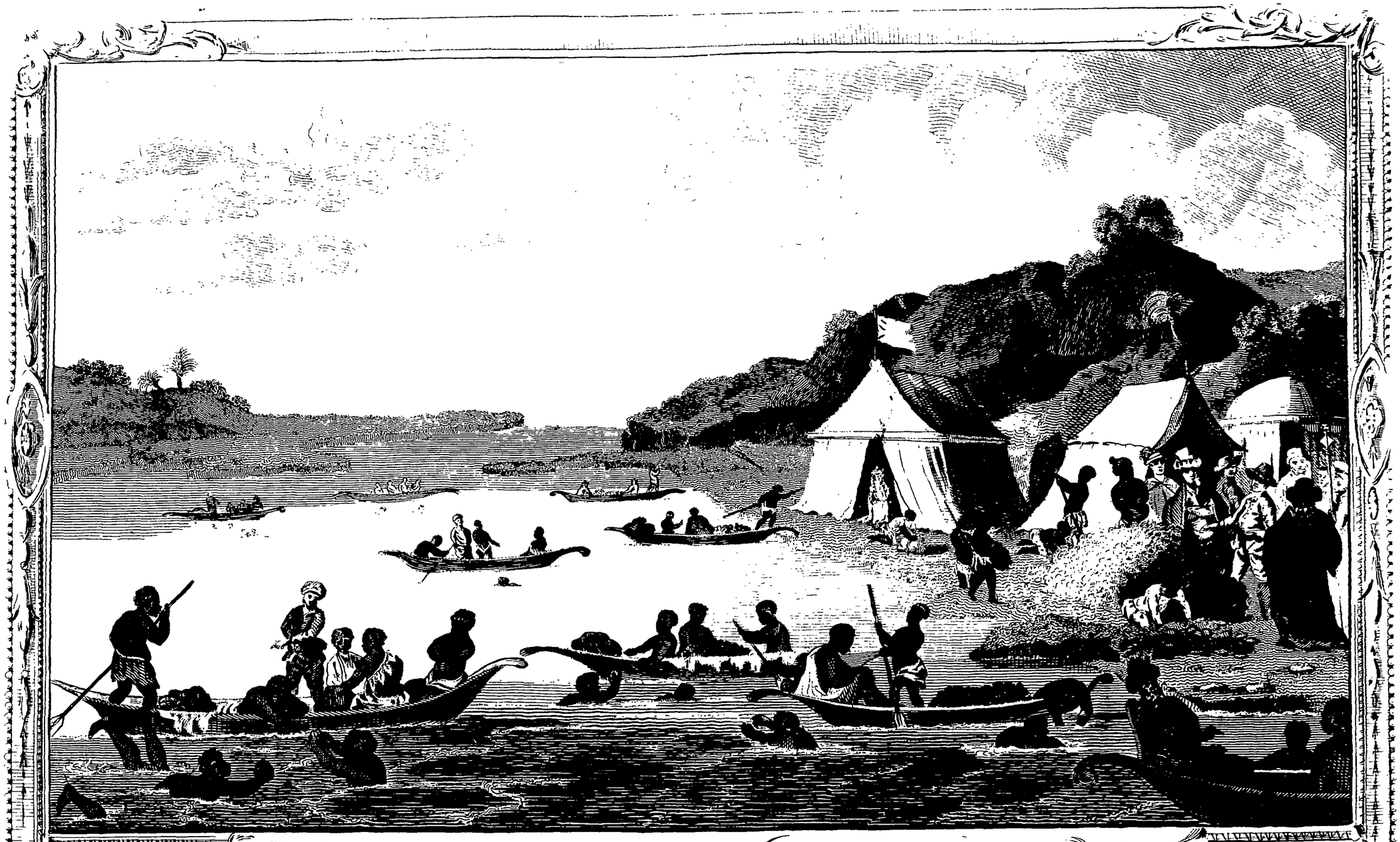
The principal city of Eyraca-Arabic is Bagdad, or Baghdad, delightfully ſituated in a fine plain, on the eaſtern bank of the Tigris, and lies in 33 deg. 20. min. north latitude, and 43 deg. eaſt longitude. It was founded in the 145th year of the Hegira, by the Calif Almanſur, and is built upon the ſame ſpot where the ancient Seleucia ſtood. It was the ſeat of moſt of the califs of the race of Al-Abbas. In the year of the Hegira 656 it was taken by the Tartars, in whoſe hands it remained till 1392, when Tamerlane the Great ſubdued it. Uſun Caſſan, a Turkuman prince, conquered it A. D. 1470. Shah Iſmael, emperor of Perſia, poſſeſſed himſelf of it A. D. 1508. The ſovereignty of it was then conteſted for above 100 years, between the Perſians and Turks. At length, A. D. 1638, it was totally ſubdued by the Turks, under the command of Amurath II. and has remained ever ſince in their hands.

Though Bagdad at preſent groans under the tyranny of the Turkiſh yoke, it is ſtill the grand emporium of the Ottoman empire towards the Perſian ſide. It is frequented by innumerable merchants and paſſengers travelling to and from Perſia into Syria, Paleſtine, Egypt, Natolia, &c. A baſſa hath his reſidence here, to whom every paſſenger pays tribute, which annually produces a very capital ſum. Beſides Mahometans here are many Chriſtians, who are publicly tolerated, and Jews, ſome of whom reſide conſtantly in the place, but many others only come annually, in order to viſit the ſepulchre of the prophet Ezekiel, which is about a day and a half's journey from the city.

The pacha of Bagdad is uſually a vizir. The garriſon amounts to about 3000 men, and the city is near a mile and a half in length, and about half the ſame in breadth. The walls are of brick ſtrengthened with towers, upon which are mounted ſixty pieces of cannon, the largeſt of which is not above a ſix pounder. The pilgrims, who viſit Mecca by land, paſs through Bagdad, and pay four piaſtres by way of tribute, which brings a very conſiderable revenue to the Grand Signor. The inhabitants of Bagdad are computed to amount to about 15,000.

The city of Baſſora, Baſrah, or Balſarra, is ſituate in forty-nine degrees ten minutes of eaſt longitude, and thirty degrees ſeventeen minutes of north latitude, about three miles from the weſtern ſhore of Chatal-Arab, or the united ſtream of the Euphrates and Tigris, with which it has a communication by a deep canal, the tide flowing up between forty and fifty miles higher than the city, which is a great advantage to their navigation and foreign traffic. The walls of this city are twelve miles in circumference, within which are many void ſpaces, fields, and gardens; but the buildings have nothing extraordinary in them, the houſes being only two ſtories high, built with bricks dried in the ſun, and flat on the tops. The city is founded on a ſtony ſoil, and the environs are barren; but the circumjacent country is ſo exceedingly fertile and delightful, that it is deemed by the Arabians one of the four paradiſes of the eaſt. The inhabitants are ſupplied with water from the Euphrates, by a canal which is capable of carrying veſſels of fifty tons burden: there is a fortreſs at the mouth of it, which is about forty-five miles diſtance from the ſea.

The whole country lies ſo low, that it would be ſubject to continual inundations, if a ſtout dyke or embankment did



A VIEW of the PEARL-FISHERY.

did not prevent calamities of that kind; but the hot winds are very troublſome, and bring clouds of ſand from the neighbouring deſerts.

This city is a place of great trade, and ſwarms with veſſels from moſt of the kingdoms of Aſia and Europe. The Engliſh and Dutch have very conſiderable factories here, maintained by the companies for the better carrying on their commerce with China and other eaſtern parts, their diſpatches being forwarded to England and Holland by the way of Damaſcus and Aleppo, by means of Arabian couriers, who are all exceedingly expeditious. The Dutch trade here with ſpices, and the Engliſh with pepper, cloves, &c. The principal commercial affairs are managed by Armenian, Indian, and Perſian merchants; and all the richeſt commodities of India and Europe are ſold in this city, through which the caravans to Mecca paſs, which is another ſource of wealth: the duties on goods are about five per cent. The inhabitants conſiſt of Mahometans, Jews, Jacobites, Neſtrians, Catholic, and Chaldæan Chriſtians, or Chriſtians of St. John, who are pretty numerous. There is a famous college here, called the academy of Nezam, from its founder Nezam al Monk, the grand vizir of Shah Malar, the ſultan of Iran. At preſent this city is a flouriſhing ſeat of literature, though it hath fewer colleges than Damaſcus or Cairo. The horſes which are bought here are very valuable, on account of their being able to travel with great expedition, and to undergo incredible fatigue: they ſell for from one thouſand to two thouſand crowns.

This city is ſubject to an Arabian prince, who is tributary to the Grand Signior. His revenues ariſe from the exchange of money for horſes and camels ſold here, but chiefly from his palm-trees, of which he has a plantation of 90 miles in length. The manner of planting the palms being very ſingular we ſhall deſcribe it. About 300 kernels are buried in the ground in the form of a pyramid, with the points of the kernels upwards, till the whole ends with a ſingle kernel. The earth is then preſſed cloſe round it, and upon it. It is aſſerted, that if the male and female palm are not planted cloſe to each other they will not bear fruit; while others affirm, that it may be made to bear by taking the bloſſoms from the male, and inoculating the female therewith at the top of the ſtem. The income of the prince is ſo great from money, horſes, camels, and dates, as to enable him to lay by annually 3,000,000 of livres, after all the expences of government, and his tributary loan are defrayed. The prince gives liberty to perſons of all nations to trade here, and the police is ſo well managed, that people are ſafe in the ſtreets at all hours of the night: the garriſon conſiſts of about 3000 janiſaries. In 1698 it is affirmed that the plague viſited this city, and ſwept away 80,000 of the inhabitants.

Curſa is ſituated in thirty-one degrees thirty-eight minutes, north latitude, and forty-four degrees, fifty-ſeven minutes, eaſt longitude, about ſixty miles to the ſouthward of Bagdad, and on the weſt ſide of the Euphrates: it was formerly a city of importance, being the reſidence of the caliſs after they had quitted Damaſcus, and before they had built Bagdad, but is now quite deſolate.

Traxt on the Tigris, is a ſtrong and well-fortified town, having two caſtles: it is about forty-two leagues beyond Bagdad. The Chaldæan Apamea is ſuppoſed to have formerly ſtood here.

II. Diarbeck comprehends the ancient Meſopotamia, Chaldea, Babylonia, and Aſſyria; it is ſituate north of Eyraca Arabic or Chaldæa, ſurrounded by the rivers Euphrates and Tigris, the chief town whereof is Diarbeck, ſituate in forty degrees fifty minutes of eaſtern longitude, and thirty-ſeven degrees thirty-five minutes north latitude, on the river Tigris, and not far from its ſource, about two hundred miles eaſt of Aleppo; the Turkiſh name is Caremit: it is built on an eminence, the deſcent from thence to the river very ſteep; the town is ſurrounded by a double wall: on the outward wall are ſixty antique towers: in this city is a magnificent moſque, formerly a Chriſtian church, and contains twenty thouſand Chriſtian inhabitants, whereof two thirds are Armenians, beſides a great number of Mahometans; it is the ſeat of the beglerbeg, or viceroy, who has ſeveral ſangiacſhips, or governments ſubject to him. The ſoil is very good in the neighbourhood of the town, abounding in corn, wine, cattle, wild-fowl, and all manner of proviſions; the meat, bread, and wine are admirable, and the fruits excellent. The principal manufacture is that of Turky leather, or maroquins, which employs a fourth part of the natives: galls and tobacco alſo are the produce of this province, of which great quantities are exported. This city is ſupplied with water from the Tigris, by means of an artificial canal, and embelliſhed with many noble piazzas or market-places, and other elegant buildings: on the ſides of the river are ſeveral caravanſeras or inns; and near the town is a chapel, in which the Turks affirm that Job was buried. The air of the whole province is exceeding temperate and ſerene, unſcorched by exceſſive heats, and not incommoded by ſevere froſts.

Another conſiderable town in this province, is Bir, or Beer, ſituate on the ſide of a hill, to the eaſt of the Euphrates, in thirty-eight degrees fifteen minutes of eaſtern longitude, and thirty-ſeven degrees fifteen minutes north latitude, ſeventy miles ſouth-eaſt of Aleppo, and is a great thoroughfare to Perſia: it has two large caſtles for its defence, one on the land ſide, and the other on the banks of the river, and a garriſon of about two hundred janiſaries, and four hundred ſpahis, commanded by a ſangiac: two ſmall rivulets run through the town. The Euphrates would be navigable as high as the city, if there were not ſome cataracts and rocks in it, which hinder the tranſporting their merchandize to Baſſora. Here are all kinds of proviſions in plenty, particularly bread, wine, and fiſh. The neighbouring territory is pleaſant, fertile, and well cultivated, except to the eaſtward, where it is rough, hilly, and rather ſterile. Caravans are not allowed to enter this city.

Orſa, or Orpha, ſuppoſed to be the ancient Ediſſa, is likewiſe a very conſiderable town, ſituate on the Euphrates, in forty degrees of eaſtern longitude, and thirty-ſix degrees forty minutes of north latitude: where the caravans, travelling from Turky to Perſia, uſually reſt eight or ten days: for here live the people that let the horſes and mules for the above-mentioned journey. Orſa, is the capital city of Meſopotamia, and, according to tradition, ſtands in the place where Abraham dwelt. The firſt thing they ſhew foreigners is a large fountain, the ſprings whereof are under the foundation of the principal moſque in the city. The Chriſtians have a tradition here, that this was the place where Abraham prayed before he went to ſacrifice his ſon Iſaac; and that two ſprings of water aroſe from the place where he kneeled. Theſe feed the large fountain above-mentioned, and they will not ſuffer any perſon to enter the grotto, where theſe ſprings riſe, without pulling off his ſhoes; and it is with difficulty that a Chriſtian is permitted to ſee it.

The inhabitants of Orſa are many of them Armenian Chriſtians, and are permitted to perform divine ſervice in their churches. Here are alſo to be ſeen ſeveral ancient tombs of the Chriſtians, in grottos, on the neighbouring mountains. The walls of the city of Orſa are of free-ſtone, with towers at convenient diſtances; but the town is meanly built, and ſeveral void places in it without inhabitants. It is governed by a baſſa, and has a garriſon of ſix or ſeven hundred ſpahis, and about two hundred janiſaries, there being much more occaſion for horſe than foot, to oppoſe the incurſions of the Arabs, who frequently croſs the Euphrates, in hopes of plunder. There are ſeveral pleaſant gardens near the walls, watered by artificial channels, and the ſoil produces good wine: but what Orſa is moſt remarkable for, is the manufacture of yellow maroquins, or Turky leather, as we call it; the red is made at Diarbeck, and the blue at Tocat.

Neſbin, or Naſbin, is ſituate about thirty-five miles from the Tigris, and is the reſidence of a Turkiſh ſangiac. It is divided into two wards, each on an eminence, with a large tract of plowed land between. This gives it a pretty appearance at a diſtance, though both wards in reality are ſcarcely worthy the name of a ſmall village: however, arches, gates, and the remains of a noble church are ſtill viſible, which evince that its ancient ſituation was far ſuperior to its preſent. The ſoil is fertile; and, as the chief buſineſs of the inhabitants is agriculture, the land is well cultivated, and the inhabitants plentifully ſupplied with corn, wine, fruits, &c.

The city of Moſul, or Mouſſul, ſtands five or ſix days journey to the eaſtward of Neſbin, on the weſtern bank of the river Tigris, (over-againſt the place where Nineveh is ſuppoſed to have ſtood) in thirty-ſix degrees odd minutes, northern latitude: the walls of this city make a good appearance without, being built of free-ſtone, and three miles in circumference; there is a little caſtle on the Tigris where the baſſa reſides, but the houſes are very mean within, and many of them lie in ruins; it is however a place of good trade, being the ordinary road of the caravans from Aleppo to Perſia, and has a communication with Bagdad, and the gulf of Perſia, by means of the Tigris. It is chiefly inhabited by Greeks, Chriſtians, Armenians, Neſtorians, and Maronites, but thoſe of the eſtabliſhment are Mahometans; and the garriſon uſually conſiſts

ſiſts of three or four thouſand horſe and foot. There is a great trade for galls here, being the produce of the neighbouring countries. A bridge of boats is laid over the river at this place, by which it has a communication with Aſſyria or Curdeſtan. The ſoil on this ſide of the river is exceedingly barren, but on the oppoſite it is very fertile. The heat is ſo exceſſive in ſummer, that none go out of doors from two hours after ſun-riſe till an hour after ſun-ſet. There is likewiſe a malignant and dangerous wind called ſamiel, which prevails from hence to Surat, and is ſuppoſed to be the ſame eaſt wind mentioned by Job. It is impregnated with little ſtreaks of fire as ſmall as hairs, which immediately kill thoſe who breathe or inhale them, and turn them as black as a coal. When the people perceive them coming, they fall flat on their faces, and ſometimes eſcape. This wind is felt chiefly on the banks of the river, but not on the water, and is deemed to proceed from ſulphureous vapours, which are kindled by agitation. Independent of this wind, the hot air is often dangerous, and injures the lungs, inflames the blood, and parches the ſkin, or raiſes it into bliſters, and occaſions it to peel off. On this account travellers wear a kind of maſk made of a ſoft black crape to preſerve their eyes. But if, after all their precaution, they become inflamed, the afflicted perſon anoints them with a ſalve made of a mixture of ſugar and long pepper ſifted very fine.

Merdin, or Mardin, is ſituated on the weſt ſide of the Tigris, between Moſul and Bagdad, and about twenty-five miles from Diarbec, in thirty-ſeven degrees fifteen minutes, north latitude, and forty degrees, eaſt longitude. It is about five miles in circumference, ſurrounded by a ſtrong wall, and defended by an excellent caſtle of about a mile in compaſs, which is ſituated upon an almoſt inacceſſible rock. The caſtle abounds in fine ſprings, and even contains corn-fields. It is the reſidence of a ſangiac, and a garriſon of four hundred janiſaries, and two hundred ſpahis. Its ſtrength is ſuch, that Tamerlane the Great was obliged to abandon it, after having inveſted it for near three years. The city is well built, adorned with many noble houſes, and a fine fountain, the waters of which come from the citadel. The manufactures are ſilk, cotton, and gold and ſilver ſtuffs. The air is temperate and ſerene; the territory rich and fruitful. Many Chriſtians inhabit the city, and have an archbiſhop ſubject to the patriarch of Antioch.

In Diarbec are a few other leſs conſiderable cities and towns, namely, Geriza, in thirty-ſeven degrees, thirty minutes, north latitude, and thirty-nine degrees, ten minutes, eaſt longitude. It is ſituated on an iſland of the Tigris; the word Geriza ſignifying an iſland in the Arabic language. It is a ſmall but rich commercial city, where a great number of merchants meet to carry on a trade in tobacco and gall-nuts, which are plentifully produced in the mountains of Taurus. They make no wine, but dry all their grapes for raiſins. The city is governed by a bey.

Amadia, or Amad, is about ſeventy-two miles eaſt from Geriza, and the ſame weſt from Moſul.

Zibin, in the midway between Orpha and Moſul, is a tolerable town, ſituated on an aſcent. It is ſurrounded with good walls and ditches, well ſupplied with ſprings and fountains, and furniſhed with good ſtore of proviſions.

III. Turkiſh Curdeſtan, or Aſſyria, for the moſt eaſterly part of Curdeſtan, is under the dominion of the Perſians. This province has Armenia or Turcomania on the north: Perſian Curdeſtan on the eaſt: Chaldea on the ſouth: and Diarbeck or Meſopotamia on the weſt: and is ſaid to receive the latter name from Aſſur the ſon of Shem.

In this country the famous city of Nineveh once ſtood, on the eaſtern bank of the river Tigris, oppoſite to the place where Moſul now ſtands. This town was ſixty miles in compaſs, or three days journey, according to Jonah; twenty miles being an ordinary days journey for a man on foot. The walls of it are ſaid to have been one hundred feet high, and to have had eleven hundred and fifty towers upon it, each of them two hundred feet in height. The houſes did not ſtand contiguous, but there were large gardens and ſpaces between them, as in Babylon. It was under the dominion of the ſame prince, who uſed to reſide part of the year at one of theſe cities, and the other part at the other. It is ſaid to be built by Nimrod, or according to others by Ninus, from whom, it is conjectured, it received its name. It was beſieged by Arbaces three years, when the river overflowed twenty furlongs of the wall; whereupon Sardanapalus, the prince, retired into his palace, and having collected all his wealth, which, according to tradition, amounted to upwards of twenty thouſand millions of pounds, ſet fire to the whole, and threw himſelf into the flames. This city was afterwards intirely deſtroyed by Aſtyages, the eldeſt ſon of Cyaxares, the eighth king of the Medes, after Arbaces. There is nothing now to be ſeen but heaps of rubbiſh, almoſt a league along the river Tigris, over againſt Moſul, which people imagine to be the remains of this vaſt city. Half a league from the Tigris alſo is a little hill, on the top whereof ſtands a moſque, over the place where, according to the tradition of the country, Jonah was buried. And for this place the Turks have ſo great a veneration, that they will ſcarce ſuffer any Chriſtian to enter the moſque. In the middle of the temple ſtands a tomb covered with a pall of tiſſue, and at the four corners great wax candles, beſides ſeveral lamps, which hang down from the roof, and here ſome derviſes or Turkiſh monks are employed in reading the alcoran.

Curdeſtan is bleſſed with a very pleaſant fruitful ſoil, diverſified with hills and vallies. The hills are cloathed with the fineſt oaks, and a great variety of other timber and fruit trees. The vallies are well watered, and bear excellent grain where they are cultivated, but being under the dominion of the ſlothful Turk, or rather a frontier country between Turky and Perſia, there is very little of it manured. However there are vaſt flocks and herds fed in this country, the owners living in tents like the Arabs. The governing part of the country are Mahometans, but the common people are ſaid to be a kind of Chriſtians, at leaſt they go under that denomination; but according to the accounts travellers give us of them, they have the moſt abſurd notions imaginable of Chriſtianity; and the chief object of worſhip is the devil, of whom they are greatly afraid: we are alſo told, that there are not a more brutiſh people upon the face of the earth, and that they are not leſs addicted to thieving and plundering the caravans than the Arabians; but this is not to be wondered at upon the frontiers of two great kingdoms, enemies to each other, where people will take greater liberties than in other places. Galls and tobacco are the principal produce of the ſoil at preſent, but it ſeems fit for any thing, it being very deep, as travellers complain who paſs through it: and though the country in general is pleaſant, it ſeems the roads are not. There are ſcarce any towns and villages, but the houſes lie diſperſed at the diſtance of a muſket ſhot from one another, and ſcarce a houſe which has not a vineyard: however they make no wine, but dry their grapes.

Sheraſoul is the capital city of Curdeſtan at this time; it lies to the eaſtward of Nineveh, in the thirty-ſixth degree of north-latitude. It is the ſeat of the beglerbeg, or viceroy of the province, who hath ſeveral ſangiacſhips or governments under him. The town is not large but built after a particular manner, the houſes being hewed out of a rock on the ſide of a hill for a quarter of a league together; and you go up to them by fifteen or twenty ſtone ſteps, and ſometimes more.

Between Nineveh and Bagdad are ſeveral hills of ſulphur, to which ſome travellers impute the pernicious qualities of the hot winds, or ſaniel, above-mentioned. There are likewiſe ſome ſulphureous hot baths at a village called Alchamam, which is about a day's journey from Moſul; and at Attendachs there is a hill from which the Arabs dig gold. In the ſame territory tamariſks, liquorice, and ſrunach are produced in great plenty; the latter, together with ſalt, being infuſed in water, gives it a red tinge, and renders it cool, ſweet, and ſalubrious: taken in broth it is a remedy for the bloody flux. This part of the country is greatly infeſted by a variety of wild beaſts, particularly lions, jackalls, ceraoulacks or wild cats, which laſt are remarkable for having large black ears of half a foot in length. Thoſe who navigate the river in boats always go well armed on account of the lions, who will plunge into the water, and with great fury attack the paſſengers.

The weſtern ſkirts of this province are waſhed by the Tigris; and the Lycus, Caprus, and Gorgus flow through it at almoſt equal diſtances: the firſt derives its name from a wolf, the ſecond from a goat, and the third is the Zeſben of Pliny.

In fine weather, the Curds drive their herds and flocks about, in ſearch of paſture; and while the huſbands look out for plunder, the women manage the cattle, and make butter and cheeſe. Their drink is either milk or water. The men ride upon very fine ſwift horſes, their only weapon being a lance. Their tents are large, and made of coarſe brown cloth, that ſerves likewiſe for a covering to their portable houſes, which are ſquare, and made of cane hurdles. The floor is covered with mats, and ſerves both for the purpoſe of bed and table. When they remove, they

they load their oxen with wives, children, and houſes, which are taken to pieces for the purpoſe. Theſe people are very diſagreeable to look at, having ſmall eyes, dark complexions, wide mouths, black hair, and ferocious aſpects; nevertheleſs they are very ſtout and nimble, and, while children, uſually go naked, which renders them extremely hardy. The Curds acknowledge no ſubjection either to Turks or Ruſſians.

It has been computed, that the public revenue of this province amounts to ſix hundred purſes annually, beſides three hundred more levied on the Armenian and Greek Chriſtians, and beſides what is levied on the merchandize of the caravans, which is reckoned to amount in the whole to nine per cent.

Arbela, called by the Arabic geographers Erbel, lies about ſixty miles ſouth-eaſt of Moſul, the ancient Nineveh, in thirty-five degrees fifteen minutes north latitude, and forty-four degrees, five minutes eaſt longitude. It was ſituated near mount Nicatorion, and both theſe ſtood between the rivers Capros and Lycus, ſince called the Adiabas. Tavernier mentions the caſtle on an eminence, and the ruins of that and the town are ſtill to be ſeen. The hill in the plain, which is about half a league in circuit, is covered with ſtately oaks.

Bitlis, the capital of Curdeſtan, is ſituated in thirty-ſeven degrees thirty minutes north latitude, and forty-five degrees ſix minutes eaſt longitude. It is the reſidence of a bey or prince of the Curds, who is the moſt conſiderable of them all, being neither ſubject to the Turks or Perſians, as the reſt in ſome meaſure are to the one or the other. This city is built between two mountains, about a cannon-ſhot aſunder. The caſtle is built on a third hill, ſteep, cragged, and difficult, to which there is a winding path cut through the rock. When come to the top one muſt croſs three drawbridges before he arrives at the caſtle, and then paſs three courts to the bey's palace. The city extends itſelf on each ſide of the two mountains, from the bottom almoſt to the top; and in it are two caravanſeras, one at the foot of the hill on which the caſtle ſtands, and the other at the further end of the town, ſituated higher; whereas the other is ſo low, as ſometimes to be filled with water which pours down from the neighbouring hills, and runs acroſs the town. Both city and caſtle are acceſſible only by a narrow paſs, which may be defended by two men againſt one thouſand. The bey can raiſe twenty-five thouſand horſe, beſides foot, which latter principally conſiſt of ſhepherds that live among theſe mountains, and are trained to war in caſe of need.

Harpel is ſituated on the river Caprus, and is ſurrounded by a mud wall. The houſes are miſerably built. It is, however, a large town, and the reſidence of a ſangiac.

Holwan, in thirty-five degrees north latitude, and forty-ſeven degrees ten minutes eaſt longitude, is ſituated between the mountains that divide the Perſian Irack, Curdeſtan, and Chaldea. The Mahometans, who believe that Elijah is ſtill alive, affirm that he lives in one of the mountains near this town.

IV. Turcomania, the ancient Armenia, is ſituate north of Diarbeck and Curdeſtan, having Media or Aderbeitzen on the eaſt, and Anatolia on the weſt. The chief towns are Erzerum and Kars.

The rivers in this country conſiſt of the Cyrus, Lycus, Phaſis, Araxis, Tigris, and Euphrates. The mountains are, Ararat, the Paryada, Maruſius, Anti-taurus, Niphates, Moſchiſk, and Gordian mountains.

The capital city of Turcomania is called Erzerum, or Erzeron. It is ſituated on the northern extremity of the province, about ten days journey from the frontiers of Perſia, and five from the Black Sea. It is the reſidence of a Turkiſh bathaw, is defended by a good caſtle, and has a ſtrong garriſon of janiſaries, commanded by an aga. It contains about eighteen thouſand Turks, who, in general, purchaſe of the bathaw the name and privileges of janiſaries, or a diſpenſation for committing all kinds of diſorders with impunity. The pay of a janiſary from the government is from about two-pence halfpenny to ten-pence per day. In this city about eight thouſand Armenians, and five hundred Greeks, reſide.

Many of the Turks are called janiſaries, giving a ſum of money to the aga to purchaſe that privilege; but the greateſt part of them are ordinary tradeſmen: the name of janiſary gives them great authority, as they are liable to be called to account by none but their aga, and can inſult their fellow-ſubjects with impunity. People of figure are often obliged to enrol themſelves in this body, to prevent their being expoſed to the violences theſe people commit; but though they are very valiant at home in raiſing riots and abuſing their neighbours, they never take the field, or concern themſelves in any wars the country is engaged in; neither do they receive any pay.

The Armenians and Greek Chriſtians have two churches and ſeveral monaſteries, and each of them their biſhop here. They are moſt of them artificers, employed in the leather and copper manufacture, the neighbouring mountains being rich in copper-ore, and ſome ſilver. The fuel is very ſcarce, which is a great inconvenience in a place where the winters are ſo ſevere. In lieu of wood, they are under the neceſſity of ſubſtituting cow-dung to burn. The ſummers are ſhort and hot; and the country near Erzerum is tolerably fertile, but produces no good wine. The wheat is ripe in about two months after it is ſown, and the barley in about four weeks. In the neighbourhood of this city a vaſt quantity of poppies grow, out of which the Turks extract their opium. The caviare is made of the ſpawn of ſturgeons brought from the Caſpian Sea, where theſe fiſh are remarkably fine; yet it is inferior to that made near the Baltic.

At Erzerum, the cuſtom-houſe officers collect the Grand Signor's duties on all merchandize that paſſes through the country: they ſeldom enter into particulars, but charge them in the lump according to their weight: for inſtance, they pay twenty pounds ſterling for every camel's load, which is uſually about eight hundred weight here; ſometimes they pay five per cent. for all the merchandize exported, and every traveller five crowns a head.

About ſix miles from the above city there is a little village called Elija, which contains only a few ſmall houſes built with mud; but is famous for an excellent bath, which is a neat octagonal building. The baſon is of the ſame form, and throws out two ſtreams of water as thick as a man's body. The Turks are continually flocking hither from Erzerum to bathe.

On the lake Van, or Wan, which is one of the largeſt in Aſia, there is a city of the ſame name, ſituated in thirty-eight degrees twelve minutes north latitude, and forty-four degrees fifty-five minutes eaſt longitude. It is large, and ſtands at the foot of a high craggy mountain, on which there is a fortreſs deemed impregnable, that commands the town and country, and has a ſtrong Turkiſh garriſon. The lake produces a variety of fine fiſh, particularly one of the pilchard kind, great quantities of which are exported to many diſtant places, as well as conſumed at home, being uſed in ſauces, and eaten in the ſame manner as anchovies. The lake is one hundred and fifty miles in circumference, receives many rivers into its boſom, and contains ſeveral iſlands: two of theſe iſlands, viz. Limdaſi and Adareton, are conſiderable, each having little villages and a monaſtery of Armenian monks.

Cars, or Kars, or, as the Turks call it, Azem, is in forty degrees, north latitude, and forty-three degrees twenty minutes eaſt longitude, about one hundred and five miles north of Erzerum. Being the laſt Turkiſh town towards the Perſian frontiers, it is defended by a ſtrong caſtle built upon a ſteep rock. Behind is a valley watered by a river, which diſcharges itſelf into the Arpagl, and theſe two rivers unite in dividing the two empires. The city is almoſt ſquare, and about half as big as Erzerum, but is neither populous or handſome. All ſtrangers have two things to dread, viz. the extortions of the Turkiſh officers, and the depredations of robbers. The houſes are mean and in a ruinous condition. The baſſa of Car is ſubject to the governor of Erzerum. The country about it, though naturally fertile, is but very little cultivated.

Irvan, Erivan, or Chirvan, is ſituated in forty degrees ten minutes north latitude, and forty-five degrees thirty minutes eaſt longitude. It is about one hundred and eighty miles eaſt of Erzerum, and has been alternately poſſeſſed by the Turks and Perſians. It is a ſpacious place, but ill built and very dirty. The town is watered by two rivers, and the neighbouring country is very fertile in corn, wine, rice, cotton, &c. The caſtle is of no importance, and the fortifications are made of mud, ſo that heavy rains frequently damage it as much as artillery would. Over one of the rivers called Zengeric is a fine bridge of four arches. The governor is obliged to tranſmit to Conſtantinople an account of all caravans, ambaſſadors, ſtrangers, &c. who paſs through the city. Here proviſions are cheap, particularly game, and the fruits and wine are admirable. The public ſquare, or piazza, is handſome, and the bazar, or market, capacious. The baths and caravanſeras, as well as the governor's palace, are elegant and capacious buildings. The river Zengeric iſſues from the lake of Erivan, which is about twenty-five miles in circumference, and

contains an iſland, with an Armenian monaſtery, the monks of which lead a life uncommonly auſtere, never ſpeaking to each other but four times a year. Though the lake which ſurrounds them is plentifully ſupplied with moſt excellent fiſh, and their little iſland abounds with a variety of delicious fruits, they muſt not touch either, except on the four times when they are permitted to ſpeak to each other. All the reſt of the year they are obliged to live upon herbs and roots, and even thoſe muſt not be obtained by cultivation, but ſuch as are the ſpontaneous produce of nature are to be ſelected. Near Erivan is another famous monaſtery called the Three Churches, which is the reſidence of the great patriarch of the Armenians, under whom are ſeveral archbiſhops, who have each four or five ſuffragans. The archbiſhops, as well as the ſuffragans, uſually reſide in ſome monaſtery, over which they have a juriſdiction. Every Armenian, above the age of fifteen, is obliged to pay five-pence annually to the great patriarch, whoſe revenue amounts to about ſix hundred thouſand crowns: he is, however, out of this ſum, obliged to pay a conſiderable tribute to the Porte, and to give alms to many poor Armenians.

Nackſivan ſtands about ſeven leagues from the Araxes. It was formerly called Artaxata, and was the reſidence of the ancient Armenian kings. It is built upon a plain which Hannibal gave to king Artaras, who then made it the capital of all Armenia. The celebrated battle between Lucullus and Mithridates was fought near it. This city contains many public baths, coffee-houſes, handſome ſtreets, &c. It is in thirty-nine degrees north latitude, ſeventy-five degrees, fifty-five minutes, eaſt longitude, and ſtands about ſixty-three miles ſouth of Erivan.

Zulpha, or Old Zulpha, to diſtinguiſh it from New Zulpha, in Perſia, ſtands on the Araxes, which begins to be navigable about ſix miles below the town. It was from this province that the famous Shah Abbas carried ſeventy thouſand families to help to re-people ſome of the depopulated parts of his own kingdom. He ſettled part of them in the province of Ghilan, and the reſt at Iſpahan, but many of the former died by means of the ſeverity of the climate. About Zulpha are ſeveral Armenian monaſteries, the monks of which are Roman Catholics of the dominical order. Many young Armenians are ſent to Rome to be educated, who, on their return, fill the vacancies that may have happened in the monaſteries. The diſtrict of Zulpha contains about ſix thouſand people, who are chiefly Roman Catholics, and do not in the leaſt differ in their worſhip from thoſe of Europe, except that maſs is celebrated in the Armenian inſtead of the Latin tongue. On the foot of a high mountain near Zulpha are ſome medicinal ſprings, which are celebrated for many virtues, but more particularly for curing thoſe that are bit by any venomous creatures.

Armenia Minor was formerly very conſiderable, but it is at preſent of no great importance: on the eaſt, it is bounded by the Euphrates; on the ſouth, by mount Tauris; and on the weſt and north, by a long chain of mountains called Antitauris, Amanus, &c. It is in general a mountainous country, but in ſome places there are fruitful vallies, abounding with olives, vines, &c. The manners, cuſtoms, &c. of the people always were, and ſtill are, the ſame as thoſe of Armenia Major. It is imagined that Armenia was firſt peopled by the immediate deſcendents of Noah; it then became a kingdom, and remained ſo till it was ſubdued by the Perſians; it was afterwards poſſeſſed by the immediate ſucceſſors of Alexander the Great, and at length conquered by the Romans. About the year 687 the Saracens made themſelves maſters of it, and kept poſſeſſion till they were driven out by the Turks and Tartars, from whom it had the name of Turcomania.

The ark of Noah reſted on mount Ararat in Armenia; the aſcent to which is not only difficult and tedious, but even dangerous through the ruggedneſs of ſome parts, and deep ſands of others; not to mention the danger from the beaſts of prey, the horrid precipices are beheld with terror even by the guides themſelves.

V. In the eaſtern diviſion of Aſiatic Turky is the country of Georgia, called alſo Gurgiſtan (the termination "tan," from the Celtic, ſignifying country); in treating of which, we ſhall comprehend Mingrelia, Imaretta, Abcaſſia, and Corrania. This province is bounded on the north, by Circaſſia; on the ſouth, by Armenia; on the eaſt, by Dagheſtan; and, on the weſt, by the Euxine, or Black ſea: it includes Colchis, Iberia, and Albania. It is partly ſubject to the Turks, and partly to the Perſians; but there is no dependence upon them; ſo that the ſovereignty of thoſe two powers over them is rather nominal than real; for as they are a hardy, warlike people, and can eaſily retire to and defend the paſſes of their mountains, it would be dangerous to quarrel with them, as no army could ſubdue them; and, from the nature of their country; they might become exceeding troubleſome by making excurſions into the neighbouring Turkiſh and Perſian provinces.

This country abounds with mountains and woods, which are interſperſed with a variety of beautiful vales and fertile plains.

Georgia has a dry air, cold in winter, and hot in ſummer. It produces all kinds of fruits, which are excellent, and the bread is hardly to be paralleled. There is plenty of fine cattle. The pork is admirable; the wild and tame fowl incomparable; and the fiſh, both ſea and river, equal to any in the univerſe. The country likewiſe produces great quantities of excellent ſilk.

A late traveller deſcribes the Georgians as robuſt, valiant, and of a ſocial temper, very truſty and faithful, endowed with good natural parts, but, for want of education, vicious. The women are generally very comely, and their features and complexion the moſt admired of any people in the eaſt, as well as their parts and genius: for hence it is, that the Turks and Perſians repleniſh their harams and ſeraglios: but ſome of the Georgians, who have more decency and conſcience than their neighbours, follow the Armenian cuſtom of marrying their daughters when infants, to prevent their being ſold for ſlaves, or taken away by the great lords for concubines.

Theſe people chuſe the moſt ſprightly and ingenious lads to be educated in their academies at Conſtantinople and Iſpahan, obliging them to apply themſelves to ſuch ſtudies and arts as they find they have a genius for; and out of theſe, are all their beglerbegs or viceroys, beys, baſſas, and governors taken, when they are of an age proper to be employed in any commands or buſineſs.

Moſt of the young beauties which furniſh and adorn their ſeraglios are collected from hence. The Jews of Conſtantinople and other great towns, are the factors for this unnatural kind of merchandize: they purchaſe them of their parents or maſters, when they are very young, diſpoſing of them again, either in the royal ſeraglios, or to the baſſas and great men; and to that end, give them ſuch an education, as may render them moſt agreeable to their maſters. As to the male ſlaves that are ſold, it is no wonder their maſters make money of them, it being the moſt ready road to their advancement, both in the Ottoman and Perſian courts.

The Georgians poſſeſs many bad mental qualities; they are great liars, implacable in their hatred, and unforgiving to thoſe who have offended them. They do not deem drunkenneſs, luxury, or libertiniſm crimes, or even follies. The clergy in general are worſe than the laity, and the women are as vicious as either: they impair their beauty with paint, and their minds by the moſt licentious behaviour. They are all uſurers, and affect a grand deportment. Many individuals of the ſurrounding nations reſide here, and the Armenians in particular are more numerous than the Georgians themſelves. They are likewiſe richer, and occupy the principal places of truſt and power. All religions are tolerated in Georgia, every one being at liberty to think, pray, and ſpeak as he pleaſes.

The natives imitate the Perſians in eating, ſitting, lying, &c. they have buttons and loops to their veſts, and wear them open at their breaſts. The habits of the women are entirely Perſian; the men's covering for the legs and feet is in the Perſian faſhion, but their bonnets or hats reſemble thoſe of the Polanders. Their houſes are all built after the Perſian model.

The governor or prince of Georgia is a Mahometan, but the generality of the people pretend to be Chriſtians, for they are ſo extremely ignorant, that they ſcarcely underſtand the meaning of what they profeſs. They build their churches upon high and almoſt inacceſſible places, where they are abandoned to the injuries of the weather, and ſuffered to be the habitations of birds. From their ſituation the Georgians can ſee them at a great diſtance, when they never fail to ſalute them with great reſpect, but take care ſeldom or never to enter them. In ſome of the towns, however, the churches are kept pretty decently. Beſides the patriarch, there are ſeveral biſhops, and a great number of inferior clergy.

The only conſiderable and fortified towns in Georgia are five in number, viz. Teflis, Gory-Caket, Zagan, Suram, and Aly: and the principal rivers are the Kur, or Cyrus, and the Aragus. The firſt riſes in the Moſchian mountains,

and diſcharges itſelf into the Caſpian Sea; the latter ſprings from the mountains which ſeparate Iberia from Colchis, and falls into the Cyrus.

Teflis, the capital city, is ſituated in forty-two degrees, forty-ſeven minutes north latitude, and forty-ſeven degrees five minutes eaſt longitude, and is one of the beſt in Aſia: it is watered by the river Kur. The walls are ſtrong and handſome: it contains fourteen churches, ſix belong to the Georgians, and eight to the Armenians: the cathedral, called Sian, is a ſtone edifice, built near the river. A large dome ſupported by four maſſy pillars, riſes in the middle: the inſide is filled with miſerable Greek paintings, and the biſhop's palace adjoins to it. The inhabitants of this city are thought to amount to twenty thouſand.

On the declivity of the mountain there is a fortreſs, containing an arſenal, a market, and a public ſquare. There is not a ſingle moſque; which is remarkable, as the city belongs to the Perſians, and the prince himſelf hath uſually been a Mahometan; but prince Heraclius, who is ſuppoſed to reign in Georgia at preſent, hath attempted to throw off both the Turkiſh and Perſian yoke, and to prevent the inhabitants from ſelling their progeny as ſlaves: it is hoped his laudable endeavours herein will prove ſucceſsful.

Furs are their ſtaple commodity: but great quantities of raw ſilk are ſent to various places, as the Georgians know nothing of weaving. The bazan, caravanſeras, and ſome of the houſes are built of ſtone, but the generality are only erected with mud and brick, and are low and dark. The ſtreets are very badly paved, and conſequently diſagreeable either in wet or dry weather. The palace of the prince is a ſuperb building; it is adorned with extenſive and beautiful gardens, aviaries, falconries, &c. and before it there is a large ſquare ſurrounded by ſhops. Many tolerable houſes and fine gardens render the environs very pleaſant for ſeveral miles round. The grand viſir's houſe is the fineſt in the city, and the capuchin's monaſtery is pleaſant.

Making little uſe of money, they deal by way of barter; travellers have therefore an opportunity of procuring the moſt excellent proviſions in great quantities, in exchange for necklaces, rings, bracelets, knives, pins, needles, &c. They uſe no weights or meaſures; and are ſuch bad arithmeticians, that they cannot count an hundred. The Italian fathers receive from Rome but twenty-five crowns each annually to maintain them; but are permitted to practiſe phyſic, of which they know very little. If the patient dies, they receive no pay, and if he recovers, ſlaves, wine, cows, ſheep, &c. are ſent to the convent, by way of gratuity.

In Georgia a merchant is leſs reſpected than a mechanic, and a mechanic leſs than a huſbandman. The principal merchants and traders are Armenians, whom the Georgians naturally hate, and look upon in the ſame deſpicable light as the Jews are conſidered in Europe. One of the moſt reſpectable employments in Georgia is that of a public executioner. The profeſſion is deemed reſpectable and honourable, and the profeſſors are all rich. If a man can trace a hangman amongſt his anceſtors, he is extremely proud of it, and never fails to mention it frequently with exultation; at the ſame time obſerving, that nothing is ſo noble as executing juſtice, and that the ſafety of the ſtate depends on the extirmination of criminals.

On the breaking out of a war between Turky and Perſia, this country (like Flanders in Europe) is uſually the ſeat of it. In 1578, the Turkiſh forces, under the command of Muſtapha Baſſa, took Teflis; but the Perſians coming to the aſſiſtance of the Georgians, the Turkiſh troops were defeated, and ſeventy thouſand of them ſlain. In 1583 hoſtilities were recommenced, but the Perſians were again victorious.

The prince of Georgia, beſides what is uſually allowed him by the emperor, has the cuſtoms of Teflis, the duties upon brandy and melons, and one ſheep for every fire-hearth in the whole country, which amounts to forty thouſand ſheep. The crown eſtates ſupply him with wine, butter, wax, grain of all kinds, vegetables, fruits, &c. A great deal of gunpowder is made in Georgia, particularly at Teflis, the mountains near that city producing large quantities of nitre. The people eat and burn a great deal of linſeed oil, when they addreſs their ſaints, to whom they ſacrifice; and their greateſt feſtivals are when theſe images are carried.

When a Georgian dies, a biſhop ſays maſs over the corpſe, for which his pay is one hundred crowns. If the deceaſed has not left money ſufficient to diſcharge this exorbitant demand, ſome of his quondam friends very obligingly ſell his wife and children for ſlaves, to raiſe the money; for the clergy muſt not go unpaid; the biſhop then ſays maſs, and afterwards lays a letter upon the breaſt of the corpſe, which is only a complimentary card to St. Peter, to inform him, that the funeral expences have been honeſtly paid; and to intreat him therefore to be ſo obliging as to open the gates of paradiſe to the departed ſoul; the body is then wrapt up in linen, and buried. The ſame abſurd cuſtom of ſending a note by the dead to Mahomet, is practiſed by his diſciples.

The Georgian men are generally more ignorant than the women, who receive ſome education in the monaſteries. Their language is remarkable for its beautiful ſimplicity. And with reſpect to the country in general, that ingenious traveller Mr. Tournefort obſerves, that "Paradiſe muſt undoubtedly have been in the way between Erzerum and Teflis, if it be allowed to take the Phaſis for Piſon, and Araxes for Gihon; and then, not to remove paradiſe too far from the heads of theſe rivers, it muſt of neceſſity be placed in the beautiful vales of Georgia."

MINGRELIA, known to the ancients by the appellation of Colchis, lies in the weſtern parts of Iberia or Georgia, and is bounded on the eaſt by Georgia properly ſo called; on the weſt, by the Euxine ſea; on the north, by mount Caucaſus; and on the ſouth by Armenia and part of Pontus. It is watered by many rivers, namely the Chorax, Hippus Cyancus, Chanſtus, Abſarus, Ciſſa, Ophir, and Pharis, where the Argonauts landed. All the above rivers empty themſelves into the Euxine ſea, but none of them are conſiderable, except the Pharis, which riſes in mount Caucaſus. The inhabitants of this celebrated mountain are ſaid, by the moſt credible writers, to have little beſides ſpeech, which can intitle them to humanity: they are tall and well-made, their looks are fierce, and indicate the ſavage diſpoſition of their minds. They are the moſt daring, ferocious, and determined robbers in the world.

The country is, in general, extremely woody, very uneven, full of hills, and but little cultivated. The ſoil is bad and ſterile; and the fruits are all ill-taſted and unwholeſome, except the grapes, which might be converted into ſome of the beſt wine in the univerſe, if the natives did but know how to make it. Rains almoſt continually fall, which occaſion ſuch a quantity of humid vapours to mingle with the hot exhalations natural to the climate, that peſtilences, and a variety of other diſeaſes, afflict the natives almoſt continually. The earth is ſo moiſt, that the few who turn their thoughts to agriculture ſow their wheat and barley without ploughing: and, for their other ſeeds, they turn up the land with little wooden ploughs, which are ſufficiently ſtrong to make furrows in ſo ſoft a ſoil.

Colchis was ſaid, by the ancients, to be exceedingly pleaſant and fertile, and even to abound in mines of gold, which gave riſe to the celebrated fable of the golden fleece, and the Argonautic expedition; for the inhabitants uſed to catch the gold duſt, which was brought down by the torrents from mount Caucaſus, by ſetting fleeces of wool acroſs ſome of the narrow paſſages of thoſe torrents.

The country abounds in beeves, hogs, wild boars, ſtags, partridges, pheaſants, quails, &c. On mount Caucaſus, falcons, eagles, pelicans, tygers, lyons, leopards, wolves, and jackals breed.

Their bread is made of a ſmall grain, called *gomm*: it is agreeable to the taſte, ſalubrious, cooling, and laxative. The people of quality, however, eat wheaten bread; not that they like it better, but becauſe it is more ſcarce. Their principal food is beef and pork, the latter being excellent. The nobility ſpend a great deal of their time in catching and killing game, ſuch as pheaſants, water-fowl, &c. But their favourite diverſion is flying the falcon at the heron, which is no ſooner taken, than they cut the beautiful tuft of feathers from its head, and let it go again. They have a great number of excellent horſes, which are never ſhod, or fed with corn.

The country is every-where interſperſed with houſes. The caſtles there are about ten in number; in the principal of which, named Rues, the prince keeps his court, and depoſits his treaſures; though the garriſon conſiſts only of about ſixty perſons. Near the caſtle are ſeveral magazines for proviſions, which ſerve for places of retreat upon emergencies. They have many huts made of the branches of trees, canes, and reeds; and are ſo ſecure in theſe retreats, that none can come at them, but by one winding narrow paſſage, which is always ſtopt up when they apprehend an attack from an enemy.

The

They build their houſes of wood, but never raiſe them above two ſtories. They have neither windows nor chimnies, but are furniſhed with beds and couches. The whole family, with the cattle, all lie in one room.

The men are well proportioned, and the women pretty; but they paint their faces and eye-brows. They wear their hair in curled ringlets; are witty and polite; but vain, luxurious, treacherous, and ferocious; dextrous thieves, and glory in theft. They think it prudent, as well as lawful, to have many wives, becauſe they bring them many children, whom they can ſell for money, or barter for neceſſaries. When children, however, come too quick, they do not heſitate to murder them. They likewiſe murder the ſick and aged, and pretend they do it with the benevolent deſign of putting them out of their miſery. Adultery is thought but a trifle: for when a man catches another in familiarity with his wife, he obliges him to pay a hog, which is immediately dreſſed, and all three ſit down very lovingly to feaſt upon it.

The lords are the umpires in all diſputes between their vaſſals: but when there is a quarrel between any of the great lords, they have recourſe to arms. Bows and arrows, ſwords and lances, are their hoſtile weapons.

The eccleſiaſtics have long beards; but the laity ſuffer very little of their beard to grow. They ſhave the head, leaving only a little hair upon the forehead and round the ears. Their bonnet is made of felt, and in winter is lined with fur, but is not of much uſe to them, for when it rains they put it in their pocket, and go bareheaded to ſave it. They are ſo poor, that the common people go almoſt naked, and have only a covering of a triangular form, which they turn againſt the wind or rain. They wear a ſhirt, but have ſeldom more than one at a time; and that they only waſh three times in the year. The ſhirt is tucked into a pair of breeches, and on the feet they wear ſandals made of the untanned hide of a buffalo, which are faſtened with thongs of the ſame. They wear ſnow ſhoes in the winter.

Men and women of every claſs eat together. Thus grooms and ſcullions dine daily with the king and queen. On holidays they eat veniſon, beef and pork, but at other times the maſters have fiſh and pulſe, and the inferiors nothing but gomms. Both ſexes uſually get drunk at their entertainments, when the men boaſt of their thefts, and the women of their amours. If the weather will permit, they dine in the open court.

The prince's revenues are eſtimated at about twenty thouſand crowns per annum, which are raiſed by fines, impoſitions, the ſale of ſlaves, and duties on all imports and exports; he ſpends very little of this money, for his crown lands are more than ſufficient to maintain him, and the people are obliged to work for him for nothing. His forces are principally cavalry, and do not amount to above four thouſand effective men. Every lord leads his own battle, but they are very badly diſciplined. They have money which bears the Perſian ſtamp, but is coined in Georgia, the value of which is always fluctuating. All commerce is carried on by barter.

The Mingrelians profeſs to be Chriſtians, but are extremely ignorant in all religious matters; few of the clergy can either write or read, yet they greatly impoſe upon the people, by pretending to divination. When a perſon is ſick, the prieſt is ſent for, not to pray by him, but to predict whether he will live or die. Having opened a book, he gravely looks in it, though he is unable to read a line; then ſhutting the book ſuddenly, he declares that the patient will inevitably die, unleſs a very handſome preſent is made to himſelf. The ſick perſon being greatly terrified, intreats the prieſt to take what he pleaſes. The conſcientious clergyman does not want twice bidding, but packs up whatever he can lay his hands upon, and drives away all the poor man's cattle into the bargain: thus do the ignorant clergy plunder theſe ſuperſtitious people.

The Catholicus is allowed by the governor four hundred vaſſals, who are obliged to work for him, that he may be ſupplied with whatever he wants. In return for their labour, he does not give them any pay, but takes away their wives, and ſells their children for ſlaves. Sometimes he makes a tour through his whole dioceſe, which extends not only over all Mingrelia, but throughout Imaretta, Guriel, Abca, and mount Caucaſus. In theſe excurſions, he does not attempt to regulate the paſtors, or inſtruct the people, but plunders and robs both clergy and laity of all he can find. The Catholicus has ſix biſhops immediately under him; and they make the whole Chriſtian religion to conſiſt in the abſtaining from fleſh. They neither preach nor pray; their moſt important buſineſs being to get drunk daily: it is therefore no wonder that theſe people have been deemed by travellers ſome of the moſt abandoned wretches upon the face of the earth.

After a child is baptiſed, which is done by immerſion, prieſt, parents, godfathers, and gueſts, indulge themſelves in gluttony and intoxication to the greateſt exceſs. When a man wants a wife, he muſt buy her: a tolerable good price is given for a virgin, leſs for a widow, and leaſt of all for a woman who has been divorced. They may divorce their wives either for barrenneſs or ill-nature. They keep their dead forty days above-ground, during which time they mourn; but after the body is buried, they get drunk in order to forget the deceaſed. A burial is frequently the ruin of the whole family, as the prieſt who ſays maſs lays claim to all that belonged to the deceaſed.

Imaretta and Abaſſia are two principalities in Weſtern Georgia. They lie to the ſouthward of Mingrelia, along the Euxine ſea: the princes of both are tributary to the Grand Signor. Imaretta is about one hundred and twenty miles in length, and ſixty in breadth: it contains many hills and woods, but the plains produce corn, cattle, pulſe, &c. They have ſome excellent iron mines, carry on a great deal of commerce, and coin money. The principal towns are Cotatis and Akalziki.

Cotatis is now the reſidence of a Turkiſh baſſa. It is ſituated at the foot of a mountain, on the top of which there is a ſtrong caſtle to command and defend it: it is watered by the Phaſis. The town has no walls, and contains only about two hundred houſes. It lies open on all ſides, except where the rivers and mountain ſurround it. On the oppoſite ſide of the river there is a citadel on an eminence, which has a double wall, and is flanked with high towers. It lies in forty-two degrees twenty-three minutes north latitude, and forty-three degrees fifty-four minutes eaſt longitude.

Akalziki is likewiſe the reſidence of a Turkiſh baſſa. It is ſituated in a hole, ſurrounded by about twenty hills, in forty-one degrees fifteen minutes north latitude, and forty-four degrees fifty-five minutes eaſt longitude; the river Kar flows very near it. The town contains about four hundred houſes; the inhabitants are a mixture of Georgians, Armenians, Jews, Turks, Greeks, &c. who have ſeveral churches and a ſynagogue. The walls and fortifications are old and ruinous, and the houſes are built of wood.

Abcaſſia is the northernmoſt of theſe countries, having the Euxine ſea to the ſouth, Circaſſia on the weſt, and mount Caucaſus on the north and eaſt. The principal traffic is in ſlaves: the inhabitants, however, deal in the ſkins of tygers, deer, &c. box wood, honey, wax, and thread, which they exchange with the merchants for other goods. They go almoſt naked, and live in little mean low huts, They were once Chriſtians, but now little better than ſavages.

It may not be improper to obſerve here, that the Mamlucks, who were once ſo celebated in Aſia and Egypt, and contended ſo long with the Ottomans for ſuperiority, were originally Georgian children, who, being brought up to a military life, became ſo powerful as to revolt againſt their maſters, and uſurp the throne of Egypt.

The province of Comania is by moſt geographers included in Georgia; it is bounded by the Caſpian ſea on the eaſt; by a ridge of mountains which part it from Circaſſia, to the weſt; by Aſiatic Muſcovy, to the north; and by Georgia, to the ſouth: the country is thinly inhabited, and badly cultivated; but the ſoil is flat, low, and fertile. It is watered by ſeveral rivers, which deſcend from the mountains about Caucaſus. The climate is rather cold, and pretty much ſubject to rains. The inhabitants, who are called Comani, or Kamouche, live principally by plunder. They wear Perſian linen and ſilks, but dreſs like the natives of Little Tartary: the men wear ſhort jackets and drawers, and the women long looſe gowns which reſemble ſhifts. They have nothing that can be called a town, but their little hamlets conſiſt of about ſixty huts. Their food is milk, game, the fleſh of their cattle, honey, ſuch fruits as their country ſpontaneouſly produces, and rice, which they have from the Perſians.

Guriel is too little known to admit of a deſcription: it is a ſmall diſtrict belonging to Mingrelia, and the manners of the people are ſaid to reſemble thoſe of that country.

The Dageſtan Tartars are accounted ſome of the moſt ferocious of all the Aſiatics, and are deemed the deſcendents of the ancient Parthians. Their country is

bounded on the eaſt by the Caſpian ſea; on the weſt, by mount Caucaſus; on the ſouth, by part of Perſia; and on the north, by Circaſſia. Theſe people extend themſelves from the capital of Circaſſia, for about forty leagues along the coaſt of the Caſpian ſea.

They circumciſe their children, and uſe ſome other Mahometan ceremonials, but are ſtupidly ignorant with reſpect to religion in general. They wear coats of mail, carry helmets and bucklers, and uſe bows, arrows, darts, lances, and broad ſwords. Their faces are very ugly and tawny, and their hair black and diſhevelled. Their dreſs is a long looſe gown, made of dark coarſe cloth; and over this they throw a cloak made of the ſkins of ſheep, or ſome other animal. Their caps, which hang down to their eye-brows, are made of various ſlips of cloth or fur. Their ſhoes are made of only one piece of ſkin, and are ſewed about the ancles in a clumſy manner. Their food is the fleſh of their numerous herds, and milk. They ſpare neither age, ſex, or condition, but rob all alike, and even plunder their very neareſt relations, whoſe children they ſell without the leaſt remorſe. They oblige all merchants to pay them tribute, and, if ſtrong enough, rob them of every thing, which occaſions the caravans always to have a powerful eſcort. There are as many petty lords, called *Myrzas*, as towns. From among theſe a chief is ſelected, called *Shamkal*. On the death of the *Shamkal*, the manner of election is thus: The *Myrzas* aſſemble in a ring, in the middle of which ſtands the prieſt, who throws a golden ball among them at random, and he that firſt touches it is duly elected. His power, however, is limited by the others, nor is he much reſpected. Theſe Tartars are ſometimes confounded with Leſgee, who are a different people, though near neighbours. Tarchu, the capital of this country, is ſituated on the weſtern coaſt of the Caſpian Sea, about forty miles north of Derbent. It conſiſts of about one thouſand wooden houſes, built after the Perſian manner, but in a more humble ſtile.

Mount Caucaſus, which lies between the Euxine and Caſpian Seas, is one of the higheſt mountains, or rather chain of mountains, in the univerſe. Innumerable fir trees are found upon it. It is full of terrible rocks, hideous precipices, diſmal caves, &c. Paths have been cut through it with immenſe labour, for the convenience of paſſengers, but by reaſon of the ſteepneſs, they are difficult to paſs even in ſummer; but in winter much more ſo, on account of the vaſt quantities of ice and ſnow. The higheſt parts are covered with ſnow all the year, which makes the paſſage exceedingly dangerous in windy weather; for the clouds of ſnow, when driven by hurricanes, have been known to overwhelm whole companies of men and horſes. The paſſage quite acroſs the mountain is one hundred and twenty miles in extent. By the way are ſeveral villages, well ſupplied with proviſions: for the ſoil of theſe aſtoniſhing mountains is fruitful, and produces plenty of corn, wine, fruits, honey, cattle, &c. which is principally attributed to the richneſs of the manure yielded by the ſnow. The inhabitants have ſtore of poultry, eggs, pulſe, bread, &c. They breed hogs, whoſe fleſh is very fat and delicious. Though ſubject to the Ottoman Porte, they call themſelves Chriſtians, but are, in reality, little entitled to that epithet.

The Euxine ſea was deemed only a lake by the ancients. It has been uſually denominated the Black ſea, not from the colour of its water, or of its ſand, but from the furious tempeſts ſaid to rage here; though it has not more frequent nor more violent ſtorms than other ſeas. It extends about ſeven hundred miles from eaſt to weſt, and about three hundred and eighty from north to ſouth, in ſome parts, but is leſs in breadth in others. It is encompaſſed by Crim Tartary and Circaſſia, on the north; Turky in Europe, on the weſt; Georgia, on the eaſt; and Anatolia, or Aſia Minor, on the ſouth. None but the Turks are permitted to navigate this ſea, though infinite advantages would redound to the Porte, if it was open to the Franks, or Europeans, as the Ottomans are very unſkilful mariners, know little of navigation, are without charts, and do not underſtand the compaſs. This ſea has a perpetual current running into it from the Mediterranean through the Boſphorus, or Strait of Conſtantinople, and no viſible outlet, and yet the waters are not higher at one time than another, nor have they any diſcernible flux or reflux. The principal rivers which fall into it are the Danube, the Don or Tanais, the Nieper, the Phaſis, and the Nieſter.

SECT. III.

A Deſcription of the Weſtern Diviſion of ASIATIC TURKY; comprehending NATOLIA, or LESSER ASIA, divided into, 1. Natolia, or Anatolia Proper; 2. Amaſia; 3. Aladulia; 4. Caramania.

I. ASIA Minor, or Anatolia, is bounded on the north by the Euxine ſea; on the north-weſt, by the Archipelago, the Helleſpont, the Propontis or ſea of Marmora, and the Thracian Boſphorus, or ſtraight of Conſtantinople; on the ſouth, by the Levant ſea, Syria, and the Euphrates; and on the eaſt, by the Mediterranean. It lies between thirty-ſeven and forty-one degrees, thirty minutes of north latitude, and twenty-ſeven and forty degrees of eaſt longitude, extending in length about ſix hundred miles from eaſt to weſt, and in breadth about three hundred and twenty from north to ſouth. Modern geographers divide it into Anatolia, properly ſo called, Amaſia, Aladulia, and Caramania. Theſe provinces anciently included Galatia, Paphlagonia, Pontus, Bithynia, Myna, Phrygia, Lydia, Moenia, Ionia, Æolis, Caria, Doris, Pamphylia, Piſidia, Cappadocia, Lycia, Lycaonia, and Cilicia. Anatolia is under the government of a viceroy or beglerbeg, to whom ſeveral baſſas, and a great number of ſangiacs are ſubordinate.

Aſia Minor naturally is and always has been deemed one of the fineſt countries in the univerſe: yet ſuch is the miſerable policy of the Turkiſh government, and the indolence of the people, that it has been ſuffered to become a mere wilderneſs; and though uncommonly rich, fertile, and well-watered, they have permitted it to be over-run with weeds, briars, and brambles. The air is exceedingly ſerene and temperate, and would, doubtleſs, become ſtill more ſalubrious, if the lands were properly cultivated. The inhabitants are not incommoded by exceſſive heats, nor chilled by intenſe froſts. The few cultivated parts produce, with little labour, great plenty of various ſorts of corn, exquiſite grapes, of which admirable wines are made, oranges, lemons, citrons, olives, figs, dates, &c. &c. beſides abundance of coffee, rhubarb, opium, balſam, galls, and many other valuable drugs, gums, &c.

Anatolia is excellently well watered. The principal rivers are thoſe known by the name of Xanthus, Cydnus, Meander, Granicus, Scamander, Cayſter, Hermus, Pactolus, and Caicus, which diſcharge themſelves into the Mediterranean and Euxine Sea, the Archipelago, and the Euphrates. It hath ſome lakes, the principal of which, Guol-Bog-Shaw, is fifty miles in length, and twenty-two in breadth.

Anatolia Proper is the neareſt province to Europe, and the largeſt of the four provinces into which Aſia Minor is divided. It extends from twenty-ſix to thirty-five degrees of eaſt longitude, and from thirty-ſeven to forty-one degrees of north latitude, being bounded by the Archipelago and Propontis to the weſt, by the Euxine Sea to the north, by Caramania on the ſouth, and by Amaſia and Aladulia on the eaſt.

This province is governed by a beglerbeg, who has five ſangiacs ſubordinate to him, two hundred and forty-five zaims, and ſeven thouſand ſeven hundred and forty timars. The number of troops are ſixty thouſand. The annual revenue of the beglerbeg is one million of aſpers.

Anatolia Proper contains the provinces of Bithynia, Myſia, Phrygia, Æolis, Ionia, Caria, Doris, Lydia, Galatia, and Paphlagonia.

Bithynia, now called by the Turks Becſangil, is ſeparated from Europe only by the Thracian Boſphorus. The ſoil is naturally rich, but, like many other fine parts of the Turkiſh empire, is very much neglected through the indolence of its inhabitants.

Pruſa, or Burſa, as the Turks call it, is the capital of Bithynia: this city was the metropolis of the whole Ottoman empire before the Turks poſſeſſed themſelves of Conſtantinople. It lies in forty degrees ſixteen minutes north latitude, and twenty-nine degrees thirty-five minutes eaſt longitude. It is ſituate at the foot of mount Olympus, twenty miles from the ſea of Marmora, and fifty-eight ſouth of Conſtantinople: it is exceedingly well built, and deemed one of the beſt paved cities in all the Turkiſh empire; the ſtreets are ſpacious, the caravanſeras noble and convenient, and the moſques magnificent: the latter are adorned with cupolas covered with lead, and computed at about three hundred in number: in one of the moſques, the tombs of many of the ancient Turkiſh ſovereigns are to be ſeen. This city is a place of conſiderable traffic. In the bezeſtine, all kinds of commodities of home manufacture, and others from the Levant, are expoſed to ſale: it is a large edifice, well built, and contains many excellent ſhops and warehouſes: the workmen here manufacture the beſt ſilks, hangings, carpets, tapeſtries, &c. in Turky. The

city is about three miles in circumference, but the walls are falling to decay. It is computed to contain forty thouſand Turks. The ſuburbs, which are more ſpacious and handſome than the city itſelf, are inhabited by four thouſand Jews, five hundred Armenians, and three hundred Greek families, beſides many foreigners. The fine orchards, gardens, plantations of mulberry, plantain, and other trees, &c. afford ſome of the moſt delightful and ſhady walks that imagination can conceive. All the neceſſaries and even luxuries of life, are excellent in their kinds, very plentiful, and quite reaſonable. There is a caſtle on a hill, in the middle of the city; it was once the ſultan's palace; but is now going to decay. The ſeraglio, built by Mahomet IV. is a noble edifice. The city is governed by a baſſa, a cady or moula, and a janiſary aga, who has about two hundred and thirty janiſaries under him: the Greeks have three handſome churches in the ſuburbs, the Armenians one, and the Jews four ſynagogues. In the city are ſome excellent hot baths, and about a mile from it the baths of Calypſo, which are handſome ſtructures covered with domes, and much frequented on account of the great reputation the waters have obtained for their uncommon medicinal virtues.

Nice, or, as the Turks call it, Nickor, ſtands about thirty miles from Conſtantinople, in forty degrees thirty-two minutes north latitude, and twenty-nine degrees forty minutes eaſt longitude, being ſituated near a gulph of the ſea of Marmora, called Aſcanio, or Aſcu. Though its ancient ſplendor is much diminiſhed, it is ſtill a conſiderable place, and contains about ten thouſand inhabitants, Turks, Greeks, Armenians, and Jews, whoſe commerce is very great in corn, fruit, tapeſtries, fine cloths, and other merchandize brought from the Levant. There is a ſeraglio in the higheſt part of the town. The ſtreets are large, and the houſes well built. This city was celebrated for being the ſeat of the firſt general council convened by Conſtantine againſt the Arians, A. D. 325, and ſince known by the name of the Council of Nice.

Nicomedia received its name from Nicomedes, king of Bithynia, who made it his metropolis, reſided in it, enlarged and embelliſhed it. The appellation which the Turks give it is Iſmai, or Iſmigimid. It is large, handſome, and populous; and is ſituated at the end of a gulph of its own name, forty miles north-eaſt from Burſa. In point of ſituation, it exceeds all the cities in the Turkiſh territories, Conſtantinople excepted. The inhabitants, compoſed of Turks, Greeks, Armenians, and Jews, are ſuppoſed to amount to about thirty thouſand, who carry on a conſiderable traffic in ſilks, cotton, woollen and linen cloths, earthen-ware, and glaſs; beſides which, it is the principal place belonging to the Turks for ſhip-building. Several curious inſcriptions in Greek and Latin are ſtill viſible in many parts of the city. To the weſtward is a fountain of mineral waters, much admired for its medicinal qualities, and a little beyond there is a mole, ſuppoſed to have been formerly made for the ſecurity of the ſhipping in the harbour, which is about a quarter of a league long, and twelve yards broad. The gulf, which receives its name from this city, is very long and deep, but only about a mile and a half broad.

Chalcedon, once an opulent city, is now an inconſiderable village, with a few remains of its ancient ſplendour. Its ſituation is on the iſthmus of a peninſula, about ſeventeen miles to the eaſtward of Conſtantinople, on the oppoſite ſhore of the Boſphorus. This town anciently had in it a temple of Venus, and an oracle of Apollo. It has a tolerable harbour, and the river Chalcedon flows to the eaſtward of it.

Between Nicomedia and Chalcedon ſtood the once opulent city of Lybyſſa, which has been famous for the death of Hannibal. It is now dwindled to a poor and mean village.

Myſia and the Leſſer Phrygia are uſually deſcribed by geographers together, as the exact limits are not aſcertained. In conjunction they are bounded on the north by the Propontis, on the ſouth by Lydia and the Archipelago, on the eaſt by Phrygia Major, and on the weſt by the Helleſpont. In this country the famed mount Olympus is ſituated, or rather the double chain of mountains ſo denominated. They are thought to be the higheſt mountains in the eaſtern part of the univerſe, particularly the central part, or the celebrated mount Ida of the ancients. Theſe mountains are continually covered with ſnow, and the ſides abound with pine and other trees, with wild thyme and other ſhrubs, more particularly the *laudanum ciſtus*, with broad leaves. About the beginning of the dog-days the air of mount Ida is ſo ſerene, that not a ſingle breath of wind appears ſtirring; and at night the ſun's rays appear to dart all round the horizon, which make it ſeem as if on fire.

The principal rivers in this part of the country are the Granicus and Æſopus, which diſcharge themſelves into the Sea of Marmora; and the Simois and Xanthus, which empty themſelves into the Helleſpont. The Caicus, with the Pergamus, and Cayſter, flow through Myſia, which contains the following places.

The town of Cyzicum, (which is now Chizilo, and Spiga,) though anciently a magnificent city, is at preſent but an inconſiderable town, ſituated about thirty miles weſtward of Burſa, on the ſouth-eaſt coaſt of the ſea of Marmora. Here was a ſtately temple dedicated to the goddeſs Cybele. Oppoſite to this town are ſeveral ſmall iſlands, called the Marble iſlands, from the great number of marble quarries in them: they likewiſe abound in corn, fruits, cattle, cotton, wine, &c.

Lampſacus, or Lampſaco, hath loſt much of its ancient ſplendor: it is but a ſmall city at preſent, thinly inhabited by a few Greeks and Turks: but its port is convenient. It is ſituated at the mouth of the Helleſpont, oppoſite to Gallipoli in Europe. The neighbouring country is exceedingly fruitful in vines and pomegranates: the former even the indolent Turks cultivate, and make excellent wine and brandy to mix with their ſherbet. It is related, that Alexander, having vowed the deſtruction of this place, and hearing that the inhabitants were coming to implore his mercy, he ſwore he would reject their petition; which the citizens being acquainted with, they addreſſed him to deſtroy their city, and were ſaved by this ſtratagem, the young hero thinking his oath might not be diſpenſed with

Abydos ſtands in forty degrees ſixteen minutes north latitude, and twenty-ſeven degrees ſixteen minutes eaſt longitude, upon the ſtraight that divides Aſia from Europe, which is three miles over. It is now called Avido or Avio, and was formerly eſteemed the key of Aſia. Here Xerxes began his famous bridge, which was ſo well completed in a week, that 170,000 foot and 80,000 horſe, incluſive of carriages and camels, marched over it. About the year 1235 a mine of gold was found near this city, which enabled Priam king of Troy to carry on many uſeful and magnificent public works. Philip of Macedon laid ſiege to this city, and took it by ſtorm; but the citizens ſooner than be carried into ſlavery by the conqueror, ſet fire to the city, and then murdered their wives, children, and themſelves. Abydos was an epiſcopal ſee, Hermias, the biſhop thereof, having aſſiſted at the council of Chalcedon. In A. D. 1330 it was betrayed to the Turks by the treachery of the governor's daughter; and Avido is at preſent one of their caſtles upon the Dardanelles. All ſhips coming out of the Archipelago are ſearched here.

The principal places in Leſſer Phrygia are the following: Aſſos, formerly a conſiderable ſea-port town on the ſouth coaſt, now an inconſiderable village. Antandros, now called St. Demitri, is ſituated further eaſt of the foot of mount Ida. Though it was formerly a place of importance, it now ſcarcely deſerves mentioning. Adramyttium, or Endromit, as the Turks call it, ſtands at the mouth of the gulf to which it gives name, oppoſite the iſland of Leſbos. At preſent, like the laſt mentioned places, it is not of the leaſt importance, though formerly it was a place of note, and is mentioned in the Acts of the Apoſtles. Pergamus, which was formerly the metropolis of a kingdom, and is now dwindled to a ſmall village, is ſituated ſixty miles north of Smyrna, on the banks of the Caicus. Here ſtood one of the ſeven churches mentioned in the Revelation: here alſo the celebrated phyſician Galen was born, and parchment invented: ſome affirm that tapeſtry was likewiſe firſt made at this place. A ſtately temple of Æſculapius once embelliſhed this town. The Turks have a moſque, and the Greeks a church in this town.

Troy, the Ilium of the Greeks, at leaſt the ruins of that celebrated city, is ſituate near the coaſt of the Ægean ſea or Archipelago, in twenty-ſeven degrees of eaſtern longitude, and thirty-nine degrees thirty minutes north latitude, twenty miles ſouth of the Helleſpont, oppoſite to the iſland of Tenedos, rendered memorable by Homer, Virgil, and other poets, for the ten years ſiege it ſuſtained againſt the united power of the Greeks; the magnificent ruins of which town ſtill remain. This ſiege is ſuppoſed to have happened about the year of the world 2816, before Chriſt 1184 years. The Turks have lately diſcovered a rich ſilver mine near theſe ruins.

Æolis and Ionia, being uſually laid together, occupy a long tract of land upon the coaſt of the Ægean ſea or Archipelago, extending from north to ſouth, oppoſite to the iſland of Leſbos. The chief towns are, 1. Elea, ſituate on a bay of the ſea, at the mouth of the river Caicus, the port town to Pergamus. 2. Cuma, anciently the capital of Æolis, from whence one of the ſybils obtained her name. 3. Phocæa, ſituate on the ſame coaſt, to the ſouthward of Cuma.

Smyrna,

Smyrna, or Iſmir, is ſituate on the bottom of a fine bay in that part of this diviſion called Ionia, in twenty-ſeven degrees of eaſtern longitude, and thirty-ſeven degrees thirty minutes north latitude, one hundred miles north of the iſland of Rhodes, and oppoſite to the iſland of Scio. It has a large commodious harbour, and a very great foreign trade, conſuls from many of the European nations reſiding here; beſides the Turkiſh inhabitants, which are very numerous, there are ſeveral thouſands of Greek and Armenian Chriſtians, and abundance of Jews; there are alſo ſome hundreds of Franks or Latin Chriſtians, ſeveral Popiſh convents, an archbiſhop of the Greek church, and a Roman Catholic biſhop. The gardens, vineyards, olive-yards and groves about Smyrna, render it exceeding pleaſant. The town is about four miles in circumference; the river Melus runs through it, on the banks whereof they have a tradition that Homer was born; but many other places contend with them for that honour. A caſtle ſtands at the entrance of the harbour, which commands the ſhipping going in and out: though the ſituation of Smyrna is exceeding pleaſant, yet few people would chuſe to reſide there, unleſs drawn thither in hopes of gain, it being great part of the year exceſſive hot, unhealthy, and very ſubject to earthquakes. The town is ſcarce free from them two years together, and they have continued ſometimes forty days without intermiſſion; in a terrible one which diſappeared in 1688, the earth opened, the caſtle and great part of the town were ſwallowed up, with ſome thouſands of the inhabitants.

This town is plentifully ſupplied with proviſions. The tails of ſome of the ſheep weigh ten pounds, and are deemed a great dainty. The fiſh taken in the bay are excellent. Wild hogs, hares, and all other kinds of game, fowls, &c. may be had in abundance. The wine, olives, fruits, &c. are all admirable. The muſquitoes, as well as a much ſmaller fly, of which the name is not known, are extremely troubleſome, but more ſo to ſtrangers than natives. Lemon juice is the beſt remedy for the fiery tumours which may enſue. The European merchants bring hither a great variety of goods from Europe, the Eaſt and Weſt-Indies, &c. export fine and coarſe wool, ſilk, cotton, mohair, wax, rhubarb, gall-nuts, opium, aloes, ſcammony, tutty, galbanum, tacamahac, gum-tragacanth, ammoniac, and Arabic myrrh, frankincenſe, &c. The Jews generally manage moſt of the commercial affairs here and in other parts of Turky. This city was the ſeat of one of the ſeven Aſiatic churches mentioned in Rev. ii. 8. In the environs, Roman medals have been frequently found: near it are the remains of an ancient Roman circus, theatre, and other ruins, &c. In the neighbourhood, a kind of earth is found, which, being boiled with oil, makes excellent ſoap. The whole country is exceedingly rich and fertile. The Turks bury without the town, and place either grave-ſtones or pillars, at the head and feet of the graves, which in general are ſhaded with cypreſs trees. In their burying-grounds, as well as thoſe of the Chriſtians and Jews, many antiquities are found: that belonging to the Engliſh is walled in, and contains ſome curious monuments, the ſculpture of which is admirable. They were, however, not executed at Smyrna, but brought from Italy: one in particular is to the memory of Mr. Bouverie, who died at Magneſia.

There are ſeveral places near Smyrna which are greatly dwindled from their ancient ſplendor; the firſt we ſhall mention is, Clazomene, ſituated on the Ionian peninſula, twenty-eight miles to the ſouth-weſt of Smyrna: it was one of the twelve ancient cities of Aſia, and famed as the birth-place of Anaxagoras. It is now called Urla or Vourla, was a city of importance in the time of the Romans, but is now a deſpicable village. 8. Æry thræa, like the laſt-mentioned place, was formerly a conſiderable city, but is now only a mean village: it is on the Ionian coaſt, between Teos and Clazomene. 3. Teos, the birth-place of Anacreon, was anciently a good ſea-port, but ſcarce retains any veſtige of what it formerly was. 4. Lebidus, or Lebidos, is now a poor ſea-port, near the iſthmus of the peninſula, though it was formerly one of the twelve capital cities of Aſia, and was famed for the games of Bacchus, which were celebrated there. 5. The city of Colophon, about thirty miles ſouth of Smyrna, is one of thoſe which laid claim to the birth of Homer: it had a temple and an oracle, but at preſent is very inconſiderable.

There are ſcarce any veſtiges left of the ancient cities of Heraclea, Lathianm Beryglia, Mylaſſa, Mnyzon, Alabanda, Stratonice, and Alinda. From the inſtability of human glory, and the mouldering remains of the ſtrongeſt and the moſt magnificent ſtructures, we may be taught to reflect on the vanity of life, our own approaching mortality, and the general diſſolution which awaits all ſublunary things.

Epheſus, that once celebrated city, fifty miles ſouth of Smyrna, near the mouth of the river Caiſtrus, is now a poor village of twenty or thirty houſes: it is in thirty-eight degrees ſixteen minutes north latitude, and twenty-ſeven degrees three minutes eaſt longitude. It was pleaſantly ſeated near a fine haven, and under the Romans was the metropolis of Aſia. It was anciently famous for the temple of Diana, eſteemed one of the wonders of the world. This ſtructure, it is ſaid, was four hundred and twenty-five feet long, and two hundred and twenty broad, ſupported by one hundred and twenty-ſeven marble pillars, ſeventy feet in height, deſtroyed by Eroſtratus, to eternize his name, who ſet it on fire the ſame night Alexander the Great was born. St. Timothy was the firſt biſhop of this city: and St. Paul honoured them with an excellent epiſtle, which is part of our canon; but the inhabitants are ſo exceedingly ignorant, that none of them are able to read it. The third general council was held here. There are ſtill the veſtiges of a Roman theatre, circus, and aqueduct; and heaps of ſtately ruins, which ſome ſuppoſe to be the remains of Diana's temple; for there was a ſecond temple, it ſeems, built to the honour of that goddeſs, after the deſtruction of the firſt, not at all inferior to the former in magnificence. The Greeks call this city Efeſo, and the Turks have given it the name of Ajaſalouch. There is yet ſtanding a church dedicated to St. John the Evangeliſt, who was buried here: it was erected by the primitive Chriſtians, but is at preſent converted into a Turkiſh moſque. The celebrated painter Parrhaſius and the weeping philoſopher Heraclitus were natives of this place.

We ſhall conclude this article with a quotation from an ingenious modern writer, who obſerves, that "the Epheſians are now a few Greek peaſants, living in extreme wretchedneſs, dependence, and inſenſibility: the repreſentatives of an illuſtrious people, and inhabiting the wreck of their greatneſs." The ſame author ſays, that the glorious pomp of its heathen worſhip is no longer remembered; and Chriſtianity, which was there planted and nurſed by the apoſtles, and foſtered by general councils, till it increaſed to fulneſs of ſtature, barely lingers on in an exiſtence hardly viſible. Such are the preſent citizens of Epheſus, and ſuch is the condition to which that renowned city has been gradually reduced. It was the ſeat of one of the churches mentioned Rev. ii. 1.

The territories of Caria and Doris are uſually thrown together, and now called Adinelli, being bounded by the ſea on the ſouth and weſt, and by the river Meander on the north. The chief town in Caria Proper is, Miletus or Miletum, now Palatſchia, ſituate on the ſouth ſide of the river Meander, near the ſea. It was anciently a large city, and had a magnificent temple dedicated to Apollo, once the ſeat of the oracle; and was famous for being the place of Thales's nativity. It is now only an inconſiderable village, conſiſting of ſhepherds cots, though the ruins of the ancient city are very large. Near this place is the mountain Latmus, where the poets feign the moon made her viſits to Endymion, with whom ſhe was enamoured.

The chief towns in Doris, the ſouthern part of Caria, are, 1. Mindus, a ſea-port, ſituate on a ſmall bay, called Iaſicus Sinus, and is the ſeat of a Turkiſh baſſa, or ſangiac. 2. Halicarnaſſus, ſituate to the ſouthward of Mindus, once the capital of Caria, but now a heap of ruins, famous heretofore for the tomb built by queen Artemiſia, in honour of her huſband Mauſolus, being ſo noble a ſtructure that it was eſteemed one of the wonders of the world. And in this city thoſe two celebrated hiſtorians Herodotus and Dyoniſius were born. Ceramus, Cyndus, and Creſſa, on this coaſt, were once good towns, and famous for their harbours, but have now nothing that renders them remarkable.

Lydia, or Mœnia, is bounded by Phrygia Major, on the eaſt; Cari, on the ſouth; and by Æolis and Myſia on the weſt. It was a fruitful country, being well watered by ſome conſiderable rivers, particularly the Caicus, Hermus, Caiſtratus, and Pactolus, which run through it from eaſt to weſt. Of this country the wealthy Crœſus formerly was ſovereign. The chief towns are, 1. Sardis, anciently the capital city, and the ſeat of Crœſus, but now a poor village on the river Pactolus, about forty-eight miles to the eaſtward of Smyrna. It was a biſhop's ſee, and one of the ſeven churches of Aſia, (Rev. iii. 1.) demoliſhed by an earthquake, and there are ſtill ſome noble ruins to be ſeen where the city ſtood. It contains, however, a large caravanſera for the accommodation of travellers and caravans, who paſs through it from Smyrna and Aleppo in their way to Perſia. 2. Philadelphia, or Alla-Scheller, the ſeat of the metropolitan, and another of the ſeven churches, Rev. iii. 7. It is ſituate in a fruitful plain, on the north ſide of the mountain Molus, but fallen much from its primitive grandeur: however, ſome travellers relate,

it ſtill contains about ſeven thouſand inhabitants, are principally Greeks, and have four churches in the place. As the neighbouring country is very fertile, proviſions are pretty plenty. 3. Thyatira, a biſhop's ſee, and another of the ſeven churches, (Rev. ii. 18.) now called Akhiſar, is ſituate about thirty miles to the north-weſt of Philadelphia, near the ſouth bank of the river Hermus, where are ſeen the ruins of ancient marble ſtructures, but the preſent buildings have no better than clay walls. It is however ſaid to be a place of ſome trade for corn and cotton. It contains about five thouſand inhabitants, who are chiefly Turks. 4. Magneſia, now Siphylum, ſituate on the river Meander, about fifty miles ſouth of Sardis, was anciently a conſiderable city, as appears by its ruins, and is ſtill a pretty large walled town, trading to Smyrna with cotton-yarn. The inhabitants are compoſed of Turks and Jews, the latter having three ſynagogues. 5. Laodicea, or Eſkihiſar, ſituate on the eaſtern boundaries of this province, and has been reckoned part of Phrygia. It was anciently one of the ſeven churches (Rev. iii. 14.), and a very large city, as appears by the ruins; among which are three theatres of white marble, almoſt entire, and a ſtately circus: but the place is perfectly uninhabited at preſent.

The inland province of Phrygia Major, called by the Turks, Germian, has Bithynia on the north, Pamphylia on the ſouth, Myſia on the weſt, and Galatia on the eaſt. The rivers Hermus, Meander, Marſias, and Sangarius, riſe in this province, which with proper cultivation would be exceedingly fruitful. The chief towns are, 1. Cotyæum, or Kutahia, on the river Sangar, about ſeventy-three miles ſouth-eaſt of Buſſa. It was a very conſiderable city anciently, and is ſtill a very flouriſhing and populous town; is at preſent the ſeat of a beglerbeg, and was formerly the Turkiſh emperor's place of reſidence, prior to the taking of Conſtantinople. 2. Mideum, or Middæum, anciently the royal ſeat of the celebrated King Midas. The ancient geographers placed this town near the north-eaſt limits of Phrygia, on the river Sangarius; but there are no veſtiges of it at preſent to be ſeen. 3. Gordium, once the reſidence of Gordius king of Phrygia, who tied the knot in Apollo's temple, which Alexander cut with his ſword. 4. Apamea, ſituate on the river Meander; this was once one of the moſt conſiderable cities of Aſia, but is now quite run to decay. 5. Coloſſa, Coloſſus, or Chonos, was ſituated on the ſouth ſide of the river Meander. St. Paul's epiſtle to the Coloſſians was addreſſed to the inhabitants of this city.

Of Hierapolis, Synnada, Eucarpia, Prymneſia, Tiberiopolis, Hipſos, &c. ſcarce any traces are now left, except the hot ſpring and ſuperb ruins of Hierapolis. Apamea is alſo now quite run to decay, though it was once one of the moſt conſiderable cities of Aſia: this city was ſituated on the river Meander, a little above where the Marcias falls into it, and aroſe out of the ruins of the ancient Celene, whoſe inhabitants were tranſplanted into it by Seleucus, who named it after his wife Apamea.

Galatia, called by the Turks Chiagare at preſent, is bounded on the north by Paphlagonia, on the ſouth by Pamphilia, on the eaſt by Cappadocia, and on the weſt by Phrygia Major. It received its name from a colony of Gauls, who paſſed through Greece into Aſia, and ſettled in it. A great number of Greeks afterwards mingled with them, whence it was called Gallo-Græcia. It was always a fine fertile country, and formerly it was well cultivated, but at preſent lies neglected like other places, through Turkiſh indolence. The inhabitants were among the primitive Chriſtians, as appears by St. Paul's epiſtle to them.

Ancyra, or as the Turks call it, Angouri, or Angora, is in forty degrees north latitude, and 32 degrees 58 minutes eaſt longitude, two hundred and fifty miles eaſt of Smyrna. It is the reſidence of a ſangiac, and a very populous trading place. The inhabitants are eſtimated forty thouſand Turks, five thouſand Armenians, and one thouſand Greeks. The chief manufacture is camblets. The evidences of its primitive grandeur are innumerable, the ſtreets, piazzas, &c. being full of ſtately remains, columns, &c. of the fineſt marble, porphyry, red jaſper, and other beautiful ſtones, elegantly wrought. The modern buildings, however, are mean, low, and formed only of mud and turf. A great variety of inſcriptions, in ſeveral languages, appear upon the gates. In the caſtle is an ancient Armenian church, built one thouſand two hundred years ago. It has only one window, which has its vacancy filled by a tranſparent marble, through which the light penetrates into the church, but receives a reddiſh tinge from the nature of the ſtone. This city was once an archbiſhop's ſee. The ſheep bred here are ſome of the fineſt, and the goats the moſt beautiful in the univerſe; the hair of the latter being of a dazzling whiteneſs, and as fine as ſilk. It is curled naturally into locks of eight or nine inches long, which make the fineſt camblets. This hair is ſpun in the country, and manufactured at Angora. Theſe goats are only to be ſeen within a few miles of the city, as the breed degenerates if they are carried further.

Bolli is the metropolis of a province, and the reſidence of one of the fifteen ſangiacs under the beglerberg of Anatolia Proper. The other places are Andres, ſituated a little to the eaſt of Ancyra: Thenna, ſo called from its hot baths: Germaſte, formerly Germia, on the Sangarius: Ophium, a dirty ill built town, which receives its name from the opium made in and about it, its environs being covered with poppies, from which the Turks extract their opium.

The city of Belli is the metropolis of the province, and the reſidence of the fifteen ſangiacs under the beglerberg of Anatolia Proper. The other places are Andres, ſituated a little to the eaſt of Ancyra; Thormæ, ſo called from its hot baths; Germaſte, formerly Germia, on the Sangarius; Ophium, a dirty, ill-built town which receives its name from the opium made in and about it, its environs being covered with poppies, from which the Turks extract their opium.

The provinces of Pontus and Paphlagonia, or Pender, are bounded by the Euxine ſea on the north, Cappadocia on the eaſt, Galatia on the ſouth, and Bithynia on the weſt: the name of Pontus extended formerly to all the coaſt of the Euxine ſea, then called Mare Ponticum. This, which we treat of with Paphlagonia, is but a ſmall part of it: the chief towns whereof are, 1. Heraclea Ponti, called by the Turks, Penderachi, a ſea-port in the north-weſt part of this country. It was once celebrated for being the reſidence of the Comneni family, the founders of the Trebizond empire. The houſes are ſmall, mean, and ill-built. 2. Amaſtris, now Semaſtro, alſo a ſea-port, ſituate at the mouth of the river Parthenius. 3. Claudianopolis or Bithynium now Caſtromena, is a very ſmall town though once an epiſcopal ſee. 4. Tewthramia, now Tripoli, is ſtill a good town on a bay of the Euxine ſea; but it muſt be obſerved that there is a town of the ſame name in Anatolia, ſituated on the Meander.

Amaſus, now Amid; Gangara, now Zagyra; Junopolis, now Cinopolis; and Pompeiopolis, or Cimolis, though formerly conſiderable, are now either totally deſerted, or nearly in ruins.

The moſt conſiderable city in this part is Sinope: it was anciently the metropolis of the kingdom of Pontus, and the birth and burial place of the celebrated king Mithridates. It is ſituated in forty-one degrees fourteen minutes north latitude, and thirty-four degrees fifty-two minutes eaſt longitude, and is at preſent a good trading town. In Strabo's time moſt of the ſtately walls, edifices, and the caſtle were ſtanding. The walls which now ſurround it, were built by the Greek emperors. They have double ramparts, and are flanked with pentagonal and triangular towers. On the land ſide, however, it is commanded by eminences which would greatly expoſe it to an enemy, but by ſea it would require two fleets to beſiege it. The caſtle is now decayed, and there are but few janiſaries in it; yet the Turks are ſo jealous of it, that they ſuffer no Jew to live in it, and confine the Greeks to a certain ſuburb. Here is a profitable fiſhery, and a great deal of trade carried on. Many magnificent antique remains are to be ſeen, and the new buildings are intermixed with innumerable noble fragments of the old. Diogenes, the celebrated cynic philoſopher, was a native of this place. The water here is excellent, and the country fertile; abounding with walnut, olive, and maple-trees; and a fine ſort of wormwood.

II. The extenſive province of Amaſia contains the whole or the principal part of the ancient provinces of Pontus, Cappadocia, Pontus Galaticus, and Pontus Ptolemoniacus, and has the Euxine ſea on the north, Caramania and Aladulia on the ſouth, Anatolia Proper on the weſt, and Armenia and Georgia on the eaſt. The chief towns are 1. Amaſia. 2. Themiſcyra; and, 3. Comana. 1. Amaſia, which the Turks call Amnaſan, is ſituate near the banks of the river Iris, in thirty-ſix degrees of eaſtern longitude, and forty-two degrees of north latitude, ſeventy miles north-weſt of Tocat, and ſeventy miles ſouth of the Euxine ſea. It was anciently the reſidence of the kings of Cappadocia, and ſometimes of the beglerbeg or Turkiſh viceroy; it is pleaſantly ſituated on an eminence, from whence there is a proſpect over an extenſive plain on the ſouth. The buildings are mean, nor is it a place of any great trade; but there are ſome magnificent ruins, where the palaces of their ancient princes ſtood. The Greek Chriſtians have an archbiſhop here: Selim the firſt emperor of the Turks, and Strabo the geographer, were natives of this place. 2. Themiſcyra, now Lerio, ſtands on

on the Euxine ſea, ſixty miles north-eaſt of Amaſia. 3. Comana, eight miles to the eaſt of Amaſia, formerly a biſhop's ſee; but it is now dwindled to a village. 4. Tocat is ſituate at the foot of a mountain, in thirty-ſeven degrees of eaſtern longitude, and forty-one degrees thirty minutes north latitude, about one hundred miles ſouth of Sinope and the Black ſea, a populous city, inhabited by Turks, Armenians, Grecians, and Jews. It is large, ſtrong, and well-built: on the top of two marble rocks are two old caſtles: every houſe hath a fountain of freſh water in it. It is governed by a cadi, a wayvode, and a janiſary aga. The Armenians are moſt of them mechanics, working in copper and other hardware; and there is a good manufacture of Turky leather. It is a great thoroughfare of the caravans bound from Turky to Perſia, Arabia, and India. The Chriſtians make excellent wine here, and the adjacent country abounds in good fruit; there is no part of Turky that produces more ſaffron. When the caravans ſet out, either eaſt or weſt, from hence, they pay a duty of half a crown for every camel loaden with merchandize, and half as much for other beaſts of burthen, but nothing for the beaſts that carry proviſions or paſſengers; and the government raiſe or lower theſe duties as they ſee fit.

Sivas, the ancient Sebaſte, lies about two days journey ſouth of Tocat, where the beglerbeg ſometimes reſides. The Amazons, if ever there were any ſuch people, are ſuppoſed to have reſided in this part of the country. The environs are extremely fertile; ſome excellent plants are produced, and curious foſſils found, particularly many ſubterraneous vegetations of admirable beauty. Like our flints, they are incloſed in matrices, which when broken diſplay ſome of the fineſt of cryſtallines imaginable, ſome are like petrified mother of pearl, and others appear like candied lemon and orange peel. This city is governed by a cadi or wayvode, and a janiſary aga. The garriſon conſiſts of about one thouſand janiſaries and ſpahis. It has twelve moſques, ſeven Armenian churches, and a Greek chapel.

Phamacia is about forty-four miles weſt of Trebizonde, and ſituated near the coaſt of the Euxine Sea: the Turks call it Keriſan. It is a large populous town, but its harbour is only fit to receive thoſe ſmall veſſels called ſaics. It is generally imagined to be the ancient Ceraſunta, and is ſuppoſed to have been ſo denominated on account of the great number of cherry trees which grow in its environs.

Trebizonde, or, as the Turks call it, Tarabozan, is ſituated on the eaſtern parts of Amaſia, at the foot of a hill. It is a kind of peninſula running into the Euxine ſea. It lies in forty-one degrees five minutes north latitude, and thirty-nine degrees twenty-two minutes eaſt longitude, at about eighteen miles diſtance from Tocat. The houſes are mean, and ill-built. The caſtle is large and built on a rock, out of which the ſurrounding ditches are cut. The harbour is in a very bad condition, and will only admit ſmall Turkiſh barks. The city is in the form of an oblong ſquare. The walls are high and ſtrong, defended by towers, battlements, &c. It is celebrated in hiſtory for having been the birth-place of many eminent men, and more ſo on account of the martyrdom of forty Chriſtian ſoldiers, who were thrown into a frozen lake in the neighbourhood, by order of Licinus. The environs, though little cultivated, are very fertile; the neighbouring mountains are covered with ſtately woods of various trees, ſuch as oaks, elms, beech, &c. which are of an aſtoniſhing height, and the whole face of the country forms an agreeable landſcape. The fineſt foreſt lies about twenty-five miles ſouth of the city, in the midſt of which ſtands the famous convent of St. John, all built of wood, upon a high rock, and ſurrounded by one of the moſt romantic wildernеſſes in the univerſe. A great deal of rock-honey is found in the neighbourhood of this city, which is ſo very luſcious as to render eating much of it dangerous. Tournefort aſcribes this rich quality to the nature of the flowers from which the bees extract it. In the city the gardens and groves are as numerous as the houſes; but the ſuburbs, which are inhabited by Greeks and Armenians, are both extenſive and more populous than the city itſelf.

III. ALADULIA, or Anadulia, called by the Turks Dulgadir, is the third diviſion of Aſia Minor. This country is unfit for the purpoſes of agriculture, being rough and hilly; but it abounds in excellent paſtures, and produces abundance of admirable fruit, wines, and cattle, particularly horſes and camels, beſides vaſt herds of goats and ſheep, veniſon, all kinds of game, &c. There is ſilver, copper, iron, alum, &c. in the mountains. The province is divided into four ſangiacſhips, which are again ſubdivided into zamets and timariots. The plundering banditti, or free-booters, are very troubleſome in this country. The principal towns are,

1. Caiſar, the ancient Cæſarea: it is a large town on the banks of the Milas, near mount Argæus, and about ſeventy miles weſt of Secias. The walls are ſtrong, and flanked with towers. The caſtle is in the center of the city. The bazar is handſome, and well furniſhed with all ſorts of merchandize: the houſes in its neighbourhood are built either in the form of a tower with a cupola, or they reſemble a loaf. The city is well ſupplied with water from the river; and their principal trade is in cotton. 2. Malathiah, at the confluence of the Euphrates and Arſu, was anciently called Mytilene. It is in thirty-eight degrees twenty-two minutes north latitude, and thirty-eight degrees fifty-ſix minutes eaſt longitude. It was formerly the ſeat of the Ottoman princes, and now of a Greek archbiſhop. It is ſtill a conſiderable town. 3. Mars, or Maraſch, is a large well-built city in the ſouth-eaſt boundaries of the province. It is ſituated on a ſmall river, which falls into the Euphrates, about two miles to the ſouthward of Trebizond: it is the reſidence of a baſſa, and a place of ſome commerce. Pauſanias the Greek hiſtorian, the two Gregories of Nazianzen, St. Baſil, and St. George the tutelar ſaint of England, may be ranked the foremoſt among the eminent men who were born in this province.

IV. Caramania is the fourth and laſt diviſion of Aſia Minor. It extends itſelf along the Mediterranean coaſt from north to ſouth, compriſing the ancient Lycia, Pamphilia, Piſidia, Lycaonia, and Cilicia, with part of Iſauria, Phrygia, Pacatiana, Galatia, Salutaris, and Cappadocia. It reaches from the neighbourhood of Alexandretta, to the Gulph of Macri, at the mouth of which lies the Iſland of Rhodes. This country is called by the Turks Caraman-Ili, and is divided into the Greater and Leſſer; the latter lying along the ſea-coaſt, and the former to the north of mount Taurus. It is governed by a beglerbeg, whoſe revenue is exceedingly large, and ſubordinate to whom are ſeven ſangiacs, with many zamins and timars. The principal places are,

1 Myra or Myrra, which the Turks call Strumita, was once a conſiderable city, but is now dwindled almoſt to nothing. It is about twenty-two miles north-eaſt of Patora, ſituated near the mouth of the Limyrus.

2. Patora was once the metropolis of Lycia, but is now a very inconſiderable village, near the mouth of the Zanthus, between the gulphs of Macri and Satalia.

3. Satalia, the ancient Attalia, is called by the Turks Sataliah. It was formerly an important city in Pamphylia, at the bottom of the gulph of its name, in thirty-ſix degrees forty-five minutes north latitude, and thirty-one degrees twenty minutes eaſt longitude. It is the ſtrongeſt place the Turks have upon this coaſt. The harbour would be commodious, if the entrance was not difficult and dangerous. It is one of the moſt ſingular places in the univerſe, being divided into three diſtinct towns, each of which is ſeparated from the others by its own ſtrong walls; and the gates are ſhut up preciſely at noon every Friday till one o'clock, from a pretended prophecy, that on ſuch an hour the Chriſtians are to ſurprize it. The whole is about ſix miles in circumference; the buildings are good, the place populous, and the trade conſiderable. The ſummers are ſo hot, that thoſe who can afford it retire towards the mountains, where there is more air and ſhade. The caſtle, which commands the town, is a very good one. The Chriſtians had formerly a fine church in one of the towns, but it is at preſent converted into a Turkiſh moſque. The neighbouring country is fertile and delightful, being covered with citron and orange groves, which afford an excellent odour.

4. Sagaluſſus, though anciently a tolerable town, ſcarcely merits at preſent the name of a village. The ſame may likewiſe be ſaid of Antiochia Piſidiæ, or Cæſarea, which ſtands at the foot of mount Tauris, and was once the metropolis of the province.

5. Iconium, called by the Turks Cogni, is the metropolis of the beglerbegate. It ſtands in the ancient Lycaonia, in a fertile pleaſant plain, near a fine lake of freſh water, which was anciently called Palus Trogilis. It is about one hundred and ten miles from the Mediterranean ſea. It is ſurrounded with ſtrong walls, adorned with towers, and a broad ditch. The Turks only inhabit the city: the Greeks, Armenians, and Jews, inhabit the ſuburbs, which are ſpacious. The city is commanded by a ſmall caſtle, and adorned with ſeveral moſques, a ſeraglio, and ſome ſpacious caravanſeras. The mutton here is exquiſite, the wool of the ſheep admirable, and their tails ſo large, that they are drawn upon ſledges faſtened to the animal.

6. The town of Tarſus, was anciently the capital of Cilicia, was one of the fineſt in the Leſſer Aſia, but is at preſent quite decayed. It was the birth-place of the great

apoſtle St. Paul; and is ſituated upon the Cydnus, about ſix miles from its mouth. The Turks call this town Tarſon, Tarſſu, and Hom. If we may judge by the ruins of the old wall, it appears to have been near twelve miles in circumference. At the mouth of the river there is a good and commodious harbour: and about a mile below the town there is the lake Rhegma, through which runs the Cydnues.

7. Adana, a conſiderable town on the river Choquen, is ſituated to the eaſtward of Tarſus: it ſtands about thirty-five miles on the road to Aleppo, and about eighteen miles from the Mediterranean. This town contains a great number of beautiful fountains ſupplied with water by aqueducts, and over the river there is a ſuperb bridge of fifteen arches. The adjacent country is exceedingly pleaſant, and the ſoil extremely fertile.

8. Ajazzo, or Lajazzo, the laſt place to be deſcribed, was formerly called Iſſus, and is ſituated on a gulf of the Mediterranean, to which it gives its name. It was anciently a place of very great importance, and is at preſent a neat, ſtrong, opulent ſea-port town.

The following cities and towns, which were known to the ancients, but of which the moderns have but very imperfect accounts, are now ſo reduced to poor, mean, little hamlets, or ſo totally ruined and deſerted, as not to merit any particular deſcription, viz. Azar, Ainzarba, Teleneſſus, Xanthus, Pheſelis, Pigua, Olbia, Magidis, Side, Perga, Sitnum, Arpendus, Termeſſus, Olbaza, Lyſtra, &c.

The principal rivers in Caramania are the Xanthus, Lamus, Ceſtrus, Eurymedon, Cydnus, Sarus, or Smarus, Pyramus, Limyrus, Latamao, &c. Caramania contains many celebrated mountains, moſt of which are branches of mount Taurus, viz. Olympus, of which name there are many mountains in Aſia; Cragus, the etymon of which Bochart derives from the Arabic word Crac, which ſignifies a rock, from whence, it is probable, the Engliſh word Crag originated; and Antigragus; all in Lycia. In Cilicia the moſt remarkable is Amanus. The great chain, called mount Taurus, begins in Lycia, and runs eaſtward. But we muſt not omit to mention the celebrated Lycian volcano mountain, called by the ancients Chimæra. Its bottom was infeſted with ſerpents, the middle parts afforded paſture for goats, and the top was infeſted by lions. This gave the idea to the poets to feign the monſter Chimæra, which was repreſented with the head of a lion belching fire, a goat's body, and a ſerpent's tail.

The Lycians built the city of Hepheſtiæ, near this mountain, in honour to Vulcan, on account of its volcano, which is mentioned by Virgil in the ſixth book of his Æneid.

SECT. IV.

Giving an Account of SYRIA, its Diviſion, Situation, Extent, Cities, Towns, Climates, Soil, Fertility, Produce, Inhabitants, &c.

THIS country called by the Turks Sourie and Soriſtan, was originally ſo named from its capital Tzor and Tzur, which the Greeks ſoftened into Sur and Tyre. Syria is ſituate between thirty-five and forty-one degrees of eaſt longitude, and between thirty-one and thirty-ſeven degrees of north latitude, and, in the moſt extenſive ſenſe, includes Syria, properly ſo called, Phœnicea or Phenice, and Judea or Paleſtine. It extends from north to ſouth about four hundred miles, and about two hundred from eaſt to weſt. The ancient kingdom of Syria, which Seleucus and his ſucceſſors governed, extended as far eaſtward as Perſia.

In its modern ſtate Syria is bounded by Turcomania or Armenia, and Aladulia, on the north; by the river Euphrates, which divides it from Diarbeck or Meſopotamia, on the eaſt; by Arabia, on the ſouth; and by the Levant ſea, and Cilicia or Caramania, on the weſt. The whole province is at preſent divided into three governments, or beglerbegſhips, viz. 1. That of Aleppo. 2. Tripoli; and, 3. Damaſcus or Scham; every one of which is divided into a ſangiacſhip or little government, and have their reſpective baſſas, who command them under the beglerbeg of the province.

The moſt northerly of theſe is the beglerbegſhip of Aleppo, the capital whereof is of the ſame name, ſituate in thirty-ſeven degrees forty minutes eaſt longitude, and thirty-ſix degrees thirty minutes north latitude, about ninety miles eaſt of the Levant ſea, built on four hills, in the middle of a ſpacious plain, being of an oval figure, and about three miles in circumference, and ſurrounded by a ſtone-wall. The caſtle ſtands on the higheſt hill in the middle of the city. The town is better built than moſt of the towns of Turky, and there are a great many moſques, caravanſeras, bagnios, fountains, and reſervoirs of water, fine gardens, vineyards, and orchards of apples, oranges, lemons, cherries, and ſome other fruits, which are but indifferent. It is one of the briſkeſt towns of trade in Turky, where the merchants purchaſe ſilks, carpets, mohair, yarn, ſhagreen, Turky leather, cotton, and other produce of Perſia and Turky: the churches and houſes of the Chriſtians are in the ſuburbs, of which there are four ſects of eaſtern Chriſtians, viz. Greeks, Armenians, Jacobites, and Maronites or Syrians. It is computed there are two hundred thouſand ſouls in the city and ſuburbs, of which thirty thouſand are Chriſtians, beſides five thouſand Jews; for moſt of the maritime powers in Europe have their conſuls and factors here, and are allowed their chapels and public worſhip in them. There are about forty Engliſh factors, who live in a large ſquare building, like a college, and have their chaplain, to whom they allow a handſome revenue, and he performs divine ſervice as in a college. No people live more genteely than theſe factors do; they ride out in the country, and follow their ſports at vacant hours, with as much freedom as they could in England. The beglerbeg of Aleppo commands all the country between the Levant and the river Euphrates, but the governor of the caſtle is independent, and ſome check upon him. Twelve miles ſouth-eaſt of Aleppo there is a ſalt lake ſeven miles wide, having a dry cruſt of ſalt on the ſurface, with which the magazines about Aleppo are filled.

In the neighbourhood of Aleppo the ſoil produces good crops of wheat and barley, and their vallies abound in olive trees and capers, but there is very little paſture; their graſs is burnt up in the fair ſeaſon. Their kitchen gardens produce ſallads, cauliflowers, artichoaks, melons, kidney beans, and other pulſe.

Aleppo is ſituated in a vaſt plain. The environs of the city are ſtony and uneven; but, at a few miles diſtant, the circumjacent country is level and fertile. The houſes are of ſtone, built in a quadrangular form, conſiſting of a ground floor and an attic ſtory; the roofs are flat, and either ſpread with plaiſter or paved with ſtone. The weſtern part of the city is waſhed by a ſtream called Coic, which, with the wells in the city, and the water brought by the aqueduct, is all the water that is to be found for the ſpace of thirty miles round. The neighbouring villages have none but rain water, which they ſave in large ciſterns.

The air is ſo pure and free from damps, that the inhabitants ſleep on the houſe-tops without the leaſt inconvenience. The only winter is from the twelfth of December to the twentieth of January; but even then the ſun has great power in the middle of the day. The ſnow never lies more than a day upon the ground; and the ice is ſeldom or ever ſtrong enough to bear the weight of a man. From May to the middle of December, the air is exceſſive hot: but the moſt malignant heat continues only about five days, during which the inhabitants keep within doors as much as poſſible, and defend themſelves from the pernicious winds by ſhutting cloſe their windows and doors. The harveſt commences in the beginning of May, and uſually laſts about twenty days.

Near the city, but more particularly in the neighbouring country, from Shogre to Letachia, are a great number of tobacco plantations, a conſiderable trade being carried on in that article with Egypt. The adjacent country yields a few olives, red and white grapes, and ſeveral kinds of fruit, which are but indifferent. At ſome diſtance from the city a ſpecies of fullers earth is found, which is an excellent ſubſtitute for ſoap. Black cattle are ſcarce: the larger ſort are kept for labour, the ſmaller have ſhort horns, and the buffaloes are valued on account of their milk. It is to be obſerved, that the Turks and Jews ſeldom or ever eat beef, their favourite food being mutton, of which they have plenty at Aleppo. There are two ſorts of ſheep, the one much like the Engliſh ſheep, and the other of the ſpecies with large tails which they drag after them on ſledges, as already mentioned. The goats have long ears, and give excellent milk, which is ſold about the ſtreets from April to September. The butter and cheeſe are made either from the milk of cows, buffaloes, ſheep or goats. The people are very fond of *leban*, or coagulated milk.

Here are plenty of hares and antelopes: the latter are of two ſorts, viz. the antelope of the mountain, and the antelope of the plain: the former is the moſt beautiful, the back and

and neck being of a dark brown; the latter, though its colour is brighter, is neither ſo ſwift or ſo well made. Tame rabbits are kept in the city, and ſome few wild ſtags are found in the country, as well as porcupines. The Franks of the Romiſh perſuaſion often eat land turtles and frogs. The camels of this country are good and ſerviceable, but the horſes are very indifferent. Among the rocks are found hyænas which ſeldom attack the human race, but commit great ravages among the flocks, and even plunder the ſepulchres. In the city of Aleppo are vaſt numbers of dogs; and the environs are infeſted with wolves. Serpents are innumerable, particularly a white ſnake, which is found in houſes, but whoſe bite is not venomous. The ſcolopendra and ſcorpion often ſting the natives, but a few hours pain is the only conſequence. Beſides the above, here are locuſts, lizards, bees, ſilk-worms, all kinds of fowls, &c.

Hawking and hunting are favourite amuſements. The ſportſmen have a very beautiful ſpecies of the greyhound. Shooting is exerciſed only for a ſubſiſtence.

The common language is vulgar Arabic. The better ſort of Turks ſpeak the Turkiſh; the Jews ſpeak Hebrew; the Armenians their native tongue; and ſome of the Syrians underſtand the Syriac; but the Greeks know little or nothing of either the ancient or modern Greek language.

In general, the people are well made, of a middle ſtature, inclining to lean, but inactive and languid. The citizens are uſually fair; but the peaſants who are expoſed to the ſun, ſwarthy. Both have black hair, and black eyes. They are tolerably handſome when young, but ſeem to appear old by thirty. The females marry about the age of fourteen. It is very ſingular that the men gird themſelves very tight about the waiſt in order to make themſelves look ſlender, and the women do all they can to render themſelves plump, as they deem a ſlender waiſt a great deformity.

The people are in general polite, but guilty of diſſimulation, and affectedly grave. They often quarrel, but never fight. The coffee-houſes are frequented only by the vulgar. The amuſements within doors are cheſs, backgammon, drafts, and the game of the ring, which only conſiſts of gueſſing under what coffee-cup the ring is put: the winner blacks the face of the loſer, and puts a fool's cap on his head. Though Chriſtians are fond of playing for money, the Turks only play for amuſement, or ſometimes for a feaſt to entertain their friends. Dancing is deſpiſed, and only practiſed by buffoons, who, as well as wreſtlers, are attendants at all entertainments.

The common bread is made of wheat, badly fermented, and badly baked. People of faſhion have, however, a better ſort. Beſides theſe they have biſcuits and ruſks ſtrewed with fennel flower.

Thoſe who pay viſits are entertained with a pipe of tobacco, wet ſweetmeats, and coffee, without ſugar or milk. When particular reſpect is intended, ſherbet and a ſprinkling of roſe-water are added. But as ſoon as the hoſt begins to wiſh his viſitor gone, the wood of aloes is produced, which implies, that the viſit has been ſufficiently long. Men and women here ſmoke to exceſs. The tube of the pipe is made of the wood of the roſe-tree, but the bowl is of clay. Opium is in little eſteem at Aleppo; and thoſe who take it to exceſs are looked upon as debauchees. Here are no coaches; the better ſort of people ride on horſeback, with a number of ſervants on foot parading before them. Women of rank are carried in litters, and the lower claſs in covered cradles on mules.

They go to bed early, and ſleep in the principal part of their cloaths. Their bed conſiſts of a mattraſs, and over it a ſheet, in ſummer; and a carpet with a ſheet ſewed to it, in winter. The men are either lulled to reſt by muſic, ſmoke themſelves to ſleep, or talked to ſleep by their women, who are taught to tell innumerable ſtories for that purpoſe. The people are, in general, groſsly ignorant; few even of the better ſort can read. The clergy are not only divines, but lawyers and phyſicians. They have many colleges, but little or nothing is taught in them. The government does not permit of the practice of anatomy; their phyſicians and ſurgeons, therefore, can know but little of the ſtructure of the human body, or the medical art.

The old men colour their beards black to conceal their age; and the old women dye their hair red with henna, to render it graceful. They likewiſe dye their hands and feet with the forms of roſes and other flowers, which appears very diſagreeable to an European. The women in the villages, and all the Chinganas and Arabs, wear gold or ſilver rings through their right noſtrils. The Turks breakfaſt on honey, Leban cheeſe, fried eggs, &c. They dine about eleven o'clock.

They have a few black ſlaves in Aleppo, which are brought from Ethiopia by way of Cairo, but the ſlaves are, in general, white, being Georgians. Criminals are here hanged, impaled or beheaded, at the option of the judge; but the janiſaries are ſtrangled by a cord twiſted twice round the neck, and drawn tight with a piece of ſtick.

The Chriſtians of Aleppo eat much in the ſame manner as the Turks, only the latter uſe oil, and the former butter. There is but little difference in the cuſtoms and ceremonies of the Greek, Syrian, Armenian, and Maronite Chriſtians.

A Maronite nuptial ceremony is thus conducted: the bridegroom's relations are invited to the houſe of the bride to an entertainment: after ſupper they return to the bridegroom's houſe, who has not hitherto appeared: for he is obliged to hide himſelf, and not to be found without a pretended ſearch. At length he is brought out in his worſt cloaths, but ſoon after the bridemen conduct him to a chamber, which contains the wedding garments, where he is left to dreſs himſelf. About midnight the company, preceded by a band of muſic, and each carrying a lighted candle, go to the bride's houſe and demand her. Admittance is refuſed, and a mock fight enſues. The bride is taken priſoner, and, being cloſely veiled, is conducted to the bridegroom's houſe. The night is ſpent in feaſting and mirth; but the bride muſt not ſpeak the whole time. The biſhop, or prieſt, comes the next morning to perform the ceremony, in which he puts crowns on their heads, and joins the hands of the bride and bridegroom, who each have a ring to put on the finger. A few ridiculous, unintereſting and riotous ceremonies enſue; and the bridegroom is not left to himſelf till twelve o'clock at night, when he is permitted to retire to the bride. All the bride's female acquaintance ſend flowers to her as preſents for ſome days after her marriage; but ſhe is not allowed to ſpeak for the ſpace of a month, even to her huſband.

The Franks here are principally French and Engliſh. The Engliſh have a conſul, chaplain, chancellor, and chiau. The French have their conſul, drugumen, and other officers, and are more numerous than the Engliſh. No Dutchman reſides here except the conſul. A few Venetian merchants, and Italian Jews, are, however, ſettled in the place.

The plague is the moſt dreadful calamity at Aleppo: it begins to rage in June, and decreaſes in July; and uſually viſits the inhabitants every ten years, when it commits vaſt devaſtations. To avoid the infection the following preventives are to be obſerved. Never go abroad faſting: drink plentifully of acids: live regularly, but not abſtemiouſly: avoid exceſs and paſſion: breathe through a handkerchief, or ſponge, wetted with vinegar, or an infuſion of rue: ſwallow not the ſpittle: waſh your mouth, face, and hands, often with vinegar: air your cloaths well, change them often, and ſmoak them with ſulphur.

The port town to Aleppo, called Scanderoon, is ſituate on the Levant ſea, in thirty-ſeven degrees of eaſtern longitude, and thirty-ſix degrees fifteen minutes north latitude, about forty miles north-eaſt of the iſland of Cyprus; it had anciently the name of Alexandretta, and is ſuppoſed to have been built by Alexander the Great. The town makes no great figure at preſent, and is inhabited chiefly by ſeafaring men: few people care to reſide there that can help it, the ſalt marſhes rendering it very unhealthy. When ſhips arrive, the factors who reſide here, ſend advice of it to Aleppo immediately by carrier pigeons bred there, which fly home in about five hours, though Aleppo is near ninety miles diſtant from this port.

The city of Antioch ſtands in a fine plain, eighteen miles in extent, on the river Haſi, once Orentos, near the Levant ſea, in thirty-ſeven degrees of eaſtern longitude, and thirty-ſix degrees of north latitude, about thirty miles ſouth of Scanderoon, once the capital city of all Syria, but now in ruins. Here the diſciples of the bleſſed Jeſus firſt obtained the name of Chriſtians. The Greeks gave this town the name of Epidaphne, from the grove and oracle of Apollo that was conſulted here. The Turks call it Antaochia. The vaſt number of plantanes, poplars, ſycamores, fruit-trees, &c. in the gardens of the town, make it at a diſtance look like a foreſt. It has a caſtle which commands the town and river, and ſome conſiderable remains of ancient temples, walls, churches, &c. together

with an extenſive canal. St. Paul and St. Barnabas preached a twelvemonth in this place; St. Luke the evangeliſt, and St. Ignatius the martyr, were born here.

Tripoli is ſituate on the Levant ſea, at the foot of mount Libanus, in thirty-ſix degrees fifteen minutes eaſt longitude, and thirty-four degrees thirty minutes north latitude, the capital of this diviſion of Syria, anciently ſtyled Phœnicia, the firſt and greateſt of all the maritime powers on this continent; their navigation extending eaſtward to the fartheſt ſpice iſlands in the Indian ſeas, and to the moſt weſterly coaſts of Europe and Africa; Tripoli is now the capital of the province, and ſeat of the beglerbeg or viceroy, and garriſoned by two hundred janiſaries: it is rather a road than a harbour, there being very little ſecurity for the ſhipping which lies here. It is ſaid to be called Tripoli, as conſiſting formerly of three towns, which ſtood upon as many hills, about a furlong diſtant from each other; a rivulet runs through their gardens, which abound in plantations of oranges and mulberry trees; and they have a pretty good ſilk manufacture. This city contains eight thouſand houſes, and ſixty thouſand inhabitants, who conſiſt of Turks, Jews, and Chriſtians. It is watered by a little river, which has a ſtone bridge over it, and ſeveral mills. The air is clear and healthy, the country rich and fertile, and the town plentifully ſupplied with all kinds of proviſions. The Chriſtians have ſome monaſteries and chapels, and the Jeſuits a handſome chapel: here is a large handſome moſque, which was once a church appropriated to the Chriſtian worſhip.

The town of Sidon or Sayd, is ſituate on the ſame coaſt, in thirty-ſix degrees thirty minutes eaſt longitude, and thirty-three degrees fifteen minutes north latitude, about ſeventy miles ſouth of Tripoli, and about as much to the northward of Jeruſalem; this was the mother of Tyre, and the firſt city that attempted a foreign trade by ſea. It is at preſent a ſangiacſhip, and governed by a Turkiſh baſſa, ſubject to the beglerbeg of Tripoli; the town, though ſmall, is ſtill well peopled, containing about ſix thouſand inhabitants; and near the place are magnificent ruins, which diſcover its ancient grandeur. The exports conſiſt of Turkey leather, piſtachios, ſenna, buffaloes ſkins, cotton, blue ſilks, rice, ſoap, aſhes, oil, raiſins, &c. Here are many moſques, two kans, a public bagnio, and a fine ſquare building called the cotton market.

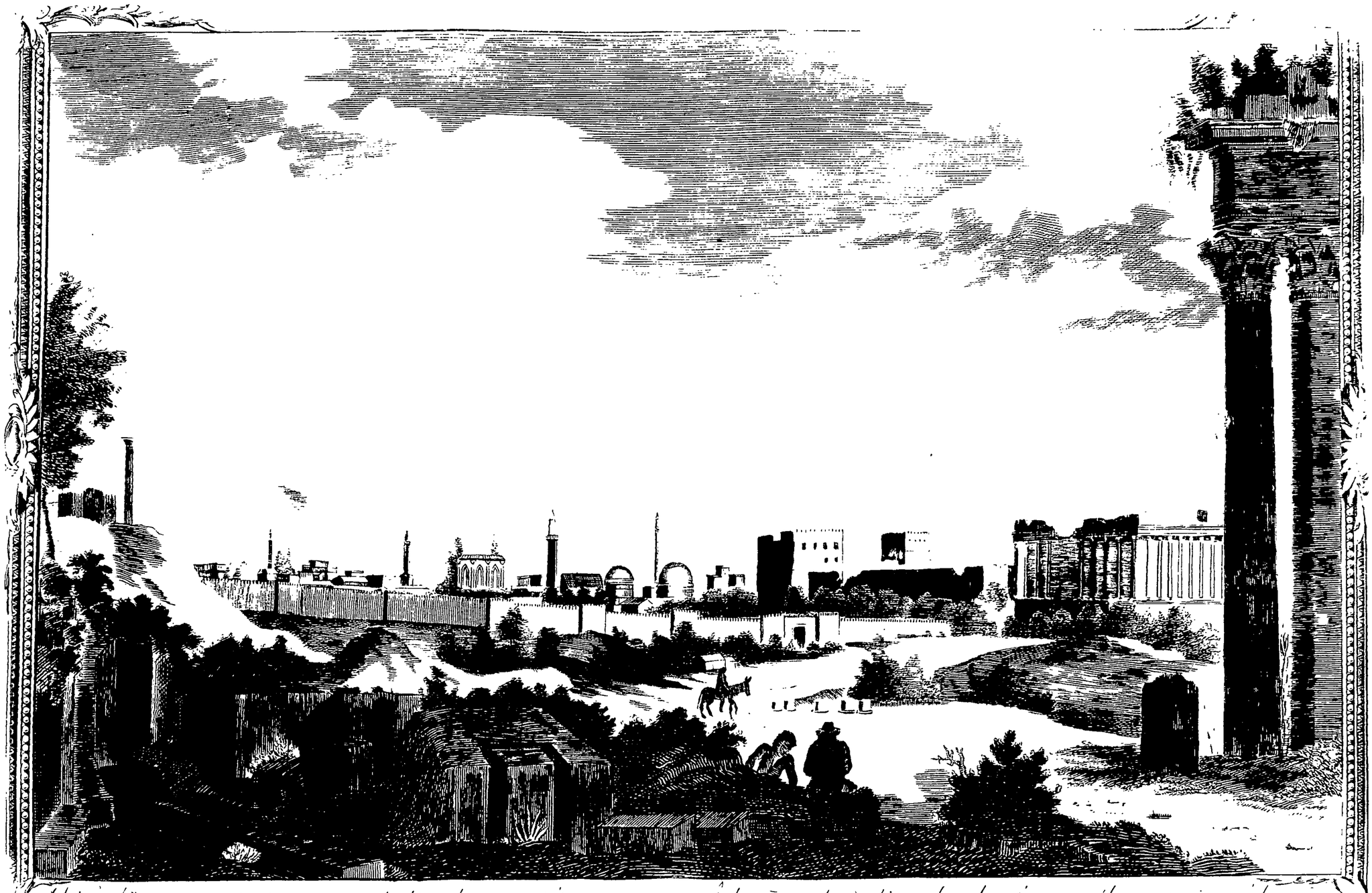
Tyre or Sur, was ſituated upon a rock, on the coaſt of the Levant, in thirty-ſix degrees of eaſtern longitude, and in thirty-two degreees thirty-two minutes north latitude, twenty miles ſouth of Sidon: it ſtands on a peninſula, and at a diſtance makes a grand appearance, but when you approach it there is little elſe to be found beſides ruins. On the north was an old Turkiſh caſtle, where we meet with only broken walls and pillars at preſent: the inhabitants are poor fiſhermen who live in vaults and caves. The iſland of Tyre, which was joined to the continent by Alexander, ſeems to have been of a circular figure, and not to have contained above forty acres of ground, round which are ſtill the remains of an ancient wall: in the middle of the ruins ſtands a pile higher than the reſt, being the eaſt end of a great church, which Mr. Maundrel conjectures to have been the cathedral of Tyre, for it was a biſhop's ſee; and he obſerves, that of all the ruined churches which he ſaw in this country, he always found the eaſt end ſtanding and tolerably intire; and that he did not ſee fewer than an hundred of theſe inſtances; from whence he ſeems to be of opinion that they have been preſerved by a miraculous providence, as ſtanding monuments of Chriſtianity in theſe unbelieving regions, and are preſages of its future reſtoration. This is not the ancient Tyre which was deſtroyed by Nebuchadnezzar, after eleven years ſiege, but that which was built on an iſland about half a mile from the coaſt, which Alexander could not take till he had made a cauſeway from the continent to the iſland; and the citizens ſtill making a very brave defence, Alexander, after he took the city, crucified two thouſand of the inhabitants on croſſes, erected upon the ſhore, which muſt ever render his memory infamous to poſterity. Is is aſtoniſhing the world ſhould ſo far miſtake his character, as to compliment him with the title of Great, unleſs they eſteem him great for perpetrating what all the virtuous part of the world abhor, namely, the moſt cruel murders, robberies, drunkenneſs, ingratitude to his friends, and, after all his prepoſterous vanity, in forcing the people he had enſlaved to pay him divine honours. Louis XIV. in imitation of him, alſo expected to be adored, for acting the part of the common enemy and ſcourge of mankind.

Acra, anciently called Acho, ſtands between forty and fifty miles to the ſouth of Sidon, on the ſame coaſt: it was enlarged by Ptolemy the firſt, and called by him after his own name Ptolemais, but ſince it has been in the poſſeſſion of the Turks, it has almoſt acquired its ancient name again, being called Acca or Acra. On the eaſt and north of it lies a ſpacious fertile plain; on the weſt it is waſhed by the Mediterranean; and on the ſouth by a large bay, extending from the city as far as mount Carmel. The Saracens took it from the Chriſtians in the time of Omar, and afterwards with the reſt of Syria it fell into the hands of the Turks; it was ſeveral times taken and retaken in the holy war. In the year 1191 it was taken by King Richard the firſt of England, and Philip of France, and given to the knights of St. John of Jeruſalem, who kept poſſeſſion of it an hundred years, when the Turks again made themſelves maſters of it, and razed it to the ground.

When the Turks took the town of Acra the laſt time by ſtorm, there was a fine nunnery in it, the abbeſs of which, fearing that ſhe, and the virgins under her care, ſhould be obliged to ſubmit to ſuch brutal uſage as is frequently practiſed by the ſoldiers on ſuch occaſions, ſummoned the nuns together, adviſing them to cut and mangle their faces, as the only means to preſerve their virgin purity, and immediately cut and diſfigured her own, to ſet them an example; the nuns thereupon gaſhed and tore their faces, and cut off their noſes, and made themſelves ſuch diſmal ſpectacles, as they might be infallibly ſure would preſerve them from a rape; at which, it is ſaid, the Turkiſh ſoldiers were ſo enraged, who expected here to have found a kind of paradiſe on earth, and to have indulged their wanton flames among the beautiful young nuns, that they put them every one to the ſword, thus reſtoring them, ſays an ingenious traveller, to a new and inviolable beauty.

Damaſcus is a city much famed in ancient hiſtory, it is the capital city of the ſouth part of Syria, and the ſeat of a Turkiſh beglerbeg or viceroy. This city is called Sanchor Scham by the Turks, and ſtands in thirty-three degrees of north latitude, and thirty-ſeven degrees four minutes eaſt longitude, two days journey to the eaſtward of Sidon and the Mediterranean ſea. As we approach this town, on the ſouth-weſt ſide of it, there is erected a little building on the top of a high precipice, under which runs the river Barrady, from whence Damaſcus appears a perfect paradiſe. It is ſituate in a plain of that extent, that the mountains which encompaſs it on the farther ſide are but juſt diſcernable. The town is built on the weſt ſide of the plain, about two miles from the place where the river Barrady falls from the mountains, the gardens extending almoſt thither. The city ſtretches itſelf from the ſouth-weſt to the north-eaſt, extending near two miles in length, and is narrow in the middle, but ſwells to a greater bulk at each end. It hath eight gates, and ſtrong walls; and the principal ſtreets, both in the city and ſuburbs, are arched, to keep off the ſun and rain. It is encompaſſed with gardens for near thirty miles about; which are well planted with fruit of all kinds, and ever freſh and green, being watered by ſeveral branches of the river Barrady. You ſee alſo towers and ſteeples, and pleaſure houſes in every part, lifting up their heads among the trees, which renders the proſpect ſtill more entertaining. The Barrady, which plentifully ſupplies both the gardens and city with water, as ſoon as it iſſues from the clefts of the neighbouring mountains, immediately divides itſelf into three ſtreams, of which the middleſt and biggeſt runs directly to Damaſcus, through a large field called the agar damaſcenus, and ſerves all the fountains and receptacles of water in the city. The other two branches, which ſeem to be the work of art, flow on the right and left, on the borders of the gardens, into which they are let by little channels, and diſperſed into every part of them. There is not a garden which has not a fine quick ſtream improved into fountains, caſcades, or other water-works, though it muſt be confeſſed they are not contrived with ſo much art, as in ſome gardens of Europe. This river having thus contributed to the beauty and fertility of the fields and gardens about Damaſcus, loſes there ſo much of its waters, that in a few leagues beyond the city it is intirely dried up, and never reaches the ſea. The Greeks, and from them, the Romans, called this river Chryſorrhous. It is ſuppoſed the branches of the Barrady were the Abana and Pharphar; mentioned in 2 Kings.

Though the moſques, bagnios, bazars, kans, &c. are magnificent, yet the private houſes are low and mean, being erected either with ſun-burnt bricks or mud; the houſes too are deſpicable, but in general accommodated with ſtately apartments, ſquare court yards, marble fountains,



A View of BALBEC in SYRIA: including the magnificent RUINS of the Temple Dedicated to the Sun, on the east side of the Town

fountains, and marble portals. One coffee-houſe in the town will contain five hundred people; it is divided into two parts, the one for ſummer, the other for winter. In a large field, called the meidan, near the city, is an hoſpital for pilgrims and travellers of all religions, who are maintained at the Grand Signor's expence. The grand moſque is a magnificent edifice, and was formerly a Chriſtian church, built by the emperor Heraclius, in honour of Zechariah, the father of John the Baptiſt; but at preſent it is death for any one except a muſſulman to enter it. The Jews have ſome handſome ſynagogues, and Chriſtians of all denominations have their churches of worſhip according to their own communion. About the middle of this city is a caſtle of an oval form, with ſtrong walls fourteen feet thick, flanked with ſquare towers, mounted with cannon, and well furniſhed with arms, water, &c. It is garriſoned by fifteen thouſand janiſaries, viz. five thouſand to guard the city, five thouſand to attend the ſultan when he goes to Bagdad, and five thouſand to eſcort the Mecca caravan. There is a large bakehouſe where biſcuits are made for the pilgrims that are going to Mecca, as the Grand Signor allows them two hundred camels load of biſcuit, and the ſame quantity of water.

The manufactures of Damaſcus are ſcymeters, knives, ſword blades, bridle bits, and many other iron and ſteel wares, in which about twenty thouſand of the inhabitants are employed. Caravans bring hither their merchandizes of Turky, Arabia, and India; and caravans are continually going to and returning from Bagdad, Aleppo, Mecca, &c. The city hath eight gates and ſtrong walls. The principal ſtreets both in the city and ſuburbs are arched to keep off the ſun and rain.

The neighbouring territory is pleaſant and fertile; and the grapes are remarkably fine, ſome of the bunches weighing from thirty to forty pounds; and the ſheep, which are very large, and their fleſh delicious eating, have tails that weigh in general ſixty pounds. Near the city alabaſter is found in great quantities, and a red earth, efficacious as a remedy againſt the bite of venomous creatures. The corn is not here thraſhed as in moſt other countries, but the ſtraw is cut off with iron pincers, faſtened to wooden rollers, drawn over the corn by a horſe. The emperor Julian formerly ſtiled it the City of Jupiter, the Eye of the Eaſt, and the Seat of Magnificence. Mahomet, beholding it from a neighbouring mountain, was ſo delighted with the appearance of the city and its environs, that he refuſed to enter, or even approach any nearer to it, ſaying, "I am ſure there is but one paradiſe deſigned for man, and I will not enjoy mine in this world."

In this diviſion of Syria are to be ſeen the venerable ruins of what was once one of the moſt magnificent cities in the univerſe, called by the Greeks Heliopolis, or the city of the ſun; now called Balbec, or Baalbec. This city is about thirty miles north of Damaſcus, and the ſame eaſt from the ſea-coaſt, in thirty-three degrees north latitude, and thirty-ſeven degrees thirty minutes eaſt longitude, in a moſt engaging ſituation, on the eaſt ſide of the valley of Bocat, for it is encompaſſed with pleaſant and fruitful gardens, through which run ſeveral fine rivulets. The city is of a ſquare figure, and ſurrounded with a tolerably good wall, with towers at equal diſtances, each ſide of the ſquare being about a quarter of a mile in length, but the houſes within are very mean, ſuch as we uſually find in Turkiſh villages. On the ſouth-weſt ſide of the city are the ruins of a noble heathen temple, with ſome other buildings belonging to it, all of them exceeding magnificent; but of late years theſe ancient ſtructures have been pieced up, and the whole converted into a caſtle. The additional buildings are of no mean architecture, but are however eaſily diſtinguiſhed from the more ancient.

The firſt thing we obſerve as we approach the ruins, is a little round pile of building, all of marble, encompaſſed with beautiful pillars of the Corinthian order, which ſupport a lovely cornice that runs all round the ſtructure; and though this part of the fabric be in a very tottering condition, the Greeks have converted it into a church, and celebrate divine ſervice in it at preſent. From this place we come to a large firm pile of building, very lofty, and compoſed of vaſt ſquare ſtones, but yet does not ſeem to be part of the original building. Through this we advance into a ſtately arched walk or portico, an hundred and fifty paces long, which reaches to the temple.

The temple is of an oblong ſquare form, thirty-two yards in breadth, and ſixty-four in length, of which the ante-temple took up eighteen, and is now tumbled down. The body of the temple, which is ſtanding, is encompaſſed with a noble portico, ſupported by pillars of the Corinthian order, ſix feet and three inches in diameter, and forty-five feet high, conſiſting each of three ſtones only. Theſe pillars ſtand at the diſtance of nine feet from each other, and as much from the wall of the temple. A ſtately architrave runs round the capitals of the pillars, and a cornice exquiſitely carved. The portico is covered with large ſtones, hollowed like an arch, and extending between the columns and the wall of the temple, and the figures of ſome Heathen gods and goddeſſes or heroes are carved on each ſtone: among the reſt there is a Ganymede and an eagle flying away with him, done to the life.

Two rows of pilaſters are placed all round, in the walls of the temple, one above another; and between the pilaſters are niches, which ſeem deſigned for images. About eight yards from the upper end of the temple are ſtanding part of two fine fluted pillars, which ſeem to have made a partition in that place, and to have ſupported a canopy over the throne of the chief idol. On that part of the partition which is remaining are ſtill to been carvings in relievo, repreſenting Neptune, tritons, fiſhes, ſea gods, Arion and his dolphin, and other marine figures. The roof of the temple is entirely broke down, but yet, ſays Mr. Maundril, the whole as it now ſtands, ſtrikes the mind with an air of greatneſs beyond any thing we have ſeen, and is an eminent proof of the magnificence of the ancient architecture. This temple was anciently accompanied by ſome other magnificent buildings, as is evident from four aſcents to it, one upon each angle, with marble ſteps long enough for ten people to go abreaſt.

The original wall, which encompaſſes all the ruins abovementioned, is built with ſtones of that prodigious bigneſs, that the natives aſcribe the architecture to the devil. A gentleman who travelled to theſe parts, was at the pains of meaſuring three of the largeſt of theſe ſtones, and found one of them twenty-one, and the other two twenty yards apiece in length; each of them being four yards broad, and as much in depth, and theſe three ſtones lay in the ſame row, end to end, extending ſixty-one yards; and which was equally ſtrange, they were lifted up into the wall more than twenty feet from the ground.

The palace, which is in what the Turks call the caſtle, muſt have been one of the moſt ſuperb ſtructures that imagination can conceive, but it is much more decayed than the temple. A dark arched vault, containing many buſts, leads to an hexagon building, which forms a ſpacious theatre: the end opens to a terrace which is aſcended by marble ſteps: you then enter a ſquare court, ſurrounded by magnificent buildings: on each hand are double rows of pillars, which form galleries of ſixty-ſix fathoms in length, and eight in breadth. The bottom of this court is occupied by a building amazingly ſumptuous, which appears to have been the body of the palace. The columns are as large as thoſe of the Hippodrome at Conſtantinople: nine of them are ſtanding, and a good piece of the entablature. But it is ſurpriſing that each of theſe large columns is made of one entire block only. All the buildings in this caſtle front the eaſt: and the Corinthian order prevails throughout the whole. There is no place where ſuch precious remains of architecture and ſculpture are to be found, as the fine taſte of Greece and the magnificence of Rome, ſeem to be blended; the ornaments are at once innumerable and exquiſite. Beneath the whole are vaults, in which vaſt flights of marble ſtairs, of two hundred ſteps in a flight, are frequently found. The turn and elevation of theſe vaults are bold and ſurpriſing: they contain many noble halls, and ſuperb apartments, admirably decorated. Some of theſe vaults are dark; others receive light from large windows which ſtand on the level of the ground above. But the moſt ſingular circumſtance is, that all theſe aſtoniſhing edifices are built with ſuch enormous ſtones as thoſe before-mentioned, without any viſible ſigns of mortar, or any kind of cement whatever. Many houſes, which contain various apartments, are cut out of the ſolid rocks. It is inhabited by about thirty or forty Chriſtian families, a few Jews, and near eight hundred Turks.

The principal of thoſe towns in Syria which are of inferior note, and are ſituate in that ſubdiviſion of Syria Proper, called Comagene, are, 1. Tamoſata, which the Turks now call Scempſal, and was once the capital of Comageno, but at preſent is only a wretched village, ſurrounded by heaps of ruins. It ſtands on the Euphrates, on the confines of Armenia Major, twenty-two miles from Ediſſa: this was the birth-place of the celebrated ſatirical poet Lucian. 2. Dolica, called by the Turks Doliche, once an epiſcopal ſee, but at preſent a mean, ill-built town, thinly peopled, and of little conſideration. It is ſituated on the river Marſyas, which diſembogues itſelf into the Euphrates.

phrates. Nothing now remains but the names and a little rubbiſh of the ancient cities Germanicia, Singia, Antiochia ad Taurum, Catamana, Deba, Chaomia, and Chelinadura.

Tertaſo, formerly called Orthoſia and Antaiadas; from its being ſituated over againſt the little iſle of Aratus; was once a famed ſea-port, and an epiſcopal ſee; at preſent it is a very inconſiderable place, and inhabited only by poor fiſhermen: it is about nine miles to the northward of Tripoli.

The ancient Laodicea, now called Latokia, or Ladhikiya, was founded by Seleucus Nicanor, or the Victorious, and called by him after his ſiſter's name. It is the moſt northern city of Syria, ſituated on a riſing ground, with a full proſpect of the ſea, in thirty-five degrees thirty minutes north latitude, and is a conſiderable maritime town. It contains many antique remains, particularly ſeveral rows of columns of granite and porphyry, with part of an aqueduct, which Joſephus affirms was built by Herod: the ſtructure is ſpacious, but not arched. Here is a moſque formed of a magnificent ancient triumphal arch, ſupported by Corinthian pillars; the architrave is embelliſhed with a variety of warlike trophies. Many Greek and Latin inſcriptions are found among the ruins, but they are in general ſo much defaced as to be illegible. To the weſtward of the city are the remains of a cothon, big enough to hold the largeſt navy in the univerſe. The mouth, which is about forty feet wide, is defended by a caſtle, and the whole is an amphitheatrical form; it is ſo choaked up at preſent, as to admit only a few veſſels.

Not far to the northward of the city are thoſe remarkable catacombs which excite the attention of travellers. They contain large ſtone coffins, embelliſhed with emblematical figures, ſhells, &c. The covers of ſome are ſupported by pilaſters, generally of the Corinthian, but ſometimes of the Ionic order: theſe coffins are depoſited in cells on the ſides of a number of chambers hollowed deep into the rock, being each from ten to thirty feet ſquare. The moſt reſpected of theſe ſepulchral chambers is called St. Teckla, which is dedicated to that firſt virgin martyr; in the midſt of it is a ſpring, to which many marvellous effects are aſcribed.

The whole of the adjacent country is rendered extremely romantic by the intermixture of rocks, woods, ſepulchres, plains, grottoes, fountains, caſcades, &c.

The Spindles, or Maguzzels, are a few miles from a place called the Serpent Fountain; the above name was given to ſeveral painted cylindrical buildings that are erected over a number of ſepulchres.

Over againſt the northern extremity of mount Libanus, are the ruins of the ancient city of Arka, to the eaſtward a romantic chain of mountains appear; a fine extenſive plain, interſperſed with caſtles, villages, ponds, rivers, &c. opens to the north; and the ſea is ſeen to the weſt. The city was erected on the ſummit of a hill of a conical form, which appears to have been the work of art: the inhabitants were ſupplied with water from mount Libanus, by means of a magnificent aqueduct, notwithſtanding a fine ſtream waters the valley below the city. The places of inferior note in Cœlo-Syria come next under conſideration.

The town of Apamea, founded by Seleucus Nicanor, and ſo named in honour of his mother, is greatly fallen from its ancient ſplendour, but ſtill remains a conſiderable place, ſtanding on a ſpot of ground which is almoſt ſurrounded by a lake formed by the river Orontes, about ſixty miles to the ſouthward of Aleppo: ſo that it hath no communication with the land but by an iſthmus, or ſmall rock. The Turks and Greeks call it Hama: it is the reſidence of a beglerbeg, whoſe government is very extenſive: the adjacent territory is exceedingly rich and fertile; the city is well watered, retains many marks of its ancient magnificence, and was very early an epiſcopal ſee. It lies in thirty-five degrees ſix minutes north latitude, and thirty-ſeven degrees eighteen minutes eaſt longitude. Seleucus conſtantly fed five hundred large elephants near this city.

Between Antioch and Tortoſa, near mount Liſa, there is a little mean village called Margat, which was anciently a conſiderable place, called Marathos.

Between Apamea and Laodicea, on the river Orontes, is ſituated the town of Emeſa, Emiſſa, or Emiſa. The mad Roman emperor Heliogabalus was born there, and on that account took the whim into his head, to be made one of the prieſts of its temple; the Turks at preſent call it Haman, or Aman. It is under the juriſdiction of the beglerbeg of Damaſcus, who governs it by means of a deputy. It ſtill makes a conſiderable figure, notwithſtanding what it has ſuffered by earthquakes, and the various changes it has undergone. It is ſurrounded by good ſtone walls, with ſix ſuperb gates, and ſeveral magnificent towers at proper diſtances. The walls are environed by a ſpacious ditch, and on an eminence there is a caſtle which commands and defends the town. Here are ſome fine churches, the greateſt part of which are converted into moſques. The cathedral is a magnificent ſtructure, ſupported by thirty-four marble columns, adorned with baſſo-relievos and Greek inſcriptions. The Chriſtians are permitted to pray in it at certain times, beſides which they have ſome churches appropriated entirely to their own uſe. The bazans, kans, caravanſeras, &c. are in general very handſome ſtructures. The inhabitants trade in ſilks, and a fine kind of needle-work of ſilk, gold, and ſilver, curiouſly intermingled together. The adjacent country is very rich and fertile, and the gardens in the environs exceedingly delightful, abounding in a great variety of excellent plants and delicious fruits. In all the gardens great numbers of mulberry-trees are planted in regular rows, and well-watered, as the demand is very great for mulberry-leaves to feed their ſilk-worms with. This city and Aleppo are the principal places in the diviſion of Cœlo-Syria.

Botrys, or Botrus, in Phatria, was once a conſiderable place, but is now a poor village of fiſhermen, ſtanding on the coaſt to the ſouth of Tripoli, and called by the Turks Patron, or Elpatron.

About twenty miles ſouth of Tripoli, on the coaſt, is ſituated Byblus, or Byblos, formerly a fine city, but now a mean village, denominated Gebail. The river Adonis, deſcending from mount Libanus, runs through the town. This river is ſubject to ſwell to an immoderate degree by the melting of ſnow or falling of rains, and at certain times the waters appear bloody, which the ſuperſtitious inhabitants uſed to impute to the death of Adonis, who is alluded to in ſcripture under the name of Tammuz, or Thammuz, Ezek. viii. 14. The natural cauſe of this pretended bloodineſs, is only a kind of minium, or red earth, which is brought away by the waters when they ſwell to an unuſual height, and give the river a crimſon tinge. In this town there is a deputy governor ſubordinate to the beglerbeg of Syria, and a ſmall garriſon; there is, however, but little trade, the harbour being almoſt choaked up.

Berytus was once in a flouriſhing ſtate, but is now upon the decline: the ſtreets are narrow, dirty, and dark. This city is, however, ſtill a trading place, and a ſtage for the caravans that go to Grand Cairo. It is ſituated on the ſea-coaſt, in a fertile and delightful country, about four miles from Tripoli. Some ſtately ruins are ſtill viſible about the town, particularly thoſe of the palace and gardens of Taccardine, the fourth emir or prince of the old Druſians, and of an old amphitheatre ſuppoſed to have been built by Agrippa. The trade conſiſts of fine tapeſtry, camlets, ſilks, cinnamon, nutmegs, ginger, caſſia, pepper, rhubarb, cochineal, &c. gourds, colocynth, &c. alſo mulberry and other trees, abound along the coaſt.

The city of Serepta, Serphant, or Serphanda, anciently celebrated for the abode which the prophet Elias made in it with a poor woman whom he relieved, is at preſent but an indifferent village about a mile from the ſea, and ſituated on a hill.

SECT. V.

Deſcription of PALESTINE, or the Holy Land, being in the ſouthern Diviſion of Aſiatic Turky, its Situation, Extent, Air, Climate, Soil, Mountains, Rivers, Lakes, Cities, Towns, &c.

THIS country, called alſo Judæa and the land of Canaan, is ſituated between thirty-one degrees thirty minutes, and thirty-two degrees twenty minutes north latitude, and from thirty-four degrees fifty minutes, to thirty-ſeven degrees fifteen minutes eaſt longitude, being bounded by the Mediterranean ſea, on the weſt; Syria and Phœnicia, on the north; Arabia Deſerta, on the eaſt; and Arabia Petræa, on the ſouth. It is therefore near two hundred miles in length, and about ninety in breadth towards the middle, but increaſes or diminiſhes twelve or fifteen miles in other places; the longeſt day is about fourteen hours fifteen minutes.

The air of Judæa is the moſt ſalubrious and pleaſant imaginable; neither heat nor cold are felt in the extreme; but an agreeable ſerenity diffuſes itſelf throughout the year, which puts the ſtranger in mind of the golden age; and as the climate is the moſt admirable in the univerſe, we have no doubt but in the early ages of the world, when the paſtoral life was the moſt honourable, and agriculture the moſt reputed employ, it far exceeded its preſent excellency, by means of the general cultivation of the country.

Travellers

Travellers give the moſt authentic teſtimonies of the richneſs and fertility of its ſoil: in particular, that it abounded in corn, wine, oil, honey, pomegranates, dates, figs, citrons, oranges, apples of paradiſe, ſugar-canes, cotton, hemp, flax, cedars, cypreſſes, and a great variety of other ſtately, fragrant, and fruitful trees; balm of gilead, and other precious drugs, &c. cattle, fowl, fiſh, game, and other delicacies as well as neceſſaries of life. Whoever, indeed, conſiders the very ſmall extent of Judæa, will be ſenſible that nothing but ſuch aſtoniſhing fertility could enable it to maintain ſuch a number of inhabitants as reſided in it in the time of king David, ſince they amounted to ſix millions. The produce of the land not only ſubſiſted this prodigious multitude, but there was a ſufficient ſuperfluity to export to Tyre and other places. Yet the ſoil was only cultivated ſix years in ſeven, as the ſeptennial year was always a time of reſt from the affairs of agriculture; but we muſt obſerve, that the whole of the country was cultivated, and that woods, parks, waſte grounds, &c. were unknown. An eminent writer affirms, that with a little cultivation it would yield as much as in the days of king David and his ſon Solomon; but that it is now unhappily inhabited by the moſt indolent people exiſting.

The principal mountains of Paleſtine are Libanus and Anti-Libanus, forming a chain that divides Syria from Paleſtine: the whole is about one hundred leagues in compaſs, and conſiſts of four ridges one above another, two of which are fertile, and two barren, viz. the lower is rich in grain and fruit, the next is rocky and barren; the third abounds in gardens and orchards; though higher than the preceding, and the ſummit is ſterile and uninhabitable, by reaſon of the exceſſive coldneſs on its airy brow: the Maronites inhabit its lower regions, and Arabs all the other parts except the top. In this mountain ſeveral celebrated rivers have their ſource, viz. Jordan, Rochaan, Nahur-Roſſian, Naha-Codicha, and Abouali, the firſt only of which runs through Paleſtine. Of theſe mountains the weſtern part alone is properly called Libanus, the eaſtern being named Anti-Libanus, and the intervening part Cœlo-Syria. The whole chain, however, always was, and is ſtill looked upon, as a retreat for robbers.

Mount Hermon, like Libanus, is very high, and for the greateſt part of the year capped with ſnow.

Mount Tabor, anciently called Mons Alabyricus, and Ilabyricum, from a city of that name which ſtood upon it, is admirable with reſpect to its conſtant verdure, beauty, fertility, and regularity, as well as for its ſituation, which is in the middle of a large plain, at a diſtance from any other hill: a winding aſcent of about two miles leads up to it; and the plain, on its top, is half a mile in length, and a quarter of a mile in breath. This mountain is held in great veneration, and has been much reſorted to by Chriſtians of all ages, as it was the ſcene of our Saviour's tranſfiguration.

Mount Carmel, ſituated on the ſea-ſhore is the moſt remarkable head-land on that coaſt. The prophet Elijah is ſuppoſed to have reſided here in a cave, previous to his being taken up to heaven. The cave is eighteen feet in length, and eleven in breadth, and is ſtill ſhewn to travellers.

Mount Olivet, or the mountain of olives, is only about a mile from Jeruſalem, being ſeparated therefrom by the brook Kidron, and the valley of Jehoſhaphat. It is of a conſiderable height, and from its ſummit there is a fine proſpect of Jeruſalem. It runs in a ridge, and has three or four heads higher than the reſt; from one of the principal Chriſt aſcended into heaven: and the impreſſion of a foot in a hard rock, ſhewn there at this day, is ſaid to have been made by him!

Mount Calvary, or Golgotha (the place where our Saviour was crucified), is a rocky hill on the weſt ſide of Jeruſalem, and was anciently uſed as a general charnel-houſe to that city, from whence it derived its name of Golgotha. This mountain, according to the authority of the ancient fathers, is the ſame on which Abraham went to offer up his ſon Iſaac. It was formerly the place where criminals were executed; but, ſince the crucifixion of Chriſt, it hath been ſo reverenced and reſorted to by Chriſtians of all denominations, that it hath, if we may be allowed the expreſſion, drawn the city round about it, for it now ſtands in the midſt of Jeruſalem. Conſtantine the Great incloſed it within the new walls: and, that none of Calvary ſhould be excluded, he even left out ſome part of mount Sion.

Mount Moriah is the mountain on which the temple of Solomon was built.

Mount Gibson ſtands about a quarter of a mile from Jeruſalem; and the pool from whence Hezekiah brought water by an aqueduct into the city, is ſtill to be ſeen on it.

Mount Ebal or Hebal, and Gerizim, though leſs conſiderable than the former, are nevertheleſs remarkable for being the mountains on which the twelve tribes of the Iſraelites were placed, ſix tribes on each, to hear the curſes pronounced by the Levites on the tranſgreſſors of the law of Moſes, as recorded in Deuteronomy xxvii. There is likewiſe Engedi, near the lake of Sodom; Amalich and Gahaſh, in the tribe of Ephraim; Piſgah and Nebo, on the other ſide Jordan, whence Moſes was permitted to view this country, called The land of Promiſe, the mountains of Gilboa, famed for the defeat of Saul and Jonathan by the Philiſtines, and the chain of hills called the mountains of Gilead, extend from north to ſouth beyond Jordan, and are celebrated for their excellent reſin or balm.

The principal inland ſeas, or rather lakes, are, the Dead ſea, or lake of Sodom; the ſea of Galilee or lake of Tiberias; and the Samachonite ſea, ſea of Jezar, or lake of Samachon.

The former of theſe, called by the ſeveral names of the Dead ſea, lake of Sodom, Aſphaltite lake, or Salt ſea, hath had many erroneous reports concerning it; namely, that nothing would ſink in it; that it caſt ſuch a ſtench and ſmoke, that the very birds died in attempting to fly over it; hence, and becauſe nothing would live in it, it was termed the Dead ſea; that there grew apples about it fair without, but all aſhes and bitterneſs within; and that the ruins of the five cities that were deſtroyed by fire from heaven, were ſtill to be ſeen under the water in clear weather; that a ſmoke conſtantly aſcended from it, &c. but all theſe abſurd notions have been refuted from ſcripture itſelf, by Reland, in his Paleſtine illuſtrated. This lake is called Aſphaltite, from the quantity of bitumen in and about it. Formerly it was imagined that great quantities of this combuſtible matter were thrown up by the ſea; but the mountains on both ſides produce it, and not the lake. It reſembles pink, and is only to be diſtinguiſhed from it by the ſulphureouſneſs of its taſte and ſmell. For the bitumen itſelf, ſome have miſtaken a black pebble found on the ſhores of the lake, which being held in the flame of a candle, preſently takes fire, and burns with a moſt intolerable ſtench. Beſides the above quality, theſe pebbles have this ſingular property, that by burning, their weight only, and not their bulk, is diminiſhed. A traveller of credit affirms, that it contains fiſh, though he confeſſes, that no collection of waters in the univerſe have ſo great a degree of ſaltneſs, from which quality it is denominated the Salt Sea. Galen obſerves, that the exceeding ſaltneſs of the water is mixed with an unpleaſant bitterneſs; and that with reſpect to ſpecific gravity, it as much exceeds other ſea-waters, as they do river-waters. Its waters are clear, limpid, and tranſparent. It is about twenty-four leagues in length, and between ſix and ſeven in breadth. It is bounded on the eaſt and weſt by exceeding high mountains; on the north, by the plains of Jericho; but to the ſouth, the view is intirely open beyond the reach of the eye.

Tiberias, called the ſea of Galilee, is a lake much ſmaller than that of Sodom, but abounds in fiſh, and is highly commended for the excellency of its waters: the river Jordan paſſes through it. On this ſea, St. Peter, Andrew, John, and James, followed their employ as fiſhermen, till Chriſt called them to be fiſhers of men.

The lake of Samachon, or the Samachonite ſea, is an hundred furlongs north of that of Tiberias, near the ſource of the river Jordan; it is not above half a mile broad in the wideſt part, but is between ſeven and eight miles in length.

Jordan is the moſt conſiderable, or indeed the only river in this country. It takes its courſe at the lake of Phiala, enters the Samachonite lake, whence proceeding it divides the ſea of Galilee, and at length diſcharges itſelf into the Dead ſea; after riſing at Phiala, it runs under-ground for the ſpace of fifteen miles; then appearing again at Panonum, it paſſes the before-mentioned Samachonite lake, flows for fifteen miles more, enters the ſea of Tiberias, and, having paſſed it, ſtreams through a deſert till it diſembogues itſelf into the Aſphaltite lake. Contrary to the general nature of rivers, it is fulleſt in ſummer-time: its banks are ſo covered with tall reeds, willows, tamariſks, &c. that they harbour innumerable lions, and other wild beaſts. Its ſtream is ſo rapid and ſtrong, that a man cannot ſtem it in ſwimming. The breadth in the wideſt part does not exceed ſixty feet: the waters are turbid or muddy, the natural conſequence of its rapidity; but they are at the ſame time ſalubrious and incorruptible.

The other rivers, or rather rivulets, in this country, are, Arnon-Jabok, Cherith, Soree, Kiſhon, Boſor, Belus, Nahar-al-Sarat, and Jezreel.

The

The principal vallies and plains mentioned in ſcripture, and by profane writers, are,

Bankhap, or the Valley of Bleſſing, on the weſt ſide of th Lake of Sodom: the Vale of Siddim, which contains the Aſphaltite Lake: the Valley of Shaveh, or Royal Vale: the Valley of Salt: the Valley of Jezreel: the Vale of Mambre: the Vale of Rephaim: the Valley of Jehoſhaphat: the Valley of the Children of Hinnom: the Vale of Zeboim: the Vale of Achor near Jericho: the Vale of Bochim, and the Valley of Elah, where David ſlew the giant Goliah.

Among the plains are thoſe called the Great Plain, through which the river Jordan flows: the Plain or Valley of Jezreel: the Plains of Sharon and Sephelah, and the Plain of Jericho.

The whole country at preſent is a mere wilderneſs, through the want of cultivation: anciently, when in its moſt flouriſhing ſtate, it was ſaid to contain ſome deſerts or wilderneſſes; but this is to be underſtood of ſuch tracks as produced no corn, wine, oil; &c. but were ſet apart for feeding cattle, flocks of ſheep, goats, &c. There was not a ſterile ſpot throughout the whole country; the people, therefore, had no conception of barrenneſs. Happy land! where rich paſtures and the moſt beautiful meadows were termed deſarts, through the abſence of real barrenneſs: where the people's ideas of fertility were confined only to ſpots productive of a profuſion of luxuries.

Many natural curioſities are found in this country, particularly ſtones, which exactly reſemble citrons, melons, olives, peaches, bunches of grapes, and even many kinds of fiſh; they are found principally about mount Carmel: thoſe that reſemble olives are the Lapides Judaici, which have always been deemed an excellent remedy for the ſtone and gravel. Near Bethlehem is found a ſtone of the ſlate kind, which exhibits in every flake the repreſentation of a great variety of fiſhes. We may include among the natural curioſities many hot and mineral waters. Near the Dead Sea are a number of hillocks reſembling places where there have been lime kilns, and abundance of ſaline effloreſcences.

A thorny buſh grows in the plains of Jericho, which bears a fruit that has ſome ſimilitude to an unripe walnut. From this fruit the Arabs extract an excellent oil, which is a ſovereign remedy for bruiſes, when internally applied, and for wounds when uſed externally. Its reputation is ſo great, that it is preferred even to the balm of Gilead.

Two more natural curioſities abound in this plain of Jericho, viz. the wood olive, the outward coat of which is green like the common olive, but being taken off, a nut of a woody ſubſtance appears: it is of about the thickneſs of an almond ſhell, and ribbed long ways.

Alſo the caroub, or locuſt tree, which bears a fruit like a bean, wherein are ſome ſmall ſeeds: the ſhell, when dried, is eaten, and has a very agreeable taſte. St. John ſojourned here, whence it is called St. John's Deſarts; and theſe are thought to be the locuſts on which he fed, and not the animal of that name as many have ſuppoſed.

Judea was peopled by the deſcendents of Amor Cham, who came hither with his eleven ſons after the confuſion of tongues at Babel, five of whom ſettled in Syria and Phœnicia, viz. Heth, Jebus, Emor, Girgaſhi, and Heve; who were the founders of ſo many nations, and theſe were afterwards increaſed by the deſcendants of Abraham; that patriarch having been called out of Meſopotamia to ſojourn here.

We ſhall now particularize the diſtricts allotted to the ſeveral tribes, beginning with the two tribes and a half who ſettled beyond Jordan, and then proceeding to the oppoſite ſide, take in the other tribes as they lie from north to ſouth.

The lot of Reuben extended along the banks of the river Jordan from the north-eaſt coaſt of the Dead Sea, and was bounded on the eaſt by the country of the Moabites and Ammonites, on the ſouth by the river Arnon, which ſeparated it from the country inhabited by the Midianites, and on the north by a ſmall river which parted it from the lot of Gad. It formerly contained many good cities, of which there are no particular ancient deſcriptions known, nor any traces of the towns themſelves at preſent remaining.

The lot of Gad had half the tribe of Manaſſeh on the north, Reuben on the ſouth, the Ammonites on the eaſt, and Jordan on the weſt. Though naturally a country of infinite richneſs and fertility, it at preſent appears like a wilderneſs. Neither any modern-built towns appear in this tract, nor the remains of the ancient.

The lot of the half tribe of Manaſſeh had Gad to the ſouth, mount Lebanon to the north, Jordan and the Samachonite lake to the weſt, and the hills of Baſhan and Hermon to the eaſt. This diſtrict, with reſpect to cities or cultivation, is in the ſame predicament as the two former.

The lot of Aſher, on this ſide Jordan, was bounded, on the north, by Phœnicia; on the ſouth, by Zebulon; on the eaſt, by Naphtali: and, on the weſt, by the Mediterranean. Of all the cities and towns belonging to the deſcendants of Asher, none are now remaining, except Acra, already deſcribed. Saphet, a town near Acra, was deſtroyed in the year 1750, by an earthquake, which did a great deal of damage all over Syria, but more particularly about Damaſcus.

The lot of Naphtali extended along the weſt banks of the river Jordan, from Lebanon to the ſea of Galilee. None of the ancient cities formerly belonging to the above tribe are now in being; and the very few villages are ſo poor and inconſiderable as not to deſerve notice. We ſhall, however, give ſome particulars of two of the ancient cities, namely Capernaum and Dan, though there are at preſent no remains of them.

A judicious author has obſerved, that Capernaum is not mentioned in the old teſtament: it was therefore more probably one of the towns built by the Jews after their return from the Babyloniſh captivity, on the ſea-coaſt, that is, on the coaſt of the ſea of Galilee, in the borders of Zebulun and Naphtali, and conſequently towards the upper part of that coaſt; it took its name from an adjoining ſpring, famed for the excellency of its cryſtalline waters. Our Saviour choſe this as the place of his reſidence, in preference to Nazareth, where the ſtubbornneſs and incredulity of the people had obſtructed the propogation of his doctrines; he abode here during the laſt three years of his life; but, for their neglecting his admonitions, he denounced a heavy judgment upon them (ſee Matthew xi. 23) and his prediction was verified in the Jewiſh wars, when it was totally deſtroyed, ſo that there is not at preſent the leaſt trace of it left.

The Danites built the city of Dan. That tribe, being too ſtraitened in their allotment, and ſeeking for a new habitation, thoſe of Zerah and Eſhtaol armed ſix hundred men, who ſeized the rich town of Laiſh, deſtroyed its inhabitants, burnt the city, then rebuilt it, and called it Dan, after the name of their progenitor. It was deemed the northern boundary of the land of Egypt, as Beerſheba was the ſouthern: hence the proverbial ſcripture expreſſion, "from Dan to Beerſheba." Reboboam placed one of his golden calves here. Auguſtus gave this city to Herod the Great, who bequeathed it to his younger ſon Philip, who called it Cæſarea Philippi, and made it his capital.

The lot of Zebulun had the Mediterranean on the weſt; the ſea of Galilee, on the eaſt; Iſſachar, from which it was parted by the brook Kiſhon on the ſouth; and Naphtali and Aſher, on the north. The principal town of this diſtrict is Nazareth, it is now a very inconſiderable village. A convent is here built over the place of the Annunciation: the monks ſhew a houſe, in which they tell us Chriſt reſided near thirty years, and which they affirm was the houſe of Joſeph.

Bethſaida (whoſe name in Hebrew implies a fiſhing place) was but a trifling village, till Philip the tetrarch rendered it a magnificent, rich, and populous city; at preſent it only conſiſts of five or ſix poor cottages.

The town of Joppa, called at preſent Jaffa, is ſituated on the Mediterranean coaſt: it was anciently the principal ſea-port town to Jeruſalem, and all Judæa, and the place where the cedars of Lebanon, brought in floats from Tyre, for building the temple, were landed. It was pleaſantly ſeated on a rock in a beautiful plain, and ſituated in thirty degrees twenty minutes north latitude, and thirty-five degrees three minutes eaſt longitude. Jonas here embarked for Nineveh. In Joppa, St. Peter raiſed Dorcas to life, and received the meſſengers of Cornelius. Though it was anciently a very magnificent town, and a great commercial mart, yet the harbour was never commodious on account of ſeveral rocks, which render the paſſage into it dangerous. It lay for many ages in ruins; but it hath of late been much improved, though it ſtill falls beneath its original ſplendor. The lower ground towards the ſea is covered with good houſes, chiefly of ſtone. The principal commodities are Ramah and Jeruſalem ſoap: rice and other articles, are brought from Egypt, and exported from hence to various places, which yields the baſſa of Gaza a conſiderable annual income. The inhabitants are ſupplied with water from an excellent ſpring on the weſt ſide of the town. The Chriſtians as yet have no church, except one almoſt in ruins, and uncovered; but they have ſeveral handſome houſes appropriated to their uſe, and for the entertainment of pilgrims.

Cana of Galilee, ſo called to diſtinguiſh it from a place of the ſame name, which lay near the town of Sidon, is not far from Nazareth. Here Chriſt performed his firſt miracle, by changing the water into wine at the marriage-feaſt. A young gentleman of genius, who was placed in a certain ſeminary of learning for education, having a few years ſince the miracle of Cana given him as a theme, neglected to prepare it for the inſpection of the maſter till within a few minutes of the time when it was proper; fearful of being



The Celebrated City of JERUSALEM *(now called by the Turks* Cudsembaric*) including it's several famous Buildings now in decay.*

being punished for his remissness, he sat down, and comprised the whole in the following admirable line:

"The modest water saw the Lord, and blush'd:"

The master was so charmed with the energy and beauty of this sentence, that he easily pardoned the young pupil for not rendering the theme more copious.

Cana was the native or at least dwelling-place of the apostle Nathaniel, of Cana in Galilee; see John xxi. 2.

The lot of Issachar was bounded on the north by Zebulun; on the south, by the other half of Manasseh; on the east, by Jordan; and on the west, by the Mediterranean. It contained the mounts Carmel and Gilboa, the valley of Jezreel, and plain of Galilee, now called Saba: though its fertility is astonishing, it contains only a few miserable inhabitants, who reside in scattered huts, and has scarce any remaining traces of the towns or villages it might formerly contain. But as the following places in their ancient state, were remarkable, on account of some curious circumstances with which they were connected, we shall here give some description of them.

The city of Shunem, or Shunen, according to Joshua xix. 18. was situated on the borders of the tribe of Issachar. In 1 Samuel xxviii. 4. it mentions, that the Philistines pitched here, as the Israelites did in Gilboa. This city was likewise famous as the place of residence of the hospitable Shunemite, who was so kind to the prophet Elisha.

Endor is another remarkable place, and mentioned 1 Sam. xxviii. 7. as the place of residence of a witch, or woman who had a familiar spirit, to whom Saul applied, that she might raise the spirit of Samuel: it was situated on the west of the river Jordan. St. Jerom and Eusebius inform us, that in their days there was a considerable town of that name at about four miles to the southward of mount Tabor.

The lot of the other half tribe of Manasseh had Issachar on the north, Ephraim on the south, the Mediterranean on the west, and Jordan on the east. It was a beautiful country, finely diversified with mountains, vallies, lawns, springs, &c. The most considerable place was Bethsan, or Bethshan, situated on the west of Jordan, and the south coast of the sea of Galilee: it was considerable in the time of St. Jerom and Eusebius: the Turks call it Elbyzan; the Jews called it Bethsan; and the Greeks, Scythopolis, as it is likewise named in the Apocrypha.

Another remarkable place is Salem, or Solyma: but no traces are at present left of this or any of the other last mentioned towns; nor can their situation be ascertained.

The lot of the tribe of Ephraim, afterwards known by the name of Samaria, had the Jordan on the east, the Mediterranean on the west, the tribe of Benjamin on the south, and the half tribe of Manasseh on the north. It was here that the rupture between the kingdoms of Israel and Judah originated. The principal places were,

Sichem, or Shechem, since Neopolis, once considerable, being a city of refuge, and, after the destruction of Samaria, the capital of the revolted kingdom. On the place where it stood, there is at present a town known by the name of Naplosa or Naplouse, between the mounts Ebal and Gerizim. It is the seat of a Turkish sangiac, and capital of a territory consisting of one hundred villages. Mr. Maundrell informs us it is in a poor condition compared with what its ancient ruins shew it to have been, consisting of only two streets, lying parallel under Gerizim, but well built, and full of people.

Arimathea, or Ramah, in Hebrew, which signifies an high place, was the place of the prophet Samuel's nativity.

Samaria, anciently Someron, from the mountains on which it was built, but now Sebaste, was the capital of the revolted kingdom, and raised by its monarchs to great splendour. It was destroyed by the Assyrians; but Herod rebuilt it, and embellished it with many magnificent edifices, of which there are still some remains, particularly a large square piazza, encompassed with marble pillars, some standing, others lying; the fragments of some strong walls; and the church built by the empress Helena, over the place where John the Baptist was beheaded, or, as some say, buried. The remains of this church are divided into two parts, one of which belongs to the Christians, and one to the Turks. The latter division is paved with marble, and has a chapel underground, to which there are twenty-three steps to descend. There are three tombs in it, where, it is affirmed, the Baptist, Elisha, and Obadiah, were buried. The Turks likewise say, that it was in this chapel St. John was imprisoned and beheaded. For a trifle of money they let the Christians down to see the tombs, or rather to peep at them through some openings in the wall. Not far from these ruins Jacob's Well is shewn, where Christ held the conference with the Samaritan woman. It is covered by a stone vault; and those who are desirous of seeing it, are obliged to be let down through a narrow hole, when they may discover the mouth of it. It is hewn out of the solid rock, is three yards in diameter, and thirty-five in depth, five of which are filled with water.

Shiloh or Sio, was celebrated for the tabernacle in which the ark was kept, till just before the death of Eli, 1 Sam. iv. 3, &c. At present there is nothing remaining of it.

Judæa, properly so called, contained the tribes of Benjamin, Judah, Dan, and Simeon, and lay to the southward of the whole country.

The lot of the tribe of Benjamin had Samaria on the north, Jordan on the east, and Dan on the west. The principal places are,

The justly famed city of Jerusalem, the capital of Judæa, the regal seat of the Jewish monarchs, and the center of the Jewish religion. In its most flourishing state this city was divided into four distinct parts, each being enclosed by its own walls, viz. The old city of Jebus, which stood on Mount Zion, or Sion, where the prophets dwelt, and where king David built a superb palace, which became the residence both of himself and his successors, on which account it was called the CITY of DAVID. 2. The Lower city, or the Daughter of Zion, so called on account of its having been built subsequent to the other. In this division stood the two magnificent palaces which Solomon built for himself and his queen; the fine palace of the Maccabean princes; the noble amphitheatre erected by Herod, which was said to be capable of containing eighty thousand spectators; the citadel built by Antiochus, which was destroyed by Simon the Maccabee; and the second citadel called Antonia, which was erected by Herod upon a craggy rock. 3. The New City, principally inhabited by merchants, artificers, mechanics, &c. 4. Mount Moriah, on which the temple of Solomon was built, of which an ample description is given in the sixth and seventh chapters of the first book of Kings.

This city is still reckoned the capital of Palestine, situate on a mountain, about thirty miles east of the Levant, in thirty-six degrees of eastern longitude, and thirty-two degrees of north latitude, about ninety miles south of Damascus, and two hundred and thirty miles north-east of Grand Cairo in Egypt, from which it is divided only by the territory of Arabia Petræa. The situation of Jerusalem is altered from what it was at the crucifixion of our Saviour; for mount Calvary then stood without the walls, but has now drawn the city round about it, and the church of the sepulchre built upon it now stands almost in the middle of the town, and mount Sion, which stood near the center, is now left without the walls. The present town is not more than three miles in circumference, but is presumed to have been much larger in its flourishing state; it is but thinly inhabited at present, and the buildings mean; the resort of Christian pilgrims to it is the most considerable advantage it has now, and the accommodating them with lodgings and provisions the chief business of the inhabitants. A bassa and a good garrison is kept here by the Turks, to keep good order, collect the Grand Signor's revenues, and protect the pilgrims against the Arabs, who possess the adjacent country. The grandest building in the place is the church of the sepulchre, in which almost every Christian nation has a chapel. The middle of the church is covered with an open dome or cupola, from whence the church receives light; and under this open cupola stands the glorified sepulchre. There are also in this church twelve or thirteen places, consecrated on account of some particular actions done in them, relating to the death and resurrection of Christ, as the place where he was nailed to the cross, the place where the soldier stood who pierced his side, where the angels appeared to the women after the resurrection, &c. and on Good-Friday, annually, our Saviour's passion is solemnized in this church, and all parts of it acted; such as nailing him to the cross, crowning him with thorns, taking the body down from the cross; and here is to be seen the cleft of the rock which was made by the earthquake, when our Saviour expired.

Instead of bastions, the walls and fortifications, which are weak and antique, have square towers upon them; but these are sufficient for its defence, there being no other enemy near it, but the wandering Arabs, who have no artillery. The ditch is inconsiderable; and the gates are six in number,

ber, viz. Damaſcus, St. Stephen's, Herod's, Sterquiliana, Bethlehem, and Mount Sion gate; beſides the Golden gate, which is ſhut up, on account of a prophecy which the Turks have among them, that the Chriſtians are to take Jeruſalem by that gate.

On Mount Moriah, in the ſouth part of the city, ſtands the edifice called Solomon's Temple, which is ſituated upon the ſame ſpot as the ancient temple ſtood; but it is uncertain by whom it was erected. The middle part where the Jewiſh Sanctum Sanctorum was ſuppoſed to have ſtood, is converted into a Turkiſh moſque.

It is to be obſerved, that the Turkiſh ſangiac who governs this city reſides in the very houſe where Pontius Pilate is ſuppoſed to have formerly lived. The principal part of the churches have been converted into moſques. The prieſts and other Chriſtians are kept miſerably poor, by the tyranny of the government, and have ſcarce any ſubſiſtence but what they procure by accommodating ſtrangers with food and lodging, and ſelling them relics.

In the neighbourhood of Jeruſalem, the moſt remarkable antiquities are,

The pools of Betheſda and Gihon. The former is one hundred and twenty paces long, forty broad, and eight deep. It is at preſent dry, and the arches dammed up. But Gihon, which is about a quarter of a mile from Bethlehem gate, is a magnificent relic, one hundred and ſix paces long, ſixty broad, lined with a wall and plaiſter, and ſtill ſtored with water.

The tomb of the Virgin Mary, in the valley of Jehoſhaphat, has a deſcent to it by a flight of forty-ſeven magnificent ſteps. On the right hand is the ſepulchre of St. Anne, the mother of the Bleſſed Virgin; and on the left hand is that of Joſeph her huſband. The whole is cut in the ſolid rock.

Abſalom's pillar or place, which it is ſaid was erected by that prince, in order to perpetuate his memory, as he had no male iſſue, reſembles a ſepulchre, though it is not known that he was buried there. There is a great heap of ſtones about it, which are always increaſing; for all Jews and Turks who paſs by it make a point of throwing a ſtone each upon the heap, as a token of abhorrence to Abſalom for his unnatural rebellion againſt his father. The ſtructure itſelf is twenty cubits ſquare, and ſixty high, adorned below with four columns of the Ionic order. From the height of twenty to forty cubits it grows leſs, and is plain, a ſmall fillet at the upper end excepted; from thence to the top it is circular, and runs up ſpirally to a point; the whole being cut out of a ſolid rock. There is a room within conſiderably higher than the level of the ground without, on the ſides of which are niches, probably to receive coffins.

To the eaſtward of the above is the tomb of Zechariah, the ſon of Barachiah, whom the Jews ſlew between the temple and the altar, as it is commonly ſuppoſed. It is cut out of the rock eighteen feet high, as many ſquare, and adorned with Ionic columns on each front, cut out of the ſame rock, and ſupporting a cornice. The whole ends in a pointed top like a diamond.

The royal ſepulchres without the walls of Jeruſalem are the moſt elaborate, curious, and magnificent antique remains that imagination can conceive. It is uncertain by whom they were built, but they conſiſt of a great number of apartments, moſt of which are ſpacious, all cut out of the marble rock.

Near Jeruſalem there is a ſpot of ground of thirty yards long and fifty broad, which is now the burial place of the Armenians. It was formerly the Aceldama, field of blood, or potter's field, purchaſed with the price of Judas's treaſon, as a place of interment for ſtrangers. It is walled round, to prevent the Turks from abuſing the bones of the Chriſtians; but one half of it is occupied by a charnel houſe.

At Bethany, the remains of an old caſtle are ſhewn, which ſtood in the road between Jeruſalem and Jericho: this place, it is affirmed, belonged formerly to Lazarus: there is a deſcent of twenty-five ſteps to the room where he was laid, and the tomb out of which he was raiſed.

About twenty-three miles from Jeruſalem ſtands Jericho, which was remarkable for being the firſt city invaded by the Iſraelites after their paſſage over Jordan, when it was taken by the ſingular fall of its walls. It is reduced from a magnificent city to a little mean village, without any veſtiges of its former ſplendor, except ſome grand arches of an old conduit.

The lot of the tribe of Judah was bounded on the ſouth, by the mountains of Edom; on the north, by Benjamin; on the eaſt, by the Dead Sea; and on the weſt, by the Mediterranean. This was the moſt fertile, populous, and largeſt of all the twelve lots, but at preſent there are no remains of any places which it might formerly contain, except Bethlehem, the place of the nativity of our Saviour Jeſus Chriſt, and therefore the moſt worthy to be held in eſteem by all mankind, for the bleſſings beſtowed upon them by the Redeemer.

The town of Bethlehem is diſtant about ſix or ſeven miles from Jeruſalem to the ſouth-weſt in the way to Hebron; it lies in thirty-one degrees thirty-five minutes north latitude, and in ſixty-five degrees fifty minutes eaſt longitude. It was anciently called the city of David, having been the birth place of the royal pſalmiſt; it is ſeated on a pleaſant hill, on a fine fertile plain, and enjoys a moſt excellent air. It was once a fine and flouriſhing city, but is now a poor village, only reſorted to at this day on account of its being the place of our Lord's nativity, over which Helena, the mother of Conſtantine, erected a magnificent temple, the roof whereof is cedar, ſupported by four rows of white marble pillars, ten in each row; the walls of the church are built in the form of a croſs, of which the chancel conſtitutes the upper part, and is covered with a noble cupola. Under the church in a cave hewn out of the rock is the chapel of the nativity, where they ſhew the manger our Saviour was laid in, cut alſo out of the rock, and now cruſted with marble. An altar with the repreſentation of the nativity is erected here, and lamps kept burning before it. Here is alſo the chapel of St. Joſeph, the ſuppoſed father of our Lord and of the Holy Innocents: and adjoining to the church is a monaſtery of Franciſcans: they ſhew a valley near this town where they ſay Jacob kept his flocks; being the ſame, as they relate, where the angels appeared to the ſhepherds, declaring the birth of Chriſt. Here the ſame pious empreſs alſo built a church, but it is now in ruins.

At a little diſtance from Bethlehem, are theſe famous fountains, pools and gardens, ſaid to have been the contrivance and delight of Solomon, and to theſe works this king is ſuppoſed to allude, Eccleſ. ii. 5, 6. where, among other inſtances of his magnificence, he reckons his gardens, vineyards and pools. Theſe pools are ſo diſpoſed, that the waters of the uppermoſt deſcend into the ſecond, and thoſe of the ſecond into the third; their figure is quadrangular, and their breadth the ſame in all, but their length is different, the firſt being about an hundred and ſixty paces long, the ſecond two hundred, and the third two hundred and twenty. They are all lined with a wall, and contain a great depth of water: and about an hundred and twenty paces from them is a fountain, from whence they principally derive their waters, which are carried thither by a large ſubterraneous paſſage: but there is an aqueduct laid from it, which receives part of the ſtream, and carries it by many turnings and windings about the mountains of Jeruſalem. And our author does not think it improbable that the pools abovementioned are the ſame with Solomon's, there being not the like ſtore of excellent ſpring water in all Paleſtine. But we ſhould tire the reader's patience to enumerate every little place which ſcripture ſtory has rendered remarkable in the Holy Land; we ſhall mention therefore but very few more, before we take our leave of it, and one is a convent of Greeks, between Bethlehem and Jeruſalem, called the Convent of the Holy Croſs, having obtained that name, becauſe, according to tradition, here is the ground which nouriſhed the root that bore the tree which yielded the timber that made the croſs of our Saviour, and under the high altar is ſhewn the hole where the ſtump of the tree ſtood, which the pilgrims fall down and worſhip; and this perhaps is as remarkable an inſtance of the credulity and ſuperſtition of the poor bigotted people, as is to be met with in the Chriſtian or heathen world; and cannot but excite the laughter of infidels. Another pious fraud of the Greek fathers is their pretending, that upon every Eaſter eve a miraculous flame deſcends into the holy ſepulchre at Jeruſalem, and kindles all the lamps and candles there.

We ſhall now paſs on to Hebron, the ancient ſeat of David before he took Jeruſalem, but which hath long ſince been ruined; near it ſtands the village called Elkapil, on a pleaſant hill that overlooks a moſt delightful valley. Ruinous as its preſent condition is, it ſtill contains a handſome church, built by the empreſs Helena, over the ſepulchral cave, where Abraham and Sarah, Iſaac, Jacob, and Leah lie buried. The Turks, Chriſtians, and Jews, all regard it with equal veneration. This town is the capital of a diſtrict, conſiſting of about twenty-four little villages, which the Turks call the territory of the friends of God.

A very ſtrong fortreſs called Bethzor, or Bethzora, was formerly here, and is ſuppoſed to have ſtood upon a craggy

a craggy hill twenty miles to the ſouthward of Jeruſalem, where there is now a village named St. Philip, from a tradition that it was from a fountain near this place where St. Philip baptized the eunuch of queen Candace.

Engeddi, a village on the top of a rock near the Dead Sea, about four miles eaſt of Tekoah, is famed for the great quantity of palms, and other odoriferous trees, which grow on the mountains above it. Among the caverns of theſe mountains two are very remarkable; the one for being the retreat of Lot and his daughters after the conflagration of Sodom; and the other for being the cavern in which David ſo generouſly ſpared the life of Saul, contenting himſelf with only cutting off the ſkirt of his garment.

The lot of Dan was bounded on the ſouth by Simeon, on the north by Ephraim, on the eaſt by Judah and Benjamin, and on the weſt by the country of the Philiſtines and the Mediterranean Sea; the length being forty miles from north to ſouth, and the greateſt breadth not exceeding twenty-five miles. It abounded in all the neceſſaries and luxuries of life; and from hence the ſpies brought ſuch noble ſpecimens of its admirable fertility to the Iſraelitiſh camp.

The tribe of Simeon, which was bounded by Dan on the north, by the river Trihor on the ſouth, by Judah on the eaſt, and a neck of land towards the Mediterranean on the weſt, lay in the moſt ſouthern corner of Judæa. This part was not ſo fertile as the reſt of the land of Canaan, nor were the towns either many or conſiderable, none deſerving any mention, even in ancient times, except Anthedon and Rhinocolura, which are now poor ruined towns, ſtanding on the ſea-coaſt, and Beerſheba, of which in Gen. xxi. we learn, that Abraham, having entered into a ſolemn league of friendſhip with Abimelech, king of the Philiſtines, to ſecure his property in a well againſt the outrage of the Philiſtines, who had taken ſeven wells from him before, preſented the king with ſeven young ſheep, and entreated him to accept of them as a token that he had dug ſuch a well, and ſhould thenceforth be permitted to enjoy it peaceably: upon which occaſion the place was called Beerſheba, or the Well of the Oath, becauſe of the covenant made relative thereto. Hence the city which was erected near it, in proceſs of time, obtained the name of Beerſheba.

A ſmall part of the preſent Paleſtine, ſituated on the coaſt of the Mediterranean, and extending from the ſea of Jamnia to the mouth of the river Bezor, was long ſubject to the five lords of the Philiſtines. The principal places were,

Aſcalon, which is dwindled into a very trifling village, ſtands on the ſea-coaſt, and was the native place of Herod the Great, who was thence called Aſcalonites. It was an epiſcopal ſee from the earlieſt ages of Chriſtianity; and during the Holy Wars had many ſtately edifices remaining, which have ſince been all ruined by the Turks and Saracens.

Gaza ſtands between two and three miles from the Mediterranean Sea, and lies in thirty-one degrees twenty-two minutes north latitude, and thirty-five degrees eaſt longitude. It retains many monuments of its priſtine grandeur, and on all ſides ſome noble remains of antiquity are to be ſeen, viz. ſeveral rows of ſtately marble columns, with all their ornaments entire, magnificent ſepulchres, monuments, &c. Among theſe is one in particular ſurrounded by a high wall, which belongs to a Turkiſh family. Near the city ſtands a round caſtle, flanked with four ſquare towers; oppoſite to which is the ſeraglio, where the baſha's wives and attendants are kept; and a little above are the remnants of an old Roman caſtle, the materials of which are ſo firm, that the hammer can make no impreſſion on them.

The Greeks and Armenians have each a church here; and near to that of the latter, the ſpot is ſhewn where the temple ſtood which Sampſon pulled down over his head, and deſtroyed at once himſelf and a great number of Philiſtines. The caſtle is the reſidence of a ſangiac, who is ſuppoſed to have near three hundred ſmall villages, or hamlets, within his juriſdiction. At a little diſtance from the town, quite up to Egypt, the country is inhabited by a race of wild Arabs, who are continually roving about, not being ſubject to any regular government.

Maiſuma, or New Gaza, was the ancient ſea-port to the former, or old Gaza, and on that account only was of note. It ſtood about ten miles from Aſcalon, near the mouth of the river Bezor. About it are ſtill ſome antique remains, but whether they belonged to New or Old Gaza is uncertain.

About three miles ſouth from Gaza, and two miles from the ſea, ſtands a town named Lariſſa. It is at preſent a poor mean place, defended by an old caſtle, and a garriſon of two hundred men; but was formerly celebrated as the burial-place of Pompey the Great, who was killed in its neighbourhood.

At a little diſtance from the above ſtands Raphia, which is now ſo inconſiderable, as ſcarce to deſerve mentioning. It was, however, a place of ſome account in the time of the Maccabees.

Gath was anciently the principal of the five capital cities of the Philiſtines, being the regal ſeat; but it dwindled away ſo early, that no veſtiges of it are now remaining, and it is even uncertain where it exactly ſtood. It was famed as the reſidence of the remnant of the giant race, and was the place of Goliath's nativity.

Ekron, or Ecron, was the northernmoſt of all the five cities which gave names to the five lordſhips of the Philiſtines. It was once a place of great wealth and power, and frequently mentioned in the ſacred writings, but it is dwindled to nothing, and not noticed by any profane authors.

Aſhdod, or Azotus, which was ſituated about twelve miles to the north of Aſcalon, bore an extraordinary fame among the ancients. The ſituation was inland, and the circumjacent country exceedingly fertile and pleaſant. It was famous for the temple of Dagon, where was the grandeſt and moſt favoured god the Philiſtines had. To him they attributed the invention of agriculture. This city, in the times of primitive Chriſtianity, was an epiſcopal ſee, and was even a fair village in the time of St. Jerom, but at preſent no traces of it are left.

Having thus given a geographical deſcription of the ancient as well as preſent ſtate of the Holy Land, which was the ſcene of a great variety of the moſt remarkable and intereſting tranſactions, in which the ancient Jewiſh patriarchs, prophets, and kings, bore a conſiderable part; and alſo the ſpot in which our glorious Redeemer wrought many miracles, and accompliſhed the work of redemption, as foretold in the Old Teſtament, and fulfilled in the ſacred and inſpired pages written by the four evangeliſts; we preſumed it unneceſſary to recapitulate thoſe memorable events in this place: but for the general ſatisfaction of our readers, beg leave to refer them to the Reverend Mr. *Prieſtley's New and Complete Evangelical Hiſtory of the Life of Chriſt*, printed in quarto; and now publiſhing in twenty-five weekly numbers, at only ſix-pence each, with elegant copper-plates.

SECT. VI.

An Account of the Original of the TURKS, their Genius, Temper, Perſons, Habit, Diet, Liquors, Diverſions, Ceremonies, &c.

AUTHORS are generally agreed that the Turks are of Scythian or Tartarian original, and were very little known till the eighth century, when they came down upon Georgia, and plundered that country. In the year 844 they penetrated as far as Armenia Major, where they fixed themſelves; and from them this country obtained the name of Turcomania. But we ſhall have occaſion to ſpeak more particularly of them as a nation, when we come to treat of their hiſtory.

Reſpecting their genius and temper, they affect to appear ſedate, paſſive, and humble; but they are eaſily provoked, and their paſſions are furious and ungovernable; they are full of diſſimulation, jealous, ſuſpicious, and vindictive: in religious matters, narrow-minded, bigotted and enthuſiaſtic: they ſeem to have no manner of inclination for the improvement of arts and ſciences, any more than for the manuring or cultivating their lands; a ſluggiſh indolent way of life is preferred to every thing elſe: and the greateſt of them ſaunter away the beſt part of their time among the women, in their harams. Anatolia, the moſt fertile country in the world, lies great part of it unmanured; and ſeveral provinces of that empire, which formerly were exceedingly populous, and abounded in all things, are now become perfect deſarts for want of culture; and ſcarce any thing but ruins are to be ſeen in thoſe countries which were heretofore famous for fine cities and elegant buildings.

As the Turks ſeldom or never travel, ſo they have no curioſity to be informed of the ſtate and condition of other countries, or indeed of their own: they never enquire after news, and if a miniſter of ſtate happen to be

be diſplaced, or ſtrangled, they do not concern themſelves about the reaſon of it; you hear them ſay no more on ſuch an occaſion, but that there is a new vizier, or a new baſſa, of ſuch a province; but, perhaps, that is as much as they dare ſay in ſtate matters; however, it is certain they are far from being talkative; for we frequently ſee five or ſix of them ſit ſmoaking together, and a word ſhall ſcarce drop from any of them in a quarter of an hour. Some women are alſo, among the common people, addicted to ſmoaking: the ſtems of their pipes are of roſe or cherry-tree wood, ſome of them carved or ornamented with ſilver; the bowls are neatly made of clay: the rich uſe the Perſian caalean, which is, making the ſmoke paſs in ſilver tubes through a veſſel of water before it reaches the mouth, which renders it leſs diſagreeable to the ſmell and taſte. Friendſhip, wit, and agreeable converſation they are perfect ſtrangers to, as a modern traveller obſerves; but in matters of trade they are ſharp enough, and will carry long accounts in their heads, without the help of books, by a natural arithmetic, improved by cuſtom and neceſſity.

The Turks expreſs no leſs averſion to walking than talking: the taking a walk, as we call it, for walking ſake, is to them the moſt ridiculous exerciſe in the world, and they look upon our people to be diſtracted or mad, when they ſee them taking a turn backwards and forwards; they chooſe rather to loll all day long or ſit croſs-legged on their ſofas: and though they have company about them, there is no more converſation among them than among ſo many horſes: they aſſociate themſelves together at certain times, as animals of a lower ſpecies do, but their ſatisfaction ſeems to ariſe only from their ſitting near each other. Thoſe who have country houſes or gardens diſtant from the towns, will ſcarce ſubmit to the toil of viſiting them; becauſe where coaches, and other ſuch like vehicles, are little in uſe, they are under the neceſſity of breaking through that fixed and ſettled habit of indolence which ſeems univerſally to poſſeſs them.

Some travellers have highly extolled the honeſty and probity of the Turks; but our merchants obſerve, that thoſe who deal with them ought to be upon their guard; and indeed, as all people agree that covetouſneſs and extortion are the faſhionable vices of Turky, and univerſally practiſed by their governors and miniſters of ſtate, who expoſe offices and every thing to ſale, it is not likely that their inferiors are perfectly innocent: they will not perhaps be guilty of an open fraud, or a downright lie, which might affect their credit in trade, and ruin their reputation; but where they can circumvent another ſecurely, it is not to be ſuppoſed they will reſiſt the temptation, where covetouſneſs is ſo predominant. Some I find make a diſtinction between native Turks and thoſe who have changed their religion upon ſecular views: theſe latter are by all people held to be the moſt abandoned villains, whatever ſhews of ſanctity they may put on; and for the reſt, I do not at all doubt but the probity of our own merchants is at leaſt equal to that of the Mahometan traders.

Some have alſo remarked, that the temperance of the Turks exceeds that of the Chriſtians; but there are few of them who abſtain from wine in private, notwithſtanding their law prohibits the uſe of it; and the government puniſhes ſeverely thoſe that are found diſordered by it in the ſtreets: nay, thoſe very magiſtrates who puniſh others for drunkenneſs, will, like thoſe of ſome Chriſtian nations, drink in the night to a very great exceſs; and ſo as they behave themſelves quietly and inoffenſively in their liquor, do not think they have committed any great crime. Sodomy alſo is that abominable vice to which they are intolerably addicted, notwithſtanding they are indulged in being allowed to take as many women as they pleaſe.

If their charity be not done for oſtentation, as ſome travellers ſuggeſt, it is very commendable: they are careful even to prevent the unfortunate being reduced to neceſſities; they viſit the priſons, and pay the debts of the poor who lie there. In caſe of fires, which are very frequent in their timber buildings, the loſſes of the ſufferers are ſoon made up by the contributions of others. They repair highways, erect fountains and ciſterns at their own expence, for the conveniency of travellers: build caravanſeras for the entertainment of them; and ſome devout people, it is ſaid, ſet up ſheds by the way ſide purely to be aſſiſtant to people in their journies, and refreſh the wearied traveller. The charity of ſome of them extends even to animals and plants: they will purchaſe the liberty of impriſoned birds, procure food for others, and religiouſly water certain trees.

Quarrels among them ſeldom proceed to blows, and duelling they never practiſe; but no people exceed them in Billingſgate language and complicated curſes, when they are provoked; yet they never profane the name of God, or make themſelves merry with ſacred things, as Chriſtians too often do. Their pride is inſupportable, deſpiſing and contemning all people but their own, eſpecially thoſe of a different religion: themſelves alone they eſteem wiſe, valiant, and holy; the reſt of the world are a herd of reprobates, not entitled to the good things of this life or another. It is not only held lawful, but their duty, to extend their conqueſts to the ends of the earth, and bring all nations in ſubjection to the Mahometan yoke; and they are taught that by dying fighting in this cauſe they purchaſe ſeats in paradiſe. Beſides, the doctrines of fate and predeſtination have ſuch an influence here, that no man flies from his houſe during the plague, which is very common amongſt them, nor do they ſend a ſlave away who is infected with it, but attend the ſick as if the diſtemper was not contagious. This perſuaſion alſo inſpires them with courage in the field.

The Turks make choice of wives for their beauty or merit, ſo that it is no wonder both men and women are handſome; they ſearch every country where beauties are to be met with as diligently as our gentlemen purſue the ladies for their fortunes: people here ſeem more careful in the breed of their dogs and horſes than their children, and their iſſue frequently ſhew it.

The men in Turky ſhave their heads, leaving one lock upon the crown; and uſe a proverbial expreſſion in juſtification of the practice, that "the devil neſtles in long hair;" they wear their beards long, except the officers in the palace and military men, and theſe leave only whiſkers on the upper lip. All of them wear turbans uſually white, but the family of Mahomet green. A turban contains a whole piece of linen or ſilk, wound about their heads to the bigneſs of half a buſhel almoſt, and adorned ſometimes with lace or fringe; the greater the quality of the man, the bigger his turban uſually is. (Their Chriſtian ſubjects, the Greeks and Armenians, are not ſuffered to wear white turbans.)

Next their ſkins the Turks wear a kind of ſhirt, without collar or wriſtbands, and over it a long veſt tied with a ſaſh, the ſleeves cloſe and reaching down to their wriſts; over the veſt they uſually wear a looſe coat of the banjan make, of almoſt any colour; their breeches or drawers are cloſe before and behind, and let down when they water, which the men do ſitting as well as the women. The ſtockings are of a piece with their breeches; inſtead of ſhoes they wear yellow ſlippers, which is another mark of diſtinction; they will not ſuffer a Chriſtian to wear ſuch: the ſlippers are always put off in entering a houſe or temple, but the turban or cap never. They put their knife, handkerchief and purſe in their boſoms, and have a dagger or poniard in their ſaſh.

A pair of drawers very full is the firſt part of the ladies' dreſs; theſe reach to the ſhoes, and conceal the legs more modeſtly than petticoats; they are made of thin roſe-coloured damaſk, brocaded with ſilver flowers. The ſhoes are of white kid leather embroidered with gold: over this hangs a ſmock of a fine white ſilk gauze, edged with embroidery; this ſmock has wide ſleeves hanging half way down the arm, and is cloſed at the neck with a diamond button; but the ſhape and colour of the boſom are very well to be diſtinguiſhed through it. The antery is a waiſtcoat made cloſe to the ſhape, of white and gold damaſk, with very long ſleeves falling back, and fringed with deep gold fringe, and ſhould have diamond or pearl buttons. The caftan, of the ſame ſtuff with the drawers, is a robe exactly fitted to the ſhape, and reaching to the feet with very long, ſtrait falling ſleeves: over this is a girdle about four fingers broad, which all who can afford it have entirely of diamonds or other precious ſtones; thoſe who are not at that expence, have it of exquiſite embroidery on ſattin, but it muſt be faſtened before with a claſp of diamonds. The curdee, with a looſe robe, is put on or thrown off according to the weather, being a rich brocade lined either with ermine or ſables, and has ſleeves which reach very little below the ſhoulders. The headdreſs is compoſed of a cap called talpoc, which in winter is of fine velvet embroidered with pearls or diamonds, and in ſummer of a light ſhining ſilver ſtuff; this is fixed on one ſide of the head, from which it hangs a little way down with a gold taſſel, and is bound on either with a circle of diamonds, or a rich embroidered handkerchief: on the other ſide of the head the hair is laid flat; and here the ladies are at liberty to ſhew their fancies, ſome putting flowers, others a plume of heron's feathers, in ſhort what they pleaſe; but the moſt general faſhion is a large bouquet of jewels made like natural flowers, the buds of pearls, the roſes of different-coloured rubies, the jeſſamines of diamonds

diamonds, the jonquils of topazes and the like, ſo well ſet and enamelled, that it is hard to conceive any thing of that kind ſo beautiful. The hair hangs at its full length behind, divided into treſſes, braided with pearl or ribbands, in great quantities.

Rice is their chief food; this they mix with the ſoup or gravy of ſtewed meat, which ſcarce wants a knife to cut it; both their roaſted and boiled meat are ſo much done, that they can pull it to pieces with their fingers. Their grand diſh here, and in all the Eaſt, is pilau, which conſiſts of mutton and fowls boiled to rags; and the rice being boiled perfectly dry, the ſoup made of the meat, which is very high ſeaſoned, is poured upon it. Thoſe that do not chuſe rice have cakes baked upon the hearth, which they eat inſtead of bread. Their uſual liquors are water, ſherbet, or coffee. As for the common people, they live very much upon cucumbers, melons, roots, and other garden-ſtuff, and have the ſame ſmall liquors as their betters.

The Turks ſeldom lie in beds, but on carpets, mattreſſes or mats, on a ſopha or raiſed floor, at the ſides of the room, or at the end of it, and cover themſelves with quilts. They lie in linen waiſtcoats or drawers, as they do in other eaſtern countries, and have no need of ſheets.

Among theſe people the uſual ſalutation is, a little inclination of the head, and clapping the right hand to the breaſt: but when they ſalute a perſon of diſtinction, they ſtoop ſo low, as to take up the hem of his veſt and kiſs it. They uſually ſit in an open hall upon a ſopha, (which is a bench or ſtage about five feet broad, and a foot and a half high, at the upper end of the hall, and ſometimes on all ſides of the room, covered with carpets and cuſhions to lean on.) Here they ſpread a piece of leather when they eat, and ſet little wooden tables about half a foot high, ſometimes, upon which they place a great bowl of rice, with a ladle, meat and plates, and the maſter of the houſe ſays a ſhort prayer of grace, which he begins, "In the name of God almighty, merciful," &c. and one napkin of blue linen ſerves all the company.

They commonly play at drafts and cheſs to paſs away time, but not for ſums of money; and thus they think they comply with the intention of their law, which prohibits gaming chiefly upon account of the quarrels it creates, there being no likelihood of falling out where nothing is hazarded. Some of the natives delight in their country muſic, which is not the moſt harmonious in the world; and their derviſes have a kind of religious muſic, to which they dance with all their might, till they are ready to drop down. They have their dancing-girls here alſo as well as in Perſia and India, with whom they entertain themſelves ſometimes. Their manly exerciſes are ſhooting at a mark with fire-arms, or bows and arrows on horſeback, in every poſture almoſt; and they are taught to dart a little ſtaff, with which they attack and purſue on horſeback, and ſometimes give and receive dangerous bruiſes.

The Turkiſh manner of travelling over the deſerts with the caravans, does not differ from that of the Perſians and Arabs, which we have mentioned already; we therefore beg leave to add here ſome obſervations of Mr. Motraye upon the ſame ſubject, who aſſures us, that it is cheaper travelling in Turky than in any country in the world, not only on account of the great plenty of proviſions, but the ſmall expence of horſe hire, and particularly for Franks, or European Chriſtians; for if a gentleman is about to undertake a journey, he need only apply himſelf to the ambaſſador or reſident of his nation, who will ſend his interpreter with him to court, or to the governor of the place, and procure him a menzil firman, or a yoll firman, which are never refuſed: by the firſt of theſe all his expences are borne, whether of horſes or proviſions, during the whole journey, at the Grand Signor's charge, who, at the diſtance of every three or four leagues, has houſes of entertainment, and horſes ready to furniſh the couriers and expreſſes he ſends to the ſeveral parts of the empire, and for any other perſon to whom the court grants one of theſe firmans or orders, for there are no ſtated general poſts in Turky, as with us: however, the expreſſes which the court ſends will take the letters of the Frank merchants with them upon very reaſonable terms, and deliver them at Aleppo, Smyrna, Bagdat, &c.

As ſoon as a gentleman who has the Grand Signor's order, or firman, arrives at any ſtage, there are people ready to take care of his horſes and baggage, and provide other horſes while he refreſhes himſelf; and there is alſo ſomething dreſſed, as meat, fiſh and rice, at whatever hour of the day or night he comes in. If the traveller has only a yoll firman he pays ten aſpers (half-pence) for every three miles for his own horſe, but nothing for his guide or proviſions.

In almoſt every town and village, we meet with, at proper diſtances, the caravanſeras or inns where travellers lodge who have no firman, thoſe in the towns are magnificently built of ſtone and covered with lead; they are generally in the form of a ſquare with a little piazza or cloyſter in the inſide, and cells for lodging, like thoſe in monaſteries. They are furniſhed with mats or ſtraw, but no beds to lie on; and the traveller does not only lodge gratis, but in ſome they give boiled rice, meat and bread to ſuch travellers as will accept it; but proviſions are ſo cheap, that people generally make uſe of their own; and ſuch is the hoſpitality of the Turks, it is obſerved, that if a poor traveller has no proviſion of his own, he may without any ceremony ſit down and eat with any of his countrymen.

With reſpect to the roads, bridges, ciſterns, and caravanſeras for entertainment of travellers, they are kept in repair in Turky by the contributions and labours of private people, who look upon it to be a work of charity, and highly acceptable to heaven, to provide for the neceſſities of the wearied traveller; even thoſe who live by their labour, and have nothing elſe to contribute, will ſpend part of their time gratis in theſe employments; and travellers relate, that in the eaſtern parts of this empire towards Meſopotamia, the hoſpitable natives, like Abraham of old, will invite travellers to their tents and houſes as they paſs through their country, and contend for the honour of entertaining them.

SECT. VII.

Account of the Produce, Manufactures, and Trade of the Turks.

ASIATIC TURKY produces rice, wheat, barley, raw ſilk, carpets, goats-hair, mohair yarn, goats-wool, cotton wool, cotton yarn, dimities, burdets, ſhagreen-ſkins, blue, red, and yellow cordovans, coffee, (the product of Arabia) rhubarb, turpentine, ſtorax, gum ſenegal, gum tragacanth, gum arabic, opium, galls, maſtic, worm ſeed, ſenna, emeralds, terra lemnia or ſigillata, pomegranates, ſponges, piſtachio nuts, dates, almonds, wine, oil, figs, raiſins, mother of pearl, viſacy, valinia for dyeing, ſal ammoniac, china root, alum, botargo, Roman vitriol, box wood, bees-wax, and ſaffron.

The Grand Signor's dominions, as before obſerved, are the beſt ſituated for a foreign trade, of all countries in the world, as they lie in the middle of the continent; and the ſeas bordering upon them give the Turks an opportunity of trading with every nation, more eaſily than other people can. The Red ſea and the gulf of Perſia render the voyage very ſhort to India and China; by the Mediterranean, the Ægean, and the Black ſea, they might trade with every country of Europe and Africa. They have timber and naval ſtores in their own territories ſufficient to build the largeſt fleets; but for want of application all theſe advantages are loſt. They very ſeldom undertake diſtant voyages either to the eaſt or weſt: the product of Turky is exported in foreign bottoms, and by the ſame veſſels all the product of foreign countries is carried thither. They concern themſelves very little in navigation; their own ſhips do little more than tranſport the produce of one province to another; and their ſhips of war, their royal navy, are not able to contend with the meaneſt of the maritime powers of Europe.

For the moſt part, the raw ſilk imported from the Grand Signor's dominions is of the growth of Perſia; the ſilk which Turky produces being manufactured and ſpent there. There are no wrought ſilks imported into England from Turky, or any other country, becauſe they are at preſent prohibited by act of parliament to be worn here: but the Turky burdets, which have a mixture of ſilk, are however pretty much worn amongſt us, and wrought ſilks may be brought to England, provided they are exported again.

It is generally thought to be much more for the intereſt of the Chriſtian princes, that theſe fine countries ſhould be in the hands of the indolent Turks, than of any Chriſtian power; not only as it would make that power which ſhould poſſeſs them dangerous to the reſt, but they might monopolize moſt of the trade of the world; for it is not much more than a month's voyage from Baſſora, or the Red ſea, to India, from whence might be imported all the riches of the eaſt, and from the ports on the Mediterranean they might be diſtributed to all the kingdoms of the weſtern world in their own bottoms, and conſequently they might ſet what price they pleaſed upon them: the trading nations

 of

of Europe were ſo ſenſible of this, that when they ſaw it in the power of the Imperialiſts to drive the Turks out of Europe, as was once the caſe, when prince Eugene, the imperial general, drove them before him almoſt to Adrianople, then the Engliſh and Dutch interpoſed, and by their mediation put a ſtop to the imperial arms.

The moſt conſiderable articles we import from Turky were, not long ſince, at the following prices:

The Sherbuff ſilk and Ardept ſilk imported from Smyrna, is ſold by the batman of two thouſand four hundred drachms, which ought to hold out eleven great pounds of twenty-four ounces, (as this and all raw ſilk is ſold) for ſixteen pounds and an half of ſixteen ounces to the pound; is worth about ſixty-five dollars per batman, the firſt ſort, without the charges of cuſtom, &c.

	Dollars.	
Cotton wool — — —	14	Per quintal of 100 rotillos, which ought to weigh 122 pounds Engliſh.
Cotton yarn as in goodneſs	20 to 37 1/2	
Galls — — —	20	
Valinia — — —	1 1/4	
Box-wood — —	1 1/2 to 2	
Bees-wax — — —	44	

Goats-wool, the oque of eight hundred drachms, or five pounds ſix ounces Engliſh, Dollars 3 3/4.

	Dollars.	
Scammony — —	7 1/4	Per oque of 400 drachms, or 2 pounds 11 ounces Engliſh.
Worm-ſeed — —	1 1/2 to 2	
Roman vitriol — —	3/4	
Mohair-yarn from —	1 1/2 to 5	
Scio Turpentine — —	2	
Gum tragacanth — —	2/3	

SECT. VIII.

An Account of the Forces, Revenue, and Treaſures of the Grand Signor.

THERE are two ſorts of Turkiſh forces. The firſt may be compared to our guards and ſtanding forces that are paid out of the treaſury, namely, the ſpahis and janiſaries; the one horſe and the other foot. The ſecond ſort of ſoldiers are thoſe which are raiſed and paid by the gentlemen of the country, who hold their eſtates of the prince, on condition of bringing a certain number of men and horſes into the field whenever they are required; theſe are called zaims or timariots. We ſhall ſpeak firſt of the ſtanding forces, the ſpahis and janiſaries.

1. The ſpahis or horſe, were originally gentlemen, who had their education in the academies of the ſeraglio, and are about twelve thouſand in number, divided into two bodies, viz. the ſilachtari, whoſe colours are yellow; and the ſpahaoglari, whoſe colours are red: theſe laſt were the eſquires or ſervants to the former, but are now equal, having in ſome battle ſtood their ground, when their maſters ran away, whereupon the emperor ordered that there ſhould be no diſtinction made between them for the future. Bows, arrows, and darts, were formerly their weapons; but now they have carbines and piſtols like our troopers. The ſpahis of Aſia are ſaid to be generally beſt mounted; but thoſe of Europe beſt diſciplined. Their pay is very different, from twelve to one hundred aſpers a day; but none have more than one hundred, which is about four ſhillings and two-pence of our money; and though it may be imagined that thoſe of the lower claſs could not ſubſiſt, and keep themſelves and their horſe, on ſix-pence a day, yet proviſions are ſo exceedingly cheap in Turky, that it is very poſſible to maintain themſelves with that allowance, eſpecially as their ſons are allowed to be enrolled in that body, and receive twelve aſpers a day each; and when the Grand Signor takes the field in perſon, he advances to the ſpahis five thouſand aſpers a man, to furniſh them with arms and accoutrements. Theſe gentlemen manage their arms and horſes very dextrouſly, but charge in no manner of order, though with a great deal of fury; which if their enemies can ſuſtain a little while, they retire in more haſte, than they advanced, and can never be brought to return to the charge again. Great numbers of volunteers uſually join the ſpahis when the Turks enter into a war, in hopes of being preferred in that body.

2. The janiſaries, who are all foot, are educated alſo in the ſeminaries of their ſeraglios, where they are trained up to arms; and in order to increaſe and recruit this body, every fifth Chriſtian captive, under fifteen years of age, is reſerved for the Grand Signor's ſervice; and the moſt comely lads amongſt them have a ſuitable education given them, being firſt inſtructed in the Turkiſh language and religion. The body of janiſaries did not at firſt exceed ſeven thouſand, but were afterwards increaſed to twenty-five thouſand, and there may be one hundred thouſand more that purchaſe the name and privileges of janiſaries; but theſe ſeldom ſerve in the army, or receive pay: the reſt of the ſlaves that are not incorporated in this body, are brought up to ſuch buſineſs and employment as are found fitteſt for the ſervice of the ſeveral royal palaces; the moſt ingenious are prepared for offices in the ſtate; others are made gardeners, ſmiths, carpenters, &c. and ſome are quartered on the lands and eſtates in Anatolia, from whence this body is frequently recruited.

When a young janiſary is enrolled, he receives from one aſper a day to ſeven, beſides his diet; but this pay is never increaſed to more than twelve aſpers till he is an officer. Thoſe that are unmarried live in a particular quarter of the town, and eat in common as in a convent, and have their cloathing alſo provided for them by the government, but living idly, and having nothing to do in time of peace, they frequently grow mutinous, and pretend to direct the adminiſtration: and if they apprehend any of the miniſtry are not their friends, they demand their heads, nor will this always ſatisfy them; they proceed ſo far ſometimes as to depoſe the Grand Signor, and advance one of his relations to the throne. Their diſaffection is uſually diſcovered when they come to the divan, whither they are ſummoned twice a week by their aga, or general, and have an entertainment provided for them from the Grand Signor's kitchen. If they apprehend that they are like to be oppreſſed, or diſcountenanced by any great man, they overturn their plates, and ſlight the meat provided for them; which when the court are apprized of they endeavour to ſatisfy them by gratuities and fair promiſes, to prevent the diſaffection becoming general.

There are about one hundred and ſixty houſes or apartments of the janiſaries in Conſtantinople, which are called chambers, and every chamber has its tchorbagi, or captain; the odabaſhee, or maſter of the chamber, who is lieutenant of the company; the wekilbarg, or pay-maſter; the baizacktie, or enſign, who carries the colours; the cook, who puniſhes them when they have committed any fault; and the under-cook, whoſe buſineſs it is to ſummon all married janiſaries, who live at Conſtantinople, to attend when there is occaſion for them: but their marrying being a bar to their preferment, moſt of them live ſingle, and have two meals a day provided for them. Theſe troops are moſt relied on in the day of battle; and indeed the reſt are little better than our militia; nor can the diſcipline either of the ſpahis or janiſaries be much applauded, for though they charge an enemy with great fury, they obſerve very little order, and it is very well for their enemies that they are too proud to learn. Baſſa Boneval was very well qualified to have inſtructed them, but they would not bear the mention of it; and he ran the hazard of being ſacrificed to their reſentment by propoſing it. No Chriſtian power would be able to oppoſe the Turks, if their numerous armies were diſciplined like thoſe of the Europeans.

There is, beſides the ſpahis and janiſaries, which are the flower of their armies, that other militia, already mentioned, which is much more numerous; and are raiſed and maintained by ſuch gentlemen as hold their lands of the government by military tenures; and theſe gentlemen are denominated either zaims or timariots, according to the number of men they are obliged to bring into the field. The revenues of the lands of a zaim are from twenty thouſand aſpers to ninety-nine thouſand nine hundred and ninety-nine; if they are valued at an aſper more, it is the revenue of a ſangiac, bey, or baſſa, which is from one hundred thouſand aſpers to nine hundred and ninety-nine thouſand nine hundred and ninety-nine: If it amounts to more, it is the revenue of a beglerbeg, or viceroy, who has ſeveral governments or ſangiacſhips under his command. A zaim is obliged to raiſe from four to nineteen ſoldiers; and a timariot is not obliged to maintain more than four. Some timariots hold their lands directly of the Grand Signor; and others of the beglerbeg or viceroy of the province.

The zaims, in time of war, bring grand tents or pavilions into the field, to which are annexed kitchens, ſtables, and all manner of conveniences; and for every five thouſand aſpers yearly rent, muſt find a trooper completely armed, which does not amount to nine pounds ſterling: and that, it is ſaid, will maintain a trooper there, proviſions are ſo cheap, though it would not maintain a foot ſoldier here; and in time of peace the zaims and timariots are no expence. Theſe ſoldiers are formed into regiments, having their ſeveral colonels, captains, and other commiſſion officers.

officers, and have different colours: the colonels are commanded by ſangiacs or baſſas, and theſe by the beglerbeg or viceroy of the province; and the whole army is commanded by the Grand Signor, and when he is not in the field, by the prime vizir or ſeraſkier. The zaims and timariots are obliged alſo to find men for the ſea-ſervice; and both of them are obliged to ſerve in perſon by land; but the timariots only on board the fleet.

Natolia Proper brings about twenty-ſix thouſand men into the field; Caramania or Cilicia, five thouſand; Diarbec, eleven thouſand; Damaſcus, three thouſand; Sivas (part of Armenia Major), eleven thouſand one hundred; Erzerum, twelve thouſand three hundred; Van, three thouſand five hundred; Maroſeli, one thouſand three hundred; Cyprus, two thouſand five hundred; Tripoli, one thouſand eight hundred; Rika, two thouſand; Trebizond, one thouſand four hundred; Aleppo, three thouſand two hundred: Tchilder (part of Georgia), two thouſand four hundred; the captain baſſa for the iſles, three thouſand five hundred; Romania, in Europe, twenty-ſeven thouſand; the militia on the frontiers of Hungary ſeventy thouſand.

The number of horſe raiſed by the zaims and timariots only are computed to amount to one hundred thouſand men and upwards; to which are added a great number of volunteers, that ſerve at their own expence, in expectation of ſucceeding the zaims and timariots that fall in battle, who chuſe to engage in the moſt deſperate enterpriſes. When a zaim is ſuperannuated or diſabled, he may reſign to his ſon, or ſome other relation. A peaſant or farmer cannot be a ſpahi or trooper, unleſs on the frontiers where he has manifeſted his courage againſt the enemy; and in that caſe he is allowed to be a candidate for the lands of a zaim or timariot that is dead. In Romania, when a zaim or timariot dies in battle, his lands are divided equally among his children; but when he dies a natural death, the beglerbeg or viceroy of the province has the diſpoſal of the eſtate, and ought to give it to the perſon who is moſt capable of ſerving the government; but he conſiders principally his own intereſt, and gives it to him that advances moſt money, which has rendered that militia much leſs conſiderable than they were heretofore. But there are many zaims and timariots in Anatolia, whoſe lands deſcend to their heirs.

The Grand Signor's forces in Egypt are computed to amount to eighty thouſand men; notwithſtanding which his authority is often diſputed by the Egyptian princes, which are about twelve in number, and whoſe concurrence ſeems neceſſary to the raiſing money and the making laws in that kingdom; and, if any encroachments are made on their liberties and properties, they are ready to defend them; and have ſometimes depoſed the beglerbeg, and compelled the Grand Signor to appoint another more acceptable to them. Theſe are moſt of them the deſcendants of the Mamelukes, or Mamlucks, who were for ſome hundreds of years ſovereigns of this kingdom. In Egypt, therefore, the Grand Signor ſeems to be but a limited monarch. The tributary countries, ſuch as Tartary, Walachia, and Moldavia, are obliged to raiſe a certain number of troops, and join the Turkiſh army when required. The kan of the Crim Tartars is obliged to raiſe one hundred thouſand men; and the princes of Moldavia and Walachia are obliged to bring ſixty or ſeventy thouſand men into the field. The two laſt are Chriſtian princes of the Greek communion.

The Turkiſh revenues ariſe from the demeſne lands, or lands of the ſtate; from the duties of import and export, or cuſtoms; by the tribute paid by the kan of Crim Tartary, Moldavia, Walachia, and the Grecian iſlands; by a poll-tax on the Chriſtians, and thoſe who are not of the eſtabliſhed religion: and the armies raiſed and paid by the zaims and timariots in time of war may well be reckoned part of the revenue, as it ſaves him ſo great an expence; but the greateſt part of the public revenue ariſes from the preſents and annual payments which are made by the governors and other great officers of ſtate, and the confiſcation of their eſtates when they die or are diſplaced; for whatever his beglerbegs, viceroys, or governors, have amaſſed or extorted from the people, falls to the Grand Signor at laſt, who is heir-general to all of them, and only allows their wives and families a ſubſiſtence out of them; but it is not ſo with the native Turks, the gentlemen of the country, who are not in office, their eſtates uſually deſcend to their children, and ſo it is in that rich province of Egypt. The Grand Signor has not more than half a million ſterling from thence, more than what bears the charges of the government; and if he ſhould attempt to raiſe more in that kingdom, it would probably occaſion a general revolt of the Egyptian princes, who may be looked upon as independent ſovereigns almoſt in their reſpective territories, and cannot be diſplaced by the Grand Signor: as to the reſt of his dominions, this prince is not only heir to all his officers of ſtate, but has vaſt ſums of them, when they enter upon their poſts, and annually afterwards. When a great man in the ſeraglio is nominated to a government, he immediately makes a preſent to the throne, and, if he has no treaſure of his own, uſually borrows it of the eunuchs of the ſeraglio, who are generally great uſurers, and know how to get paid again. For if ſuch governors are not punctual in repaying what they borrow, the eunuchs know how to miſrepreſent their actions at court, to the endangering their heads: the firſt money, therefore, a baſſa extorts from the people, is paid to the eunuch he borrowed it of.

If there happen to be a war with the Chriſtians, or any other preſſing neceſſity, the treaſures of the moſques or churches, which are very great, may, together with the conſtant revenue, be made uſe of to ſave the ſtate.

The Grand Signor has alſo a private treaſure lodged in vaults, as a reſerve in extraordinary caſes, where none but the officers of the treaſury and the prime viſier ever enter. And as this is an arbitrary government, the emperor is, in reality, maſter of the purſes of all his ſubjects: and it is not an uncommon thing, when the treaſury is low, to borrow ſums of thoſe that are known to abound in wealth; and what is borrowed of private men, is always punctually repaid; but what is borrowed of governors, or officers of ſtate, is ſeldom returned; for theſe are not ſuppoſed to have a property in any thing, but what the ſovereign can demand when he pleaſes. They are creatures raiſed by the ſovereign, and have nothing but what they receive from his bounty; and though they are veſted with great power and wealth for a time, they are really in a worſe ſituation than the lower claſs of people, who enjoy what they have with as much eaſe and freedom as the ſubjects of any other country, though they are ſeldom preferred to any poſts in the government.

SECT. IX.

Containing a Deſcription of the Grand Signor's court, alſo of his Haram or Seraglio, Women and other Inhabitants of it, great Officers of State, and ſome Maxims of the Turkiſh Police.

AS the dominion of the Turkiſh emperors is founded in force, their power is unlimited, and they look upon their people, as well as their country, to be their property, and at their diſpoſal; the Grand Signor is reſtrained by no laws or compacts but thoſe of his religion; nevertheleſs, we muſt alſo obſerve, that though he exerciſes an arbitrary dominion over his governors and officers, who depend upon him for all that they enjoy, yet, as before hinted, private gentlemen, native Turks, who are not in any poſt, enjoy their liberties and properties as fully as if it was a limited monarchy, as Motraye aſſures us, who lived amongſt them, and made it his buſineſs to inform himſelf of the nature of their government and adminiſtration: and ſhould their ſovereign break in upon their properties, it would very probably occaſion an inſurrection. Over his Chriſtian ſubjects, indeed, which are almoſt as numerous as the Turks, he tyrannizes moſt unmercifully, as well as over the great officers of ſtate, and ſuffers his Mahometan ſubjects to inſult and abuſe the Chriſtians with impunity; though they are the moſt uſeful of his people, and chiefly carry on their manufactures and foreign traffic, without which it would be difficult for the government to ſubſiſt. He compels the Chriſtians, alſo, to diſtinguiſh themſelves by the colour of their cloaths and other marks of contempt, by a burdenſome poll-tax, and other duties, from which the native Turks are exempted.

Among others, the Grand Signor aſſumes theſe pompous titles; namely, "The Shadow of God, a God on Earth, Brother of the Sun and Moon, Diſpoſer of all earthly Crowns;" and as long as he is ſucceſsful, his ſubjects adore him; but if he is unfortunate in his wars, he loſes his dignity, is ſlighted, and frequently depoſed. This prince is never crowned, but, on his acceſſion, is carried from the palace, and inaugurated at a place called Job, near the walls of Conſtantinople, where the tomb of ſome of their prophets ſtands, which according to their traditions is the tomb of Job. Their traditions add, that Job was

a judge

a judge in the courts of Solomon, and that Alexander was the general of Solomon's army; which diſcovers their extenſive knowledge of hiſtory and chronology! At the inauguration, after ſolemn prayers for the proſperity of the Grand Signor, the mufti gives him his benediction, and his majeſty ſwears to maintain the laws of Mahomet, by which is underſtood only that part of the law which concerns religion; for he is at liberty to repeal and alter any other part of it.

Perſons who receive any pay or ſalary from the government, or are in any office under the crown, are ſtiled the Grand Signor's ſlaves, which is a much more honourable title than ſubject here, as well as in Perſia; and in effect, they have the command of thoſe ſubjects who are not in the Grand Signor's pay, and inſult them at their pleaſure. The term "ſlave," in Turky, ſignifies one who is entirely reſigned to the emperor's will, and ready to execute whatever he commands, how difficult or dangerous ſoever it be.

Thoſe called Ichoglans are young lads educated in the ſeraglio, and deſigned for employments in the government; they are the children of Chriſtian parents taken in war, or preſents of the viceroys and governors from Georgia, Circaſſia, and the remote parts of the empire; being the moſt beautiful, well-ſhaped, ſprightly children that can be met with. The Grand Signor reviews them before they are admitted, and orders them to be received into the ſeraglios of Pera, Adrianople, or Conſtantinople, which are the three colleges or ſeminaries, where they are educated according to the opinion he entertains of them; but thoſe who are ordered for the ſeraglio of Conſtantinople are eſteemed moſt in the way of preferment, and are placed under the care of the chief of the white eunuchs called the capi agaſi. The eunuchs (who ſtudy every lad's genius, directing his ſtudies towards what he ſeems beſt qualified for) treat their pupils with extraordinary ſeverity, it is ſaid, not paſſing by the ſmalleſt faults; ſometimes they order them a certain number of blows upon the ſoles of their feet, and at others puniſh them by watching, faſting, &c. making them undergo a ſeverer diſcipline than the novices in a monaſtery. The firſt leſſons which are taught them are, ſilence, and an humble modeſt behaviour: then they are inſtructed in the rites of the Mahometan religion, and to ſpeak, read, and write the Turkiſh language, and afterwards the Perſian and Arabic.

Their diet is rice, and other wholeſome food fit for ſcholars, and their cloathing generally of Engliſh cloth. They are never from under the eunuch's eyes, and lodge in long rooms upon ſofas, where lamps are always burning, and an eunuch between every five to inſpect their behaviour. When they are fit for manly exerciſes, they are taught to handle the ſpear, to draw the bow, and throw the gerit or dart, in which they ſpend ſeveral hours in a day, and are ſeverely corrected if they make no proficiency. Thus by conſtant exerciſe they improve their health and ſtrength, and become fit for military employments: they are taught, as in Perſia, to ſhoot their arrows on horſeback in a full career, backwards, forwards, ſideways, and almoſt in any poſture: and at theſe exerciſes the Grand Signor himſelf is ſometimes preſent.

The emperor ſelects from theſe ſeminaries all the officers of his houſhold, which are forty in number, of whom twelve are the principal; and as governments fall, they are preferred, but ſeldom till they are forty years of age. When they leave the ſeraglio, they recommend themſelves to the favour and patronage of the principal eunuchs; and, on theſe occaſions, appear as polite and obſequious in their addreſſes as our courtiers do in this part of the world; for though they treat thoſe of a different faith with great haughtineſs, or rather inſolence, yet they behave with as much civility towards each other as gentlemen do elſewhere.

The young men of the ſeraglio being never permitted to ſee a woman, they frequently fall in love with one another, to which is ſometimes given the name of platonic love, which frequently ends, however, in luſt; nor can the ſevereſt puniſhments deter them from purſuing it. The old eunuchs watch them ſtrictly, when they perceive any ſymptoms of this paſſion; but they will carry it on by ſigns, when they are prohibited the converſation of the amiable object: and there are ſometimes ſuch jealouſies among rivals, and ſuch ſchemes for deſtroying thoſe they ſuſpect, as ſometimes throws the whole apartment into confuſion. The great officers of the ſeraglio, alſo, ſometimes make love to the pages, who are uſually the moſt beautiful boys, and make intereſt to get them retained in their ſervice, ſuffering themſelves to be governed and influenced by them. There are inſtances of emperors, who have kept ſuch boys, and admitted them to a ſhare in the government.

In the ſeraglio, the ladies alſo ſometimes make love to one other; which would tempt one to think, there is no ſtifling an amorous flame, but if it is not ſatisfied in the way nature directs, will find another vent. The deaf and dumb, or mutes, in the ſeraglio, are about forty, who converſe by ſigns; ſome of theſe conſtantly attend the emperor. Dwarfs that act the part of buffoons are ſtill retained in this court, as they were in courts and great families here in the laſt age, when gentlemen made themſelves merry with the defects and deformities of their own ſpecies. But no people have a greater ſhare in the government of the ſeraglio, or a greater influence on affairs of ſtate without, than the eunuchs and caſtrated inhabitants. Theſe princes ſeem to confide more in their eunuchs, than in any of their officers or ſervants, not only to guard the chaſtity of their women, but in the moſt important affairs. The kiſlar agaſi, a black eunuch, is the ſuperintendent of the women; and the capi agaſi, a white eunuch, is governor of the pages and white eunuchs belonging to the court.

They ſupply the ſeraglio from time to time with young blooming beauties taken in war, or purchaſed in Georgia and Circaſſia, but chiefly by the governors of provinces, who never fail to make preſents to the court of ſuch young ladies, in their reſpective provinces, as are eminent for their beauty: and when theſe young ladies are admitted into the ſeraglio, they are taught muſic and dancing, and whatever may render them moſt agreeable to their lord. When any of them are made choice of to attend the Grand Signor in his apartment, ſhe is complimented, on the occaſion, by the reſt of the ladies of the court; and ſhe that has the firſt ſon, is in a manner empreſs, and ſtyled the haſaki ſultana. For the Grand Signor never marries any of them, ſince Bajazet was taken priſoner with his wives, and ſaw them abuſed by the conqueror's officers. The only women that have a man to themſelves in Turky, are the Grand Signor's ſiſters or daughters, whom he marries to the governors of provinces, and other great men: theſe ladies aſſume the ſtate of queens, and have their huſbands in as much ſubjection as other Turkiſh huſbands have their wives, and oblige them to put away all the reſt of the wives and concubines, how long ſoever they have lived with him. And it ſeldom fails to prove fatal to him, if he takes another woman to his bed.

On the death of the ſon of the ſultana, ſhe loſes her title, and the next who has a ſon ſucceeds her. The Grand Signor frequently takes the air with his women in the gardens of the ſeraglio, after the gardeners and all others have had notice to keep their diſtance; and he ſometimes goes over the Boſphorus with them to the palace of Scutari on the Aſian ſide, which is not much more than a mile from Europe; the ladies being carried thither in covered boats, ſo that no man can ſee them; and when the emperor removes with the court by land to any other palace, the ladies ride in cloſe chariots, and ſignals are made for all men to quit their houſes which lie near the road, and remove a good diſtance from it.

We ſhall now give an account of the great officers of ſtate, who are generally of the number of the royal ſlaves, who have had their education in the ſeraglio: and at the head of theſe is the grand vizier, on whom the Grand Signor, in a manner devolves his authority, leaving the adminiſtration entirely in his hands. He has the ſole command both in peace and war; has the direction of the revenue, and is the ſupreme judge in civil as well as criminal cauſes; though it is very rare they meet with a genius capable of executing ſo many different charges.

Beſides the grand vizier, there are ſix other ſtyled viziers of the bench of council, and baſſas of three horſe-tails, becauſe there are three ſtandards or horſe-tails carried before them, whereas other baſſas have but one. Theſe viziers are men learned in the law, and well verſed in politics, whom the grand vizier ſummons to the divan as his council, though he is at liberty to take or reject their advice as he ſees fit: the mufti, and other civil judges, are alſo frequently called to aſſiſt at their council, and ordinary matters are uſually referred to ſome of their determinations.

Turkiſh divans are both councils and courts of juſtice, and one is held every day of the week at the vizier's palace, except Fridays; he goes alſo four times a week to the divan in the ſeraglio in great ſtate, being preceded by the chiaux baſſa, and ſeveral other chiauxes and virgers, and attended by the great officers of the empire, and his Albanian guards on horſeback, the people ſhouting and wiſhing

wiſhing him proſperity as he marches through the ſtreets.

The Turkiſh monarchs apprehend, that nothing contributes more to the peace and ſecurity of their empire, than their deſtroying all appearance of a nobility and great families amongſt them, and ſuffering no ſucceſſion to eſtates or offices. Their baſſas or governors are all taken out of the ſeraglio, perfectly ignorant of what blood or family they were of, and have no powerful relations or dependents to ſupport them, if they ſhould entertain any aſpiring thoughts. The duration of their command is alſo ſo very ſhort, that they have not an opportunity of ingratiating themſelves with the people, or forming an intereſt ſuperior to that of the Grand Signor: and of all the rebellions that have been formed by the baſſas of diſtant provinces, we ſcarce find any one that has been of long duration; the rebels have been uſually diſperſed without coming to a battle. The Sultan has no more to do, but to procure their leader to be taken off, and he is ſure of a victory without fighting, there being no powerful relations to ſupport the cauſe; and it is farther obſervable, that when a rebel meets with ſucceſs, he is never able to maintain himſelf any other way than by ſetting up another prince of the royal family, who is no ſooner eſtabliſhed in the government, but he uſually makes the perſon who raiſed him a preſent of a bow-ſtring (i. e. cauſing him to be ſtrangled) for fear of being ſerved as his predeceſſor was before him.

In ſome petty governments, indeed, the baſſas have been allowed the privilege of leaving their commands to their children, as heretofore the baſſa of Gaza; but one of them happening to live ſeventy-five years in that government, it was thought ſo ill a precedent, and ſo contrary to the Turkiſh politics, to ſuffer a perſon to remain ſo long in one command, that he was invited to court, and, without any proceſs or charge againſt him, ordered to be ſtrangled as ſoon as he arrived. And becauſe power naturally attends on riches, if they remain long in a family, the wealth of a baſſa is ſcarce ever permitted to deſcend to his children.

On the death of a baſſa who has married a ſultana, her dowry is firſt paid out of his eſtate, and the reſt devolves on the emperor; and if there be any iſſue of ſuch marriage, the Sultan makes ſome proviſion for the ſons; but it is an unalterable maxim, that ſuch ſons ſhall never be preferred to any conſiderable poſt in the government, leſt their near relation to the royal family, ſhould inſpire them with ambitious views. One reaſon why the Turks encourage traffic ſo little, is, deſignedly to impoveriſh their ſubjects, that they may not have it in their power, how much ſoever they may have it in their will, to rebel. Lord Bacon obſerves, that it is not poſſible for a nation overloaded with taxes to retain a martial ſpirit; they ſubmit to oppreſſion, and patiently endure all kind of violence. This ſeemed to be the opinion of the kings of France, and other princes, who choſe to reign over ſlaves, rather than a free people. The Turks keep many countries in ſubjection, that were once wealthy and warlike nations, who, by the loſs of their liberty and properties, become abject, and, like the poor French a few years ſince, who threw up their caps, and cried, Vive la Roy, when they were periſhing, and deprived of all the neceſſaries of life by their grand monarque.

SECT. X.

Account of the Mahometan Religion profeſſed by the Turks, and alſo of the Greek Church in the Ottoman Empire.

THE Turkiſh religion, which is, the Mahometan, is divided into a multitude of ſects: every conſiderable town almoſt differs from another in ſome particulars, which is ſuppoſed to proceed from the many proſelytes they make almoſt of every nation, ſome of whom are induced to profeſs the Mahometan faith to obtain their liberty, and others, in hopes of preferment; and every nation introducing ſome favourite opinions or doctrines of the country from whence they came, naturally occaſions a variety of ſects: and if they be not oppoſite to the Turkiſh doctrines, and they hold the unity of the Godhead, and Mahomet's miſſion, and obſerve the five chief precepts, viz. their purifications, prayers, faſts, alms, and pilgrimages, and ſo they do not advance any opinions that may prove dangerous to the ſtate, the government takes little notice of them.

In treating of Arabia we have already hinted, that as Mahomet left no ſons, both Turks and Perſians derive their ſpiritual and temporal authority either from Hali, the huſband of his daughter Fatima; or from Abubeker, whoſe daughter Mahomet married. As the Perſians prefer the doctrines of Hali, and the Turks thoſe of Abubeker, and charge each other with corrupting and miſinterpreting the koran; theſe two ſects retain ſtronger prejudices againſt one another, than they do either againſt the Jews or Chriſtians; and when they are at war, both nations call the war "the cauſe of God," and their adverſaries heretics, and ſeldom give quarter to each other in battle. Among the Turks, there are four ſects, which differ only in ceremonials, and are eſteemed orthodox in the main. 1. The firſt are called the hanniſſes, who inhabit Turky and Tartary. 2. The ſhaffees, of which are moſt of the Arabian tribes. 3. The malchees, who poſſeſs the coaſt of Barbary, viz. Algiers, Tunis and Tripoli, and, according to ſome, thoſe of Morocco; and, 4. The hambelles, who are a ſmall tribe of Arabians.

All the Mahometans, except the Perſians, are of one of the above ſects; but then theſe are ſplit into a multitude of other ſects, diſtinguiſhed by the names of their reſpective leaders. We ſhall mention ſome of them; and firſt, the ſect of moatzali, who are ſtyled the defenders of the equity and unity of God; theſe are again ſubdivided into two-and-twenty other ſects, who maintain their ſeveral tenets with a kind of frantic zeal, charging thoſe that differ from them with infidelity. One of the ſubdiviſions maintain, that Chriſt was eternal, aſſumed a body, and was incarnate, and that he will judge the world at the laſt day; which they prove by that paſſage in the koran, viz. "Thou, Mahomet, ſhalt ſee thy Lord return in the clouds."

Reſpecting a future ſtate, the moſt general opinion is, that the virtuous will be happy; that the wicked will be puniſhed for a time, but will at length be admitted into Paradiſe.

Another ſect that believe in tranſmigration, or that the ſouls of the deceaſed go into other animals, which makes them extremely compaſſionate and tender of them.

It is the opinion of the ſect ſtyled the eſcrachi, that the happineſs of the other world conſiſts in the contemplation of the divine nature, and not in ſenſual enjoyments.

Another ſect, which may be ſtyled the doubtful, will be poſitive of nothing; they neither endeavour to perſuade any thing, or to diſſuade any man from his purpoſe. They obſerve, that truth may be, and often is, ſo dreſſed up, that it cannot be diſtinguiſhed from falſehood; and therefore to any queſtions that are aſked them, they anſwer, "God knows, it is unknown to us." And of this ſect are ſome of their greateſt men; but I take this to be rather an article of policy than religion, as it may be dangerous to give their opinions one way or other in an arbitrary government.

Many Turks either are, or pretend to be, atheiſts; but theſe are generally renegadoes, who have apoſtatized, and the moſt profligate amongſt them, who, dreading to be called to an account hereafter, endeavour to perſuade themſelves they have nothing to fear after death. They believe the world to have been what it is from eternity; that men, as well as trees and flowers, periſh; and one generation will ſucceed another, as it has done hitherto, to all eternity.

There are derviſes or friars, and convents, among the Mahometans, as well as among the Chriſtians, and it is pretended that their religious houſes were inſtituted by Mahomet; but there is no particular mention made of them in their books till within theſe four or five hundred years. The word derviſe ſignifies one that is poor, and has renounced the world. The firſt convent that was erected is at Cogni (olim Iconium) in Lycaonia, in which there are between three hundred and four hundred derviſes, the ſuperior of which houſe is the general of the whole order, by virtue of a charter of Ottoman, from whom their emperors derive their pedigree. Theſe derviſes go meanly cloathed, put on a dejected look, faſt, pray, and perform penances as the Roman Catholics do, and have ſtrings of beads, by which they number the prayers they repeat: on Tueſday every week the ſuperior of the convent preaches or expounds part of the koran to them, at the concluſion whereof the monks having made a profound reverence to their ſuperior, fall into a dance, turning round perpetually with prodigious ſwiftneſs, one playing to them on a kind of flute. The muſic ceaſing they ſtop in an inſtant, not at all diſordered by their circular motion, to which they have been trained up from their infancy; and this they pretend to do in memory of Mevaluna, their founder, who continued this circular motion, they aſſure us, fourteen days, without eating or drinking, and then falling into a trance, received certain revelations concerning the inſtitutions of this order, the flute being (as they tell us) the inſtrument that Jacob and other holy ſhepherds uſed to praiſe God upon;

upon; but, however that be, it has a very doleful ſound, which would incline one to think they were rather bewailing their condition, than praiſing the deity: but as the koran prohibits all kinds of muſic in their devotions but vocal, this is uſed by few; nor do they ring bells to call people to prayers, it is ſaid, for the like reaſon, but ſummon them from the minorets, or ſteeples of the moſques.

Although theſe derviſes, like the Romiſh friars, vow chaſtity, poverty, and obedience, they may leave the convent if they deſire it, and enter into a ſtate of matrimony. In theſe convents they are taught the Turkiſh, Perſian, and Arabic languages, but ſcarce any art or ſcience, unleſs it be legerdemain or magic, or rather a pretence to it, and are as mere drones as the monks in this part of the world. To increaſe their ſtupidity, they ſwallow as much opium as would poiſon a dozen men that are not uſed to it; and though it may raiſe their ſpirits at firſt, this is ſucceeded by a ſtupefaction which renders them incapable of any kind of converſation. There are monaſteries of theſe derviſes all over the empire, and through India as far as China, where the brethren are entertained in their travels; and as they have excellent intelligence, the Turks make uſe of them as ſpies in the eaſtern nations. From theſe convents come moſt of the ſheiks or preachers, to which office any man may advance himſelf, as there needs no ordination; and he may lay it down again when he pleaſes: thoſe of the family of Mahomet are ſtyled emirs, and are known by their green turbans, that being Mahomet's favourite colour. Theſe are eſteemed ſuch holy men, that any one who ſtrikes them forfeits his right hand; theſe emirs ſeldom apply themſelves to any trade, except it be the purchaſing of ſlaves to make Mahometans of them, this being eſteemed a very meritorious employment among the Turks. We muſt not omit to mention their ſantos or hermits, who go naked, and let their hair grow down to their waiſts: theſe are in a manner adored by the devout people, and in ſome parts of the empire take upon them to ſcreen criminals from juſtice.

Mahomet having aſſumed the office of high prieſt, as well as that of king, his ſucceſſors, the caliſs of Babylon, exerciſed both for ſeveral hundred years; but the mufti, or high-prieſt in Turky, and other Mahometan countries, enjoys little more than the ſhadow of temporal power at this day, and their princes take the liberty of advancing and depoſing them at their pleaſure. The mufti has indeed ſtill the power of appointing all civil magiſtrates, their civil and eccleſiaſtical laws being in reality the ſame.

They make the koran, and the comments upon it, the rule by which they judge of all matters, unleſs where the temporal power, in ſome extraordinary caſes, is pleaſed to interpoſe; all appeals are made to it, and in caſes of importance, that is the laſt reſort. The Grand Signor ſcarce ever alters or reverſes his ſentence; and without his fetfa or fiat no conſiderable reſolutions are taken, either in regard to peace or war; but if the mufti refuſes to ratify or confirm what the miniſtry reſolve on, he is depoſed, and a more complying high-prieſt advanced in his ſtead; but the reaſon of demanding the mufti's fatfa at this day, ſeems to be, to prevent the clamours of the people, where ſucceſs does not anſwer their expectations, it being preſumed, that men will ceaſe to murmur where a reſolution has been approved by their high-prieſt. When the Grand Signor writes to the mufti, he directs to the "Eſad, wiſeſt of the wiſe, inſtructed in all knowledge, the ſpring of virtue and true ſcience, key of the treaſure of truth," with ſeveral other pompous epithets.

It appears from many inſtances, that though the koran is generally held to be the rule of the Mahometan faith and practice, the mufti takes the liberty to make it ſpeak what what language he pleaſes. It being demanded of him, what they ſhould do in relation to the hours appointed for their devotion, if they happen to be in a part of the world where the whole day was but an hour long; he anſwered, heaven did not require things impoſſible, but ſo as the duty was performed within the twenty-fours hours, it was ſufficient; and the Mahometans being appointed to turn their faces towards Mecca when they pray, it was demanded, if they ſhould be in part of the globe, either by ſea or land, and did not know towards what point Mecca lay, how they ſhould comply with that precept: the mufti directed them to obſerve a circular motion at their prayers, and they would not fail ſometimes to ſet their faces right.

The next judges to the mufti are the cadiliſquiers, of which there are three, viz. 1. The cadiliſquier of Romania. 2. The cadiliſquier of Natolia; and, 3. The cadiliſquier of Egypt, who are eccleſiaſtics; and no man can be advanced to the high office of mufti till he has paſſed through one of theſe; and there is in every province a moliah cadi, who is the chief judge of the province, to whom the people may appeal from the ſeveral cadis or judges in the towns of that province; but notwithſtanding theſe already mentioned are ſaid to be the only legal judges, the beglerbegs and governors of towns and provinces take upon them to puniſh men, and even to put them to death ſometimes, without allowing them any trial whatever.

The prieſts which officiate in their moſques, called imaums, are not appointed by the mufti or any eccleſiaſtic, nor are they ſubject to them; any one who has the reputation of an honeſt man, and can read the koran, may take upon him this office on the recommendation of the people of the place to the governor of the town or province, when a church happens to be vacant; and as the conſent of the governor is neceſſary towards admitting one to officiate as a prieſt, ſo he may turn him out when he pleaſes; and the prieſt may leave his cure, and become a layman again, if he ſees fit. Their habit is the ſame as that of other peoples, only their turbans are a little enlarged, and they aſſume an air of gravity: and in the moſques, when the imaum ſtands, or ſits, or proſtrates himſelf, the people imitate him: the imaum alſo reads ſome part of the koran every Friday, which is their ſabbath, but ſeldom preaches. This is the buſineſs of the ſheiks who make preaching their profeſſion; and theſe uſually have their education in the convents already mentioned. There is another duty the imaums perform, and that is the calling the people to prayers at the appointed hours, from the tops of their minorets or ſteeples; for they will not ſuffer bells any more than inſtrumental muſic in their places of worſhip, as has been obſerved already.

They endow the moſques with all the lands and revenues which belonged to them when they were Chriſtian churches: the lands which belonged to the cathedral church of Santa Sophia, now converted into a moſque, amount to fifty thouſand pounds a year; the rents whereof are employed to the maintenance of the imaums and doctors of their law, that officiate in the moſque, to the education of young lads, to the providing oil for the lamps, and to the relief of the poor; and what remains is laid up in the treaſuries of the reſpective churches, for the repair and beautifying them, and ſometimes employed in carrying on wars againſt infidel nations, when they apprehend themſelves in imminent danger. The tenants of the lands appropriated to churches, ſometimes pay their rent in kind, viz. corn, and other products of their lands; and theſe tenants, it ſeems, enjoy greater privileges than any other men, and are not liable to be plundered and oppreſſed either by the baſſas or janiſaries, as other inhabitants ſometimes are. None are ſo abandoned, as to pillage what is appropriated to pious uſes. Churches that have no lands belonging to them, have eſtates in money; the intereſt whereof is applied to the ſame uſes as the rents of lands appropriated to their temples are; there are no other caſes where the Turks allow of uſury, except it be for the maintenance of orphans.

When the mufti is inveſted in his office by the Grand Signor, he puts on him a veſt of ſables, and preſents him with a purſe of gold, of the value of one thouſand dollars, and grants him a revenue of one thouſand aſpers (about two guineas) a day; beſides which, the mufti has the preſentation to the royal moſques, which he ſells openly, and preſents are frequently made by the great men, to favour them in their addreſſes to the Grand Signor and his miniſters, which amounts to more than all the other articles.

When a Mahometan enters a temple, he puts off his ſhoes inſtead of his cap, and, while he is there, neither ſalutes, converſes, or takes notice of any perſon, nor can any accident divert him from his prayers; nor may he ſpit, cough, or rub himſelf, any of which actions would ſo defile him, that he muſt waſh, and return to his prayers again: they ſigh and groan in a very doleful manner, till they begin to pray. The prieſt begins with the praiſes of God, and all the people follow him, and imitate his actions, as well as repeat his words; but both prayers and praiſes are very ſhort; the whole not above the length of two or three little collects. What they inſiſt upon chiefly at their devotion, is, that "God is one; that he neither begets, nor is begotten; has none like him, or equal to him; and that Mahomet is the meſſenger of God." They believe their prayers will not be heard, unleſs they forgive their enemies; and therefore, on every Friday, they endeavour to be reconciled to thoſe they have quarrelled with; and for every day of the week, they have a particular prayer; as on Friday, they pray that God

would bleſs all true believers; on Saturday, they pray for the converſion of the Jews; on Sunday, for the converſion of the Chriſtians; on Monday, for the prophets; on Tueſday, for the prieſts, and thoſe that honour the ſaints; on Wedneſday, for believers in ſlavery among infidels; and on Thurſday, for the whole world, of every nation and religion without diſtinction.

On Fridays the Mahometans perform their devotions with the greateſt ſolemnity, when the emperor, miniſters, and magiſtrates, all reſort to the moſques in Turky; though in Perſia they ſeldom appear in the moſques, but pray ſingly in their houſes, or in the fields: and the Turks are generally cenſured for being too public and oſtentatious in their prayers. Their enemies ſuggeſt that they are hypocrites at the bottom, as they are frequently (like the Phariſees of old) ſeen praying in the markets, and the corners of the ſtreets, and other public places, to obtain the applauſe of men; and a writer of credit, who reſided ſome time among them, obſerves, that their religion ſeems calculated to keep up great gravity and ſolemnity, without the leaſt tincture of virtue: he further remarks, that they make the moſt lowly proſtrations, and utter their prayers in a moſt hollow diſmal tone; which, with them, are eſteemed the great excellencies of prayer. But we are inclined to think, that this character is in general too ſevere; and that, on the contrary, there are ſome among them who are in reality as ſincere and devout as they pretend to be.

Their faſt called Ramazan, or Lent, is the moſt ſtrict that any nation obſerves; for no perſon, not ſo much as a day-labourer, will eat, or drink, or ſmoak, till ſun-ſet at that ſeaſon; but they are allowed to eat and drink in the night-time; and the whole town, and particularly the moſques, are illuminated both within and without till morning. At the end of the month the faſt ends, and at the next new moon, viz. the beginning of the month Schenval, the feſtival called Bairam begins, which laſts three days, when they celebrate a thankſgiving in their moſques or temples, and ſing ſeveral ſhort hymns, and among others, that which follows, viz. "We thank thee, O Lord, the only infinite, perfect, eternal, and moſt merciful being; in that thou haſt communicated thy all holy, true, and pure law to us; and that we have preſerved it in its purity, as it was delivered to us by thy prophet, ſervant, and ambaſſador, Mahomet; to whom be ſalvation and bleſſings; as alſo to thy other prophet Jeſus the ſon of Mary, Moſes, David, Solomon, &c.

The Sultan, after prayers, receives the compliments of the great officers of the Porte, ſeated on his throne, and even of the ſultaneſſes. The people, dreſſed in their beſt habits, viſit one another; and acquaintance embrace when they meet in the ſtreets; and where they have had any differences, they are reconciled. It is ſaid, that even their women, at this time, are allowed the liberty of going abroad, and ſome of them make uſe of the opportunity to break looſe from their keepers. Sacrifices of oxen, ſheep, and lambs, are alſo made by the wealthy, and their fleſh diſtributed among the poor; ſo that at this time a general joy appears, and moſt of our travellers compare it to the Eaſter of the Chriſtians, becauſe it ſucceeds their Ramazan, as Eaſter does our Lent. It is alſo a moveable feaſt, being held in every month in the year, in the compaſs of thirty years, or thereabouts; for the Mahometan year in eccleſiaſtical matters being lunary, and conſequently, between eleven or twelve days ſhort of ours, their faſts and feſtivals happen ſo many days ſooner every year, than they did the preceding year.

Patriarchs preſide over the Armenians, Maronites, Jacobites, and other ſects of Chriſtians in the Turkiſh empire; and the pope appoints a titular patriarch at Conſtantinople, as well as a biſhop.

Such a prejudice prevails among the Greek and eaſtern chriſtians againſt the Latin or Roman church, that they would rather continue under the dominion of the Turk, than live under a popiſh prince: and the Papiſts, on the other hand, treat the Greeks as infidels, and are continually inciting the Turks to deſtroy and oppreſs them. They cauſed one of the patriarchs of Conſtantinople to be put to death upon falſe ſuggeſtions they made to the government, becauſe he refuſed to ſubmit to the pope.

If we take in every ſect, the whole Greek church is of a vaſt extent, containing not only the Chriſtians of the Turkiſh empire, who are in many parts of it much more numerous than the Mahometans themſelves, but alſo the Chriſtians of Muſcovy, the Coſſacks, the inhabitants of Podolia, and Black Ruſſia, the people of Ethiopia and Abyſſinia, ſouth of Egypt. Thoſe of Circaſſia, Georgia and Mingrelia, and the inhabitants of the iſlands in the Mediterranean, under the Venetians, are generally of the Greek communion: but we ſhall treat chiefly of thoſe who are under the dominion of the Turk, who are governed by four patriarchs, viz. the patriarchs of Conſtantinople, Alexandria, Antioch, and Jeruſalem.

Twenty-two fixed and immoveable feaſts are obſerved by the Greeks; the two firſt of which are, the nativity of the bleſſed virgin Mary, and the exaltation of the Holy Croſs; the reſt conſiſt principally of the ancient Greek ſaints and martyrs. They keep four annual faſts. They give to their patriarch of Conſtantinople, whom they conſider as their head, the pompous titles of Moſt Holy Father, or Your Holineſs, Moſt bleſſed Father, or Your Bleſſedneſs: making him in all reſpects equal to the pope. The revenues of their prieſts are very ſmall. Marriage, with them, is no legal objection againſt a perſon's going into orders; but the general practice of their church is againſt marriage afterwards; they have a great number of deacons, who belong to the biſhops; and their monks lead a very ſevere courſe of life. The modern Greeks reckon up ſeven myſteries or ſacraments, which they are ſuppoſed to have taken from the Latins; namely, baptiſm, unguent of chriſm, the euchariſt, penance, holy orders, matrimony, and oil with prayer. Their celebration of the euchariſt is attended with a great number of ceremonies. The laity are obliged to receive the communion four times in the year, with which they readily comply; and none omit it at Chriſtmas or Eaſter. They alſo retain the doctrines of confeſſion and penance; but, with reſpect to the former, they do not require the penitent ſhould enumerate every particular circumſtance, for if he diſcloſe as much as he thinks it prudent to declare, it is accepted. Divorces are eaſily obtained among the Greek Chriſtians, as theſe people are very prone to revenge where they have been ill uſed.

The Greeks retain only the Nicene or rather Conſtantinopolitan creed in their liturgies and catechiſms, and are wholly ſtrangers to that of St. Athanaſius: but they acknowledge the Holy Spirit to be of the ſame ſubſtance with the Father and the Son; to be God from eternity, proceeding from the eſſence and nature of the Father, without beginning, and to be equally adored. With reſpect to the ſtate of the dead, this church believes, that the ſouls of the righteous do not go immediately to heaven, but to ſome third place, which is ſometimes called Paradiſe, where they wait till the reſurrection: and though it is ſaid they deny purgatory, they imagine however, that the ſouls of ſuch as are not ſufficiently purified to enter Paradiſe are confined in ſome ſecret receſſes under-ground, there to ſuffer grievous pangs; and that theſe may receive a mitigation of their torments from the prayers, oblations, and ſacrifices of the living.

They admit pictures of our Saviour and the ſaints, and honour them by bowing, kiſſing, and offering up their devotions before them. They uſe two kinds of adoration, in which great part of their worſhip conſiſts: in the firſt, they bow almoſt to the ground; the other is only a little inclination of the head and knee, which they perform when they come firſt into the church, or when they happen to come within ſight of a church or chapel either by ſea or land. They perform their devotions with their faces towards the eaſt; nor do they pull off their caps in the church, except at ſolemn proceſſions, when the goſpel is read, or at the celebration of the euchariſt. The Greeks abſtain from blood, and things ſtrangled. When they are brought upon their oaths, they lay their hand upon the croſs, afterwards kiſſing it, and putting it to their foreheads.

It is rightly obſerved, upon the whole, reſpecting the religion of the Greek church, that there is a great deal of ſuperſtition intermixed with their divine offices; as the perfuming their churches, the pictures of their ſaints, the holy table, and the people, with incenſe; their frequent croſſing themſelves, the extravagant reſpect they pay to the unconſecrated elements, and their concluding many of their prayers with theſe words: "For the interceſſion of our Lady the ſpotleſs Virgin, Mother of God," &c. with ſeveral prayers and aſcriptions to the Virgin Mary, which come little ſhort of blaſphemy.

The Turks grievouſly oppreſs the Greek and other Chriſtians, and will not ſuffer any of them to wear the cuſtomary garb of thoſe of the eſtabliſhed religion, under the ſevereſt penalties: it is criminal for a Chriſtian to be ſeen with a white turban or a yellow ſlipper, which are worn only by their haughty maſters; and every raſcally Turk will beat and inſult a Chriſtian upon the leaſt, and ſometimes upon no provocation: for which there is no remedy but patience. The ordinary capitation-tax

ever

every Chriſtian pays is not to be accounted among their greateſt grievances: the baſſas and inferior magiſtrates are ever finding ſome pretence or other to extort ſums of money from them; and the over-righteous Mahometan ſcarce thinks it a crime to give falſe evidence againſt a Chriſtian.

SECT. XI.

A comprehenſive Hiſtory of the Turks, from the earlieſt Accounts of that Nation, to the Concluſion of the War between them and the Ruſſians in 1772, *and the Treaty of Peace ratified by thoſe two Powers in* 1774.

THE Turks, who had before the eighth century, reſided chiefly north of the Palus Mæotis and the Euxine ſeas, travelled ſouthward, and ſettled in Georgia, between the Euxine and the Caſpian ſeas, where they continued about two hundred years. About the year one thouſand, they removed farther ſouthward into Armenia, the name of which they changed into that of Turcomania. They ſoon after ſubdued Bagdat, ravaged Perſia, and made themſelves maſters of the northern provinces of Arabia, at which time they were all Pagans; but their leader Tangrolipix thought proper, from motives of policy, to turn Mahometan, well knowing that a ſovereign of a different religious perſuaſion is never agreeable to the generality of the people. The Turks then proceeded to invade the territories of the Grecian emperor in Aſia Minor, where they conquered ſeveral cities, as the Saracens had done in Syria, Paleſtine, and Egypt.

At this time the emperor of Conſtantinople was head of the Aſiatic Chriſtians, who, being greatly oppreſſed, implored the aſſiſtance of the different ſovereigns of Europe, in order to oppoſe both Turks and Saracens: all Europe took the alarm: the pope alſo intereſted himſelf in the affair; and the clergy in general uſed their endeavours to excite an emulation, by which the Holy Land (as they termed it) might be reſcued from the hands of the infidels.

In the year of our Lord 1096, the firſt cruſade commenced, when eight hundred thouſand perſons engaged in the enterprize, and proceeded towards Paleſtine: but above half of them periſhed by ſickneſs, famine, and the ſword; the latter being cut off by the Chriſtians through whoſe countries they paſſed, and who were obliged to repel force by force, in order to put a ſtop to their depredations. Many of the undiſciplined multitude, who arrived at Conſtantinople, were cut to pieces on their landing: but the more regular troops under the conduct of Godfrey of Boulogne, and other ſkilful commanders, arrived at Conſtantinople in tolerable order; but their numbers creating a jealouſy in the breaſt of the Grecian emperor, inſtead of joining them as he had promiſed, he contrived by every ſiniſter means to diſtreſs them; however, to avoid their reſentment of this treacherous conduct, he granted them ſhipping to tranſport the troops; on muſtering of which, it appeared, that the Chriſtians had one hundred thouſand horſe, and near twice that number of foot.

The operations of this vaſt army began by beſieging Nice, in Bithynia; to relieve which the Sultan Soliman marched, but was totally defeated, when the place ſurrendered, and was put into the Grecian emperor's hands, as had been previouſly agreed upon. The Chriſtian army then proceeded towards Antioch, when Sultan Soliman, at the head of two hundred thouſand men, gave them battle, but was again totally defeated. Antioch was ſoon after taken; but the Chriſtian leaders did not think proper to put it into the hands of the emperor of Conſtantinople, whoſe perfidy had ſo repeatedly diſguſted them. They then marched to Jeruſalem, which they inveſted with only fifty thouſand men, their numbers being ſo far reduced; and the garriſon was at the ſame time more numerous than the beſiegers. The arrival of a fleet of Engliſh, Norman, Flemiſh, and Genoeſe ſhips, however, gave new birth to their operations, by bringing them a freſh ſupply of men. The outward wall was ſoon carried by ſtorm, and the city itſelf was ſoon after taken ſword in hand, when Godfrey of Boulogne was crowned king of Jeruſalem. He ſoon ſubdued Ptolemais, Cæſarea, Antipatris, Aſcalon, &c. but died within a year after his coronation; and Baldwin of Bruges ſucceeded him, A. D. 1100. In his reign, the Chriſtians took the city of Tyre, and obtained three victories over the infidels; he then laid ſiege to the city of Damaſcus, but proved unſucceſsful in his attempt: after reigning thirty years, he died, and was ſucceeded in 1131 by Fulk, earl of Anjou. In this reign the Chriſtians began to quarrel among themſelves; but Fulk, being killed by a fall from his horſe, his eldeſt ſon was elected king in the year 1142, under the title of Baldwin the Second, but being then only thirteen years of age, his mother was joined with him in the adminiſtration of public affairs.

The Chriſtians, who had been in poſſeſſion of the Holy Land, and countries adjacent, more than forty years, had eſtabliſhed four diſtinct kingdoms, viz.

1. The kingdom of Edeſſa, which comprehended the countries on the banks of the Euphrates. 2. The kingdom of Tripoli, which was near the ſea-coaſt. 3. The kingdom of Antioch. 4. The kingdom of Jeruſalem.

Sanguin, ſultan of Aleppo, and afterwards Noradin, his ſon, took advantage of the continual diſcords among the Chriſtians, and retook many of the conquered places, which occaſioned the Chriſtians again to call in the aſſiſtance of the European ſovereigns. Upon which invitation, Conrad, emperor of Germany, at the head of one hundred thouſand men, undertook the expedition. But the Grecian emperor proving as great an enemy to him as the infidels, he loſt the greateſt part of his army, and returned home greatly diſappointed.

Saladin, ſultan of Damaſcus, had great ſucceſs againſt the Chriſtians, and, in 1187, took Jeruſalem. This engaged Frederic, emperor of Germany, in another cruſade. But the imperial forces, who were for ſome time ſucceſsful, were at length viſited by the plague, which deſtroyed the army.

Richard I. of England, and Philip Auguſtus of France, were then ſtipulated by the pope, to carry their arms into Paleſtine, which they did in 1190; but the two kings diſagreeing, this, like the preceding enterprizes, likewiſe failed.

In the year 1200 Conſtantinople was taken by the Latins; and Baldwin, earl of Flanders, being elected emperor thereof, ſoon after laid ſiege to Adrianople: but the Greeks inviting the Tartars to their aſſiſtance, the Chriſtian army was defeated, and Baldwin himſelf taken priſoner. They cut off the hands and feet of the unhappy monarch, and left him to periſh miſerably in the field, where he died three days after, in the thirty-third year of his age, and firſt of his reign.

Henry, the brother of Baldwin, being then elected emperor of Conſtantinople, by the aſſiſtance of the king of Theſſaly, drove the Tartars out of Thrace, and recovered all the places they had taken.

The ſultan of Egypt was now the moſt formidable Mahometan power; therefore the Chriſtians determined to invade Egypt, which they did under the conduct of Lewis, king of France, commonly called St. Lewis, who departed from Europe, with a fleet of eighteen hundred ſail, containing an army of ſixty thouſand men, including about thirteen thouſand knights, Engliſh, French, and Cypriots. The army landed near Damietta, which they entered without oppoſition, the infidels having previouſly abandoned it.

Lewis left his queen at Damietta with a conſiderable garriſon, and began his march towards Grand Cairo, at the head of twenty thouſand horſe, and forty thouſand foot; but they were ſo harraſſed by the infidels, that they were above three months in advancing forty miles. At length the Mahometans taking an advantage of the van of the Chriſtian army being ſeparated from the main body, attacked the cruſaders with great fury, totally defeated them, took the king of France priſoner, and all the troops who were not ſlain in the engagement. It was at firſt debated by the Mahometans, whether they ſhould not cut the throats of their priſoners; but avarice getting the better of revenge, they determined to ſpare them, in order to exact a large ranſom for the recovery of their liberty. They therefore agreed to enfranchiſe the king of France, and the reſt of the priſoners, upon the delivering up Damietta, and paying ſuch an immenſe ſum of money, as almoſt drained France of its treaſures.

About this time an army of Tartars, under the conduct of Haalon, came down like a torrent from the northward, and took Bagdat, Aleppo, Damaſcus, and Iconium. The ſultan of Egypt at the ſame time poſſeſſed himſelf of the principal places in Syria. Theſe tranſactions occaſioned another cruſade to be undertaken in 1271, by prince Edward, afterwards Edward I. of England: he took Nazareth, and defeated the Turks in ſeveral engagements; but not being properly ſupported by other Chriſtian princes, he returned to England, after having been a year and a half in Paleſtine; whereupon Elphis, ſultan of Egypt, invaded Syria, took Paleſtine, Tyre, Sidon, Berethus, and all the towns poſſeſſed by the Chriſtians, except Ptolemais. A truce was however agreed upon for five years,

years; but being broken by the Chriſtians, the ſultan of Egypt laid ſiege to Ptolemais; but dying before the place, his ſon Araphus took it by ſtorm, and gave the plunder to his ſoldiers: after which the Chriſtians were expelled from Paleſtine, one hundred and ninety-two years ſubſequent to the taking of Jeruſalem.

But Caſſanes, the Tartar, who was ſovereign of Perſia, revenged the quarrel of the Chriſtians, by falling upon the ſultan of Egypt, defeating his armies, recovering moſt of the places in Syria and Paleſtine, which he had taken, and rebuilding the city of Jeruſalem, which he did at the inſtigation of his queen, who was an Armenian Chriſtian. He likewiſe offered to join the Chriſtian princes, and reeſtabliſh them in the Holy Land; but the principal ſovereigns in Europe were unhappily engaged in a war among themſelves, and could not, therefore, ſpare any forces to ſend to Paleſtine; upon which Caſſanes retired into Perſia, and the ſultan of Egypt recovered all he had loſt.

Upon the death of Aladin, the laſt prince of the Selzucian family, the Turkiſh lords divided the country among themſelves, the principal of whom was Ottoman, or Othman, the ſon of Erthogrul.

The Chriſtians of Bithynia, when the Turks were drove out of Perſia by the Tartars, permitted their flocks and herds to graze upon their mountains; but the Turks, after having been here for ſome time, began to claim the place as a matter of right, and to diſpute the poſſeſſion of it with the Chriſtian natives, which naturally led the latter to complain to the governors of the neighbouring Grecian caſtles, that thoſe they had ſuccoured through compaſſion, wanted now to be their maſters. The Grecian governors, therefore, aſſembled a body of forces, in order to compel the Turks to acknowledge the ſovereignty of the Grecian emperor, or to relinquiſh the place: but Ottoman, putting himſelf at the head of a body of troops, defeated the Chriſtians, and took Cara Chiſar, a fortreſs ſituated on the frontiers of Bithynia and Phrygia. He afterwards plundered all Bithynia, which ſo greatly alarmed the Chriſtians, that they prevailed upon the governor of Belezugar to invite Ottoman to the ſolemnization of a wedding at his caſtle, that they might have an opportunity of taking him off. Ottoman, being apprized of the deſign, contrived to introduce a party of ſoldiers in diſguiſe, who killed the governor and all his gueſts, and took poſſeſſion of the caſtle. He then made himſelf maſter of many other places in Phrygia, and even laid ſiege to the city of Nice. The emperor of Conſtantinople ſent an army to relieve the place, but it was defeated by Ottoman, who, from this time, viz. A. D. 1300, took upon himſelf the title and ſtate of ſultan, and made Neapolis the ſeat of his government. The Chriſtians invaded the territories of this new ſovereign, but were defeated.

Ottoman, now growing old, conſtituted his ſon Orchanes generaliſſimo, who ſubdued all the remaining places in Bithynia and Phrygia, and ſucceeded his father, who died A. D. 1328, as ſultan, or king.

Orchanes having taken Abydos, at the entrance of the Helleſpont, on the Aſian ſhore, from thence tranſported his army into Europe, and took Gallipoli in 1338, which was the firſt town the Turks ever poſſeſſed in Europe.

At the death of Orchanes, which happened in 1359, his ſon Amurath ſucceeded him, who, in the beginning of his reign, was diſturbed by a confederacy between the leſſer Mahometan princes in Aſia, and the Chriſtians; but ſuppreſſing theſe, he tranſported his army into Europe, where he took many places from the Grecian emperor, particularly Adrianople, which he ſubdued in 1362, and made the capital of all his Aſiatic and European dominions. About this time the body of janiſaries was eſtabliſhed; for every fifth captive above fifteen years of age, was by Amurath's order retained in his ſervice, and educated in the ſeraglio, when at a proper ſeaſon thoſe of the largeſt ſtature were to be ſelected for the guard of the ſultan.

An inſurrection having been excited by the Servians, Bulgarians, and Illyrians, who invaded the European dominions of Amurath, he returned into Aſia to ſuppreſs it; but the emperor of Conſtantinople not joining them at this critical juncture, the ſultan, at the head of two hundred thouſand men croſſed the Boſphorus, and totally defeated them. Amurath, however, ſurvived this victory but a ſhort time; for a Chriſtian ſoldier, pretending to beg his life of him, took an opportunity of ſtabbing him with a dagger, which he had concealed under his cloaths, of which wound the ſultan immediately died, in the year 1373, and was ſucceeded by his ſon Bajazet, who, that he might have no rivals, began his reign by the murder of his brother. He then invaded Servia, and laid ſiege to Crotava, which ſurrendered on condition that the garriſon ſhould have leave to march unmoleſted away, and join the Chriſtian army. They were however no ſooner out of the town, than Bajazet ordered a detachment of his troops to put them all to the ſword; which bloody injunction was immediately executed.

The enſuing year the Turkiſh generals plundered the countries north of the Danube; while Bajazet himſelf paſſing the Helleſpont, took the city of Philadelphia in Lybia, conquered Caramania, Ionia, and the coaſt of Natolia. The compliance which the Grecian emperor had ſhewn the Turks, was not of any ſervice to him; for Bajazet, unmindful of his obligations to that monarch, laid ſiege to Conſtantinople, which was ſo well defended, that he blockaded it for eight ſucceſſive years, till Sigiſmund, king of Hungary, aſſiſted by the French, compelled him to raiſe the ſiege; but Bajazet ſoon after defeated the Chriſtian army, and took ſuch a multitude of priſoners, that every Turkiſh ſoldier had a ſlave to his ſhare. After this victory, Bajazet again laid ſiege to Conſtantinople, but was obliged a ſecond time to raiſe the ſiege on account of the approach of a vaſt army under the command of Tamerlane, commonly called The Great, the Mogul monarch, who had been invited to march againſt Bajazet, not only by the emperor of Conſtantinople and other Chriſtian princes, but by the Mahometans themſelves, who were greatly oppreſſed by that tyrant. The defeat of Bajazet by Tamerlane, and what afterwards befel him, we have already taken notice of in our account of Tamerlane, p. 57, 58. to which we beg leave to refer.

After the death of Bajazet, his five ſons diſputed for the ſovereignty of the Ottoman empire, during ten years; but at length Mahomet, the youngeſt, proving ſucceſsful, was unanimouſly acknowledged ſole ſovereign of the Turkiſh dominions. Having rendered Wallachia and Tranſylvania ſubject to him, he died in the year 1422, and was ſucceeded by his ſon Amurath, commonly called

Amurath II. This prince, after ſuppreſſing ſeveral domeſtic inſurrections, ſubdued great part of Greece, recovered Savia and Caramania, and then invaded Hungary with an army of eighty thouſand men; but was repulſed by the prince of Tranſylvania, who, being joined by the king of Poland, paſſed the Danube, drove the Turks out of Servia, and advanced to mount Hemus; the paſſes of the mountains were, however, ſo well guarded, that the Chriſtians, not being able to penetrate into Romania, were obliged to retreat: the Turks purſued them, and, coming up with their rear, a general battle enſued, when the Chriſtians obtained a complete victory. During this engagement, the celebrated Scanderbeg, who commanded a body of Turkiſh troops, deſerted to the Chriſtian army. This prince was the ſon of John Caſtiot, prince of Epirus, whoſe territories Amurath invaded, and compelled him to deliver up his four ſons as hoſtages for his fidelity. Amurath then ordered all the young princes to be circumciſed, and inſtructed in the Mahometan ſuperſtition; and, on the death of their father, ſeized the country of Epirus as his own, after putting to death the three elder princes. He however pretended to have a great regard for the younger, on whom he conferred the title of Scanderbeg, which ſignifies Lord Alexander, Scander implying in the Turkiſh language Alexander, and beg being the titular appellation for lord.

The Turk's affected kindneſs could not however efface from the young prince's boſom the ſenſe of the wrongs he and his family had ſuſtained from the infidels; he was a Chriſtian in his heart, and had long meditated to eſcape from the Mahometans. The abovementioned battle preſented him with an opportunity, when he not only enticed three thouſand ſoldiers, who were natives of his own country Epirus, to deſert with him, but brought off the Ottoman ſecretary of war. He afterwards proceeded towards Croia, the capital of Epirus, and compelled him to write an order in the name of the baſſa his maſter to the governor, commanding him to deliver up that city to the care of Scanderbeg. The governor, not ſuſpecting but that the order really came from the baſſa, and was written with the concurrence of Amurath, delivered up the place without heſitation. Scanderbeg being joined by the inhabitants, immediately put all the Turks in the place, who refuſed to turn Chriſtians, to the ſword; and having aſſembled an army of twelve thouſand men, marched to Petrella, which ſurrendered upon the firſt ſummons, and Stelluſa followed the example; which ſucceſs gave him encouragement to invade Macedonia, and lay it under vaſt contributions, raiſing by this means a ſufficient ſum of money in the enemies country to pay, and even augment his army.

Amurath, alarmed at the proceedings of Scanderbeg, ſent Ali baſſa, at the head of forty thouſand men, to prevent his excurſions; but Scanderbeg had the good fortune to defeat him. The Turkiſh monarch, therefore, dreading the conſequences of theſe ſucceſſes, patched up a peace with the Hungarians, that he might have an opportunity of bending his whole force againſt Scanderbeg. The Hungarians, ſoon became ſenſible of the error they had committed, in making a peace with the Turks at the time the prince of Epirus was ſo ſucceſsful, and conſequently enabled to make a powerful diverſion in their favour; theſe ſentiments were followed by a breach of the treaty: they were, however, totally routed at the battle of Varna, and their king Uladiſlaus ſlain. The ſultan now determined that his forces ſhould plunder Epirus; but three armies, which he ſent for that purpoſe, were ſeverally defeated by the fortunate Scanderbeg; and it is remarkable, that his forces never amounted to a third part of the number of the Turks in all theſe engagements.

Diſtracted at length with his continual loſſes, diſappointments and defeats by an handful of men, Amurath, in a rage, raiſed an army of one hundred and forty thouſand men, at the head of which he himſelf marched, and laid ſiege to the capital city of Croia, which was defended by a ſtrong garriſon, and a brave governor, on whom Scanderbeg could depend, while that prince commanded a flying army in the mountains, which continually harraſſed the Turkiſh forces. Amurath aſſaulted the city many times with great fury; but not being able to carry it, he died before its walls, in the thirtieth year of his reign, and in the year of our Lord 1450, and was ſucceeded by his eldeſt ſon Mahomet, ſurnamed, Mahomet the Second. This prince, immediately after the death of his father, raiſed the ſiege, and returned to Adrianople.

Mahomet began his reign by murdering his brothers, and then proceeded to beſiege Conſtantinople, which he took on the 20th of May, 1453. The laſt Grecian emperor, Conſtantine Paleologus, was killed in the aſſault; and all his relations, with the principal citizens, were afterwards put to death in cold blood by Mahomet. The plunder of this wealthy city was given to the troops; and the ſeat of government was transferred from Adrianople to Conſtantinople. Having thus added the Grecian empire to his own, he aſſumed the title of emperor, which the ſucceeding ſovereigns of the Turks have ever ſince retained.

Irene, a beautiful Grecian virgin, was taken among other captives in Conſtantinople, with whom Mahomet became ſo enamoured, that he neglected all public affairs for the enjoyment of her ſociety in private. This remiſſneſs with reſpect to the buſineſs of the ſtate occaſioned a dangerous mutiny among the janniſaries: but Mahomet's temper was ſo fierce and ſavage, that none durſt mention to him the ſituation of his affairs. It may, perhaps, ſurpriſe many, that ſuch a ſoul was capable of a tender impreſſion.

At length one of his baſſas ventured to acquaint him with his dangers. Mahomet ſeverely reprimanded him for his inſolence, as he termed it; but being ſenſible of the ſeaſonableneſs of his advice, he told him, "That his ſubjects ſhould find that he could rule his paſſions as well as he could rule kingdoms." He then gave orders that the principal officers of the army, and all the great officers of ſtate, ſhould attend him the enſuing day in the divan.

At the time appointed every one attended with wondering expectation. The emperor appeared, and with him the beautiful Irene, dreſſed with the moſt coſtly care, in all the extravagance of Aſiatic elegance. The emperor then ordered the lovely Greek to ſtand upon a raiſed floor, and ſternly demanded of all preſent, if they thought he was blameable for devoting himſelf to ſo charming an object. They unanimouſly agreed that it was impoſſible for any man to reſiſt ſo much beauty. "Then (ſaid he) you ſhall find that I am more than man." So ſaying, he inſtantly ſeized the fair Irene by her beautiful locks of hair, and ſtruck off her head with his ſcymitar, to the great aſtoniſhment of all preſent. Some have greatly commended, and others have ſeverely blamed, Mahomet, on account of this ſingular tranſaction. Whether Mahomet was ſated by the long uninterrupted poſſeſſion of Irene's charms, or was really that patriotically heroic monarch he wiſhed to be thought, is immaterial; but it is our opinion, that he might either have parted with the lady, or evinced his regard for his ſubjects, without proceeding to ſuch a barbarous extremity. His ferocious conduct plainly proved that all his paſſions were of the brutal kind; his love being founded on ſenſuality, and his pretended ſentiments of honour on a ſavage parade of dignity.

Being entirely rouſed from his lethargy by his late danger, he deprived ſome of the princes of the Morea of their territories, ſubdued Servia, and laid ſiege to Belgrade, but was defeated by Hunniades, the brave prince of Tranſilvania, who unhappily died the ſame year. He then attacked the Mahometan princes on the ſouth-eaſt coaſt of the Euxine Sea, particularly the prince of Sinope, whoſe capital he beſieged by ſea and land, which being ſurrendered to him, he inveſted Trebizonde, took it, and put an end to that little empire.

Mahomet then extended his conqueſts in Europe, and ſubjugated Wallachia. His prodigious ſucceſs obtained him the name of the Great. Nevertheleſs, he was a moſt abandoned cruel wretch, and guilty of almoſt every crime which could debaſe human nature. He died A. D. 1481, in the thirty-third year of his reign.

Bajazet II. his eldeſt ſon, ſucceeded him; but ſpent ſo much time in a pilgrimage to Mecca, that he was near being ſupplanted by his brother Zemes. This ſo much alarmed him, that he had his brother murdered, and rewarded the aſſaſſin with the poſt of prime miniſter, though he was only a barber. He took ſeveral towns from the Venetians; but was continually alarmed with domeſtic plots againſt him, which at length ſucceeded; for he was dethroned by the janiſaries, and his ſon Selim made emperor.

Selim began his reign by murdering his father, his brothers, and all their children. He then ſubdued the Mamalukes, and put an end to their empire in Egypt, which from that time became a Turkiſh province. Selim died A. D. 1520, in the fifty-fourth year of his age, and tenth of his reign, as he was preparing to invade the Chriſtian princes.

Solyman II. or Solyman the Magnificent, ſucceeded his father Selim, and immediately after his acceſſion, laid ſiege to Belgrade, which he took on the 29th of Auguſt, 1521. He invaded the Iſland of Rhodes the year enſuing, the capital of which ſubmitted to his arms on Chriſtmas-day 1522. Solyman then invaded Hungary, defeated the Hungarians, and took the cities of Buda, Peſt, and Segedin. In 1529 he penetrated into Auſtria, and laid ſiege to Vienna, but it was ſo well defended, that he was obliged to raiſe the ſiege and retire. He, however, returned again into Auſtria with an army of three hundred thouſand men; but the emperor, and other Chriſtian princes, being well prepared to receive him, he again retreated to Conſtantinople.

The celebrated Genoeſe admiral, Andrew Doria, joining the fleets of ſeveral Chriſtian powers, particularly that of the Spaniards, invaded the Morea. Solyman, in return, ordered his fleet, under the command of his admiral Barbaroſſa, to plunder the coaſts of Italy and Sicily. Theſe orders being obeyed, the Turkiſh admiral ſtood over for the African coaſt, where he depoſed the deys of Algiers and Tunis, and had thoſe kingdoms confirmed to him by Solyman.

In the mean time Solyman, with a large army, invaded Perſia, but met with very little ſucceſs in this expedition. He then ſent a fleet to the Red Sea, to attack the Portugueſe ſettlements in the Eaſt Indies; but this deſign likewiſe proved abortive.

The French, who were contending with the emperor of Germany for the Milaneſe, now made an alliance with the Turks, whoſe fleet again plundered the Italian and Sicilian coaſts; and the Ottoman armies met likewiſe with great ſucceſs in Hungary and Italy.

In 1548 Solyman again invaded Perſia; but the Perſians deſtroyed the country before him as he advanced, by which means moſt of his army periſhed, and he was obliged again to retreat: but, to make ſome amends, he, in 1551, took the ſtrong city of Temeſwaer in Hungary, and the territories belonging to it.

Solyman, who was now advanced in years, was ſo abſurdly fond of his concubine Roxalana, that he put his eldeſt ſon Muſtapha to death to oblige her, and even conſented to marry her; though no Turkiſh ſovereign, ſince the time of Bajazet, had ever been married, as it was contrary to the policy of the Turkiſh government.

Bajazet, the youngeſt ſon, ſoon after underwent the ſame fate as his brother Muſtapha, for being concerned in a plot againſt the government.

A fruitleſs attack was now made upon the iſland of Malta by the Turks, who ſtill continued ſucceſsful in Hungary; when

when death put an end to Solyman's progreſs, A. D. 1566, and took him off by means of a bloody flux, in the ſeventy-ſeventh year of his age, and forty-ſeventh of his reign.

He was ſucceeded by Selim II. the only ſurviving ſon of Solyman. His firſt expedition was to invade the iſland of Cyprus; he alſo laid ſiege to Nicoſia, which he took by ſtorm, A. D. 1570, and the enſuing year he inveſted Famaguſta, which capitulated upon honourable terms; but the garriſon were no ſooner marched out, than a great number of the inhabitants were maſſacred, and the brave governor, Bragadino, was flayed alive. The baſſa Muſtapha here found an immenſe treaſure, which he put on board three ſhips, together with many lovely captives, among whom was a young lady of exquiſite beauty, who, dreading the thoughts of being ſacrificed to the embraces of a Turk, ſet fire to the powder, which blew up the ſhip in which ſhe was, and the two others that were near it, together with herſelf, all the Chriſtian captives, and the Turkiſh ſailors.

The Turkiſh admiral, in the mean time, proceeded to make deſcents on many of the Venetian iſlands, as Epirus, Dalmatia, &c. from whence he carried many thouſands of the inhabitants into captivity. It is affirmed, that the town of Curzola was forſaken on the approach of the Turkiſh fleet, by the governor and all the men; but that the women, taking up arms, defended the place till a ſtorm aroſe, and obliged the Turks to retire to their gallies, in order to preſerve them.

In the year 1571, the Turks fitted out the largeſt fleet that ever they ſent to ſea, which was engaged at the entrance of the gulf of Lepanto, by the united Chriſtian fleet, commanded by Don John, brother to the king of Spain, in conjunction with the Venetian admiral. The fight was obſtinate and bloody, and laſted five hours, when the Ottoman fleet was totally defeated; the Turkiſh admiral, with fifteen thouſand men, were killed, and one hundred and ſixty gallies taken or ſunk: the Chriſtians loſt about ſix thouſand men, among whom were many brave and diſtinguiſhed officers.

After this overthrow, Selim equipped another fleet, and took Tunis, on the Barbary coaſt, from the Spaniards, which was the laſt conſiderable action of his life, for he died September 9, 1574, in the fifty-ſecond year of his age, and ninth of his reign.

Amurath III. eldeſt ſon of Selim, ſucceeded to the throne. Like many of his predeceſſors, he began his reign with an act of cruelty, by the murder of his five brothers; and, to prove himſelf a true Turk, and not inferior in cruelty to any of his anceſtors, he had them executed in his preſence. That nothing might be wanting to complete the barbarous ſpectacle, he obliged his late father's favourite ſultana to be preſent, who was ſo affected at the maſſacre of the young princes, that ſhe ſtabbed herſelf to the heart, and expired in the preſence of the young tyrant. He attempted to reduce the Perſians, but loſt three fine armies in the attempt. Theſe diſappointments ſo chagrined him, that in 1589 he aſſembled an army of one hundred and eighty thouſand men, and gave the command of it to the grand viſir. In this expedition, the Turks loſt eighty thouſand men by the ſword and famine; in 1592, as the ſultan found that his troops carried on this war with great reluctance, he withdrew the army from Perſia, in order to employ it in Hungary. Nothing, however, deciſive was done; and Amurath died January 18, 1595, in the thirty-third year of his age, and twentieth of his reign; and was ſucceeded by his ſon Mahomet III.

This prince alſo began his reign, according to the Ottoman cuſtom, by putting his brothers to death, who were no leſs than twenty in number; however, he was not ſufficiently glutted with this bloody ſacrifice, for he ordered ten of his father's concubines, whom he imagined to be pregnant, to be thrown into the ſea. As ſoon as he was ſeated on the throne, finding that his general Ferrat Baſſa had been unſucceſsful in Hungary, he ordered him to be ſtrangled. The Chriſtians, however, ſtill proving victorious, Mahomet aſſembled an army of two hundred thouſand men, put himſelf at their head, took the city of Agria, where he practiſed unheard of cruelties, and afterwards defeated the Chriſtian army; by which means he recovered Moldavia and Walachia. Being obliged to march back into his own country, to quell ſome domeſtic tumults, the Chriſtians ſeized the opportunity, and recovered many of the places they had loſt; while on the other ſide, the Perſians retook Tauris.

The cruelties of Mahomet had rendered him ſo obnoxious to the people, that a conſpiracy was formed to depoſe him, and place his eldeſt ſon upon the throne. Being appriſed of the affair, he had his ſon ſtrangled, and put to death all the conſpirators who were ſo unfortunate as to fall into his power; but now, being every-where unſucceſsful, and many of the inſurgents continuing in arms, he began to think that the wrath of God purſued him for his manifold crimes. To avert, therefore, the vengeance of heaven, he ordered prayers to be put up for him throughout his dominions; and ſent two mollas, barefooted on a pilgrimage to Mecca. He died, in 1604, ſtung with all the horrors of a guilty conſcience, in the forty-fifth year of his age, and ninth of his reign.

Achmet ſucceeded his father Mahomet. In his reign the Turks obtained ſome advantages over the Chriſtians, being joined by the Proteſtants of Auſtria, Hungary, and Tranſylvania, who were ſo cruelly perſecuted by the Roman Catholics, that they were obliged even to ſeek ſuccour from leſs intolerant infidels. The principal ſultana of Achmet, underſtanding that the emperor had taken one of his ſiſter's ſlaves to his bed, was ſo inflamed with jealouſy, that ſhe cauſed her to be ſtrangled. This Achmet reſented, by ſtabbing her, and trampling upon her body. At length he departed this life on the 15th of November, 1617, in the thirty-firſt year of his age, and thirteenth of his reign, and was ſucceeded by his brother Muſtapha.

The acceſſion of this prince was attended with very ſingular circumſtances. The brothers of the ſultans had uſually been put to death by the reigning ſovereign, through the abſurd idea of rendering himſelf ſecure; but Achmet, being only thirteen years of age when he aſcended the throne, was adviſed to ſpare his brother Muſtapha, till he ſaw whether he ſhould have any children of his own, as no other prince of the Ottoman family was then living. Thus Muſtapha was ſecured by the policy of the ſtate, till Achmet had children, when it was debated in council whether he ſhould not be put to death, and the execution was agreed upon accordingly; but Muſtapha was again providentially ſaved, for Achmet dreaming that he ſaw his brother executed, was ſo terrified at the viſionary ſpectacle of horror, that he would never ſuffer the ſentence to be put into execution. Muſtapha, however, reigned but five months; for the baſſas, finding him totally unqualified to govern, again confined him to the ſeraglio, and advanced to the throne Oſman, his nephew.

This prince, ſoon after the commencement of his reign, marched to the frontiers of Poland; but the janiſaries refuſing to march any farther, he was obliged to patch up a diſhonourable peace with the Poles. This ſo enraged him, that he determined totally to aboliſh the body of janiſaries; which thoſe regular bravoes underſtanding, they murdered him in 1622, and reſtored his uncle Muſtapha to the throne; but he, being no better qualified to govern than before, was a ſecond time depoſed; when they advanced Amurath to the imperial dignity, who was the younger brother of Oſman.

In 1623 Amurath IV. aſcended the throne: his reign was not only filled with inſurrections and mutinies, but the Perſians ravaged the Turkiſh frontiers, took Bagdat, which the Ottoman forces beſieged three years, without being able to recover. This emperor was a cruel tyrant, but he was certainly impartial in his inhuman conduct, equally oppreſſing and murdering Chriſtians and Turks, but in many inſtances he ſhewed himſelf to be a moſt ſavage and unfeeling monſter.

A dreadful fire happened at Conſtantinople during this reign, which conſumed upwards of twenty thouſand houſes. Amurath, however, determined on the Perſian war; but being in great want of money, he encouraged a number of informers to accuſe the richeſt people he could get intelligence of, with being guilty of various crimes. This gave him a pretence to put them to death, and ſeize their effects. By theſe infernal means he was enabled to raiſe an army of three hundred thouſand men, when marching to the frontiers of Perſia, he took Tauris, ordered it to be plundered by his ſoldiers, marched back without atchieving any thing farther, and then ordered a feſtival of ſeven days to celebrate his wonderful conqueſts!

The cruelties of Amurath now grew dreadful to every one: the murders he committed were incredible, and the modes of execution were ſhocking to human nature. Among the reſt, his brothers, Bajazet and Orchan, fell victims to his ferocious diſpoſition. Indeed, murder was his ſupreme delight: for his moſt favourite amuſement was to ſit in a pavilion in the palace gardens, and fire upon thoſe who paſſed by in boats, by which means he killed a prodigious number. Indeed, it muſt be admitted, that he ſeldom performed theſe frolics but when he was drunk; but the worſt affair for his ſubjects was his ſeldom being ſober.

In 1637 he again prepared to invade Perſia; but, before his

his departure, cauſed another of his brothers to be ſtrangled, who was a moſt accompliſhed and promiſing young prince. He then inveſted Bagdad, when the garriſon ſurrendered on condition of receiving no perſonal injury. Amurath ſolemnly promiſed to ſpare their lives; but they had no ſooner laid down their arms, than he ordered them all to be cut to pieces, including in the bloody mandate not only men, but women and children. For this conqueſt he cauſed a feſtival to be proclaimed of twenty days continuance, at which he very happily (for his ſubjects) drank himſelf into a fever, that took him off on the 8th of February, 1640, in the eighteenth year of his reign, and only the thirty-ſecond of his age, when he was ſucceeded by his brother Ibrahim.

Some ſuppoſe that the reaſon why Ibrahim was not murdered as well as the reſt of his brothers, was owing to there not being any other prince of the Ottoman line living; but others ſay, that he was an ideot, on which account Amurath deſpiſed him too much to think him dangerous. Ibrahim, however, had more cunning than was ſuppoſed; for it appeared that he acted with folly only to ſecure his life; and pretended ideotiſm only to preſerve himſelf.

In the beginning of his reign he put an end to the ravages of the ſavage Coſſacks, took the city of Aſoph, and added the greateſt part of the iſland of Candia to the Turkiſh dominions. He was, however, depoſed by his mother and the janiſaries in 1648, and murdered ſoon after; his ſon, (Mahomet IV.) then a child of ſeven years of age, being placed on the throne.

The ſultana mother, the vizier, and the aga of the janiſaries, were inveſted with the adminiſtration during the minority of the emperor; but affairs turning out a little unſucceſsful, the grand vizier was ſoon depoſed, as were ſeveral others who ſucceeded him; for whoever is in fault, the miniſter there is ſure to bear the blame. In 1658 a formidable inſurrection was, with difficulty, ſuppreſſed. The Turks were next viſited by the plague, which uſually carried off one thouſand four hundred or one thouſand five hundred people every day in the city of Conſtantinople only. In Hungary an obſtinate battle was fought between the Chriſtians and the Turks, in which the latter were totally defeated, and left ſeventeen thouſand men dead on the field of battle. This occaſioned a peace between the Porte and the emperor of Germany. However, to recompence the above loſs, the ancient Chaldea was ſubdued, and added to the Turkiſh empire, and the iſland of Candia totally conquered.

In 1672 the Turks invaded Poland, conquered many of its towns, and obliged the government to conſent to pay ſeventy thouſand dollars annually; but, on the failure of the ſtipulated payment, the war began again in the enſuing year, when the Poliſh general Sobieſki had the good fortune to gain a ſignal victory over the Turks. About the ſame time the people of Tripoli, in Barbary, killed the baſſa, and threw off the Turkiſh yoke, by which they became independent of the Porte in every thing, a trifling tribute excepted.

In 1683 the Turks laid ſiege to Vienna, but were attacked in their trenches, and routed by John Sobieſki, king of Poland, at the head of the Germans and Poles.

The city of Buda was afterwards inveſted by the Imperialiſts, and taken the 22d of Auguſt, 1686. King George I. then elector of Hanover, was preſent at this ſiege; and from thence brought the two Turks who afterwards conſtantly attended him when he was king of England. Several other noble volunteers were preſent, particularly Lord Cutts, who took a young Turk priſoner, to whom he gave the name of Budiana. This Mahometan afterwards turned Chriſtian, and became an officer in the Engliſh ſervice.

In the ſame year the Venetians recovered great part of the Morea: prince Lewis, of Baden, totally defeated the Turks; and the Poles gave a great overthrow to the Tartars. Theſe, and other ſubſequent ill ſucceſſes, ſo diſpirited the troops, that they demanded the grand vizier's head. This the Grand Signor ſent them, with the heads of ſeveral other great officers, without which they did not appear diſpoſed to be ſatisfied. But, after all his compliances, they depoſed him in the thirty-ninth year of his reign, and the fifty-third of his age. He was not, however, murdered, but died in the ſeraglio five years after.

Solyman III. the brother of the laſt emperor, was advanced to the throne in 1687. In the beginning of this reign the duke of Bavaria took Belgrade; prince Lewis, of Baden, obtained a victory over the Turks at Boſnia; and the Venetians extended their frontiers in Greece and Dalmatia.

This run of ill luck induced the Turks to offer very advantageous terms of peace to the Chriſtians; but the treaty was broken by the machinations of the French king, Lewis XIV. who promiſed to invade Germany, and divide it with the Turks: but neither the Turks or French were able to compaſs their deſigns; and Solyman died in the fourth year of his reign, and fifty-third of his age; his brother, Achmet II. ſucceeding him in 1621.

A numerous army now paſſed the Danube; but, on the 19th of Auguſt, 1691, the Turks were defeated by prince Lewis, of Baden, when the grand vizier and twenty-eight thouſand men were ſlain. Achmet died in the fourth year of his reign, and fifty-firſt of his age, and was ſucceeded by his nephew, Muſtapha II.

This prince raiſed an army of one hundred and twenty thouſand men, took Lippa, and defeated the Imperialiſts. His fleet was likewiſe ſucceſsful againſt the Venetians. But, on the other hand, the Ruſſians took Aſoph from him, and opened a communication to the Black Sea.

In 1692 prince Eugene defeated the Turks at Olach, when the prime vizier and thirty thouſand men were ſlain. A diſhonourable peace being now concluded, the ſultan was depoſed in 1703, and his brother Achmet advanced to the throne.

The firſt thing that Achmet III. did, was to diſplace all the great officers of ſtate, who had brought about the revolution in his favour, by reaſon, as it was ſaid, of their aſſuming too much upon that account.

The king of Sweden, in 1709, after his defeat at Pultowa, took refuge in the Turkiſh territories, and had ſufficient intereſt to ſtir up the Grand Signior to declare war againſt the Czar of Muſcovy. The czar raiſed a large army, but not acting with prudence, he was ſoon compelled to ſign whatever conditions the Grand Signior pleaſed to preſcribe.

In 1715 the Turks ſubdued the Morea, on which the emperor of Germany declared war againſt them: and the Ottoman army, in 1716, was defeated at Carlowitz by prince Eugene. In this battle, the grand viſir, the aga of the janiſaries, a great number of baſſas, and one hundred thouſand men were ſlain: Tuneſwaer was taken by the Imperialiſts this campaign; and in 1717 prince Eugene took Belgrade, and again defeated an army of two hundred thouſand Turks. However, by the mediation of Great Britain and Holland, a peace was concluded in 1718.

The Turks, after theſe tranſactions, invaded Perſia in 1722, and had ſome ſucceſs, till compelled by the celebrated Kouli Khan to retire. Achmet's ill ſucceſs occaſioned him to be depoſed; and in 1730 his nephew Mahomet was raiſed to the throne.

As ſoon as Mahomet V. began his reign, he made peace with Perſia, and entered into a war with Ruſſia. In 1737, the Turks defeated the Imperialiſts at Crotſka, and took Orſova. In 1739, they beſieged Belgrade; but a treaty being entered into between the Germans, French, and Turks, it was unanimouſly agreed, that the Turks ſhould have Belgrade, but the fortifications were to be demoliſhed The Danube and Save were to be the northern boundaries of the Turkiſh territories; the river Atlanta and the iron gate mountains, the eaſtern boundary; and the river Unna, the weſtern limits, towards the German dominions. By another treaty, the Ruſſians were obliged to demoliſh all their forts on the Palus Mœotis, and Euxine ſea, and to deſtroy the fortifications of Aſoph.

This monarch was of a pacific and juſt diſpoſition, and on that account reſpected much by the Chriſtian princes. Nothing material, except the above tranſactions, happened during his reign; and on the 13th of December, 1755, he died ſuddenly of a fit of the aſthma, and the ſame day his brother, ſtyled Oſman III. was proclaimed emperor, from the minarets of the moſques.

This prince began his reign in the time of profound tranquillity; and nothing material occurred till his death, which happened in 1757, when he was ſucceeded by his brother,

Muſtapha III. who began his reign with every perſonal advantage: he was of a different diſpoſition from moſt of his predeceſſors, being of a liberal way of thinking, a lover of learning, and the firſt who introduced the art of printing into the Ottoman empire. In the year 1766, a general ſpirit of liberty ſeemed to diffuſe itſelf through many parts of the world. The Turkiſh empire was affected by its influence, the Georgians began to aſpire at independence, and many inſurrections happened in Egypt and Cyprus; which, though ſuppreſſed, evinced the ſpirit that prevailed at this period.

In 1768, a war broke out between Ruſſia and the Porte, and a confederacy was formed againſt the Ruſſians among their own ſubjects and dependents, which was fomented and increaſed by the Ottomans. The confederates were, however, obliged to retreat into the Turkiſh territories. A Turkiſh army was aſſembled between Choczim, Bender, and Oczakow, the Ruſſians formed a line of troops along the frontiers of Poland, and a large body of Tartars appeared on the Ruſſian ſhore.

Spiritdoff, the Ruſſian admiral, ſet ſail, in 1769, with a powerful ſquadron for the Levant, and was afterwards joined in 1770, by two other conſiderable fleets commanded

manded by a don Elphinſtone and Count Orloff: ſoon after which an engagement happened between the Turkiſh and Ruſſian fleets, near Napoli-di-Romani; in which the former were totally defeated, and took ſhelter in the harbour of the above-mentioned place, whither admiral Elphinſtone purſued and greatly annoyed them. Count Orloff was at this time acting by land in the Morea, but he ſoon after joined the other ſquadrons; and the whole fleet, on the 7th of July, 1770, engaged that of the Turks, who were totally defeated. In this fight, which was very bloody and deſperate, admiral Spiritdoff engaged the Capitana of one hundred guns, yard-arm to yard-arm, when the Turkiſh ſhip taking fire, the flames communicated to the Ruſſian ſhip: both unhappily blew up, and the crews, a few officers and men excepted, periſhed, either in the exploſion or the waves. The Turks now fled, in order to ſecure themſelves in the bay of Schiſma, where a few nights after their fleet was burnt by means of three fire-ſhips ſent amongſt them by the Ruſſians. It may well be imagined, that a fleet conſiſting of one hundred ſail, almoſt in one general blaze, muſt preſent a ſcene of diſtreſs and horror dreadful beyond deſcription; while the flames with the utmoſt rapidity were ſpreading deſtruction on all ſides, and ſhip blowing up after ſhip, with every ſoul on board, that feared to truſt the waves to ſwim for ſhore; the Ruſſians kept pouring upon them ſuch ſhowers of cannon-balls, ſhells, and ſmall-ſhot, that not one of the many thouſands of their weeping friends on land, who ſaw their diſtreſs, dared venture to their relief. Nothing now remained but united ſhrieks and unavailing cries, which, joined to the martial muſic and the loud triumphant ſhouts of the victors, ſerved to ſwell alternately the various notes of joy and ſorrow that compoſed the dirge of the departing glory of the Turks. The loſs on the part of the Ruſſians was admiral Spiritdoff's ſhip, and between ſeven and eight hundred men: on the ſide of the Turks, beſides the deſtruction of their whole fleet, above nine thouſand men periſhed.

The Turks, after this diſaſter, quitted Schiſma in great conſternation, and, haſting to Smyrna, murdered an incredible number of Greeks and other Chriſtians, whom they ſuppoſed to be well affected to the Ruſſians, ſparing neither age nor ſex. The Ruſſians alſo, in this expedition, ſpread deſolation through the coaſts of Greece, Aſia, and the iſlands of the Archipelago, and greatly injured the trade of the Levant; but they acquired little benefit to themſelves by their ſucceſſes. This year likewiſe the Turkiſh army on the Danube, under the command of the grand vizier, was attacked and routed in its trenches at Babadagh.

In 1772, negociations were ſet on foot, in order to procure a peace; but the plenipotentiaries not agreeing, the whole proved fruitleſs; nothing, however, of any conſequence was performed this year by either army. But in Syria and Egypt the people were in open rebellion; Ali Bey was, however, defeated and driven out of Egypt by Mahomet Aboudaab, when he ſought refuge in Syria, and was affectionately received by his friend Sheik Dabir, an Arabian prince.

On the 21ſt of January, 1774, Muſtapha III. departed this life at Conſtantinople, in the fifty-eighth year of his age, and ſeventeenth of his reign, with the character of having been the wiſeſt, beſt, moſt humane, and diſintereſted monarch that ever governed the Ottoman empire. He was ſucceeded by his brother,

Abdul Hamet. On his acceſſion to the throne, ſome commotions were excited in favour of the young prince Selim, but they were eaſily ſuppreſſed: the war upon the Danube was carried on with vigour; nor did the Ottoman miniſtry fail to encourage as much as poſſible the rebellion of Pugatcheff againſt the Ruſſian government. The Turks were, however, defeated in various engagements; diſorder, mutiny, and deſertion, prevailed among the troops; the grand vizier being abandoned by the greateſt part of his forces, was obliged to accede to the terms preſcribed by the enemy, who had ſurrounded him at Schumla. Theſe ill ſucceſſes threw the whole Ottoman empire into confuſion; the Porte, however, under the preſent complexion of affairs, thought proper to ratify the articles of peace, the principal of which were: 1. The independence of the Crimea. 2. The abſolute ceſſion to Ruſſia of Kilburn, Corche, Jenichala, and all the diſtrict between the Bog and the Nieper. 3. A free navigation in all the Turkiſh ſeas, including the paſſage through the Dardanelles, with all the privileges and immunities which are granted to the moſt favoured nations. In return for which conceſſions, Ruſſia was to reſtore all ſhe had conquered, Aſoph and Taganrock excepted.

The grand vizier died ſoon after the concluſion of this peace, as is ſuppoſed of a broken heart, on his return to Conſtantinople; and public rejoicings were made at St. Peterſburg, for the uncommon ſucceſs of the Ruſſian arms. The rebel Pugatcheff was alſo not long afterwards defeated by the Ruſſian forces, taken priſoner, and put to death.

In the year 1745, Mahomet Aboudaab, with an army of Egyptians, conquered the country of the old and brave Shiek Daher; but Aboudaab dying in the midſt of his ſucceſſes, Shiek Daher was in hopes of retrieving his affairs, when a baſſa arrived upon the coaſt of Syria with a conſiderable reinforcement. Shiek Daher was ſoon ſubdued, his treaſures ſeized, and his head ſent to Conſtantinople.

The Kiaſa Bey was depoſed, at the beginning of the year 1782, and his place ſupplied by Amer Effendi, an intimate friend of the grand vizier. In the ſame year, the Porte cauſed the dragoman of the Morea to be beheaded, and has annexed his income of ten thouſand piaſters per annum to that of dragoman to his ſublime highneſs, who will for the future enjoy a ſalary of twenty thouſand piaſtres annually, beſides ſeveral other emoluments.

The Turkiſh empire, ſince its foundation, has been governed by twenty-eight monarchs, the firſt ſeven of whom were kings, beginning with Ottoman, or Oſman, who mounted the throne in 1300, and ending with Amurath II. who began to reign A. D. 1422. After this reign, its monarchs aſſumed the title of emperor, of whom there were twenty-one, the firſt of whom was Mahomet II. who began his reign in the year 1450; and the laſt was Abdul-Hamet, with whom we cloſed our hiſtory, who aſcended the throne in 1774, and was the brother and ſucceſſor of Muſtapha III.

CHAP. X.

THE NEW AND COMPLETE HISTORY AND DESCRIPTION OF

THE ASIATIC ISLANDS IN THE PACIFIC AND INDIAN OCEANS.

JAPAN.

SECT. I.

Deſcribing the Extent of the Empire of JAPAN, its Cities, Palaces, Buildings, Furniture; Genius and Temper of the People, their Habits, Diet, Diverſions, Feſtivals, Forms of Salutation, Manufactures, Huſbandry, &c.

THE kingdom of Japan (which the natives uſually call Niphon) is very extenſive and opulent, conſiſting of three large and many leſſer iſlands, ſituated one hundred and thirty degrees eaſt of London, extending from thirty to forty-one degrees north latitude, and from one hundred and thirty to one hundred and forty-ſeven degrees eaſt longitude, the whole cluſter being about ſix hundred leagues in circumference, and two hundred in length. The larger iſlands are Japan itſelf; Xims, the next in extent, and Xicoco the ſmaller of the three, which is ſituated between the former two, and is divided into four provinces. There

is alſo the iſland of Tonſa, which lies ſouth of Niphon, being divided from it by a narrow channel; the capital city whereof is Nava, ſituate on the north-eaſt part of the iſland. The iſland of Bungo lies ſouth-weſt of Tonſa, being between four and five hundred miles in circumference, the capital city whereof is Nangaſcki, ſituate on a bay of the ſea, on the weſt ſide of the iſland (of which more hereafter): and near this city is the little iſland of Diſnia, not much more than a mile round, where the Dutch factory are permitted to reſide; but of this we ſhall ſpeak more particularly, under the article of their trade with the Japaneſe. The iſland of Firando is pretty conſiderable, extending from thirty-three degrees twenty minutes to thirty-four degrees north latitude, and from one hundred and thirty-one to one hundred and thirty-two degrees eaſt longitude.

Jeddo, or Yeddo, the capital of the whole empire, is ſituate in the midſt of a fine plain, in the province of Muſaſi. It is in the form of a creſcent, and interſected in almoſt every ſtreet by canals of water, whoſe banks are planted with rows of trees. Theſe canals not only ſerve as ornaments to the city, but are of ſingular utility in caſes of fire, as they both afford a ready ſupply, and ſtop the progreſs of the conflagration. The city is not ſurrounded by walls, but has a ſtrong caſtle to defend it. The river Tonkag waters it, ſupplies the caſtle ditch, and being divided into five ſtreams, has a bridge over each. The principal of theſe bridges, named Niphonbas, is the ſtandard from which all the roads, poſts, and diſtances in the empire, are taken.

This city is the conſtant reſidence of the tributary princes who attend on the emperor. The ſtreets are wide and handſome, but more irregular than thoſe of Meaco. The public buildings are magnificent, but the private buildings are as mean, and at the ſame time as neat as thoſe of the abovementioned city.

The imperial palace is a moſt noble building, formed by three cinctures, or circular piles of building, and encloſing many ſtreets, courts, apartments, pavilions, guard-houſes, gates, draw-bridges, gardens, canals, &c. &c. In it reſides the emperor and his family, the royal domeſtics, tributary princes, and their retinues, the miniſters of ſtate, many officers, and a ſtrong garriſon. The walls are built of free-ſtones, which are not cemented by mortar, or braced together with iron, but being prodigiouſly large, are laid looſe upon each other, which is a precaution taken, that they may not receive any conſiderable injury from the earthquakes which are ſo frequent. The whole pile of buildings is covered with gilt tiles, ſo that at a diſtance it makes a moſt ſplendid appearance, and ſeems to be a huge mountain of gold. Many of the ſtately apartments are formed and altered at pleaſure, by means of magnificent ſcreens, and ſuperb moveable partitions. The principal apartments, are the Hall of Attendance, where the emperor gives audience; the Council Chamber, where the miniſters of ſtate meet; the Hall of a Thouſand Mats, where the tributary princes do homage, &c. This palace was built ſo late as the year 1600, in the reign of the emperor Tayko.

The city is under the direction of two governors, who rule a year each alternately like the chief magiſtrate of London; under theſe are inferior officers like our aldermen, who have the direction of particular diſtricts or wards; and ſubordinate to theſe are the ottonas, to each of whom the care of a particular ſtreet is committed.

Meaco, the next royal city, is ſituate on a lake, near the middle of the iſland of Niphon, about three hundred miles ſouthward of Jeddo, in forty-five degrees thirty-eight minutes north latitude, and one hundred and thirty-eight degrees fifteen minutes eaſt longitude, being two hundred and ſeventy-ſix miles weſt of Jeddo, and was the ancient metropolis of the whole empire, but is at preſent the reſidence of the dairo. It is built in a pleaſant and extenſive plain, on the ſouthern coaſt of the iſland of Japan, being ſurrounded at ſome diſtance by mountains, which give a delightful and romantic proſpect to the whole. The circumjacent country between the city and the mountains, and the mountains themſelves, are covered with temples, ſepulchres, and monaſteries, and embelliſhed with a variety of orchards, gardens, groves, caſcades, and purling ſtreams. Three conſiderable rivers water the fertile plain, and unite their ſtreams in the centre of the city, where a magnificent ſtone bridge facilitates the communication between the upper and lower town. The dairo has his reſidence in the north part of the upper town.

A ſtrong caſtle ſtands on the weſtern ſide of the city, and ſerves as a palace for the cubo, when he comes to pay homage. It contains a ſmall garriſon, is ſix hundred yards in length, has a tower in the centre, and is ſurrounded by two ditches, the one dry, the other full of water, and abounding with the moſt delicious fiſh. Since the emperor's court has diſcontinued to reſide here, this city has greatly declined; it was then twenty miles in length, nine in breadth, excluſive of the ſuburbs, and ſurrounded by ſtrong and ſtately walls. The ſtreets were long and narrow, and exceedingly crowded with inhabitants; for on a liſt being given in by order of the government, the number amounted to five hundred twenty-nine thouſand ſeven hundred and twenty-ſix, though the dairo's court, and ſtrangers not conſtantly reſiding in the place, were not included; but it is ſaid at preſent not to contain above one hundred thouſand ſouls. The univerſities, colleges, monaſteries, temples, &c. are almoſt incredible in number, and magnificent in appearance. The private houſes are but two ſtories high, built of wood, and covered with clay, or thatched. Every houſe is obliged to have a reſervoir, or trough of water, ready in caſe of fire: but they join neatneſs with ſimplicity; and every trade or calling hath a particular ſtreet or diſtrict aſſigned to it. The palace of the dairo is incloſed by magnificent walls flanked with ſtately towers, and ſurrounded with a double ditch. It contains twelve capital ſtreets, in the centre of which are the royal apartments, ſuperbly built, elegantly furniſhed, and adorned with gardens, orchards, pavilions, terraces, groves, &c.

Oſaeca is the next conſiderable city in Japan, and is ſituated on the mouth of the river Jedogawa, about fifteen leagues from Meaco; it is deemed the chief ſea-port in the empire, and is inhabited by vaſt numbers of merchants, tradeſmen, and mechanics. It is ſo very populous, than an army of eighty thouſand men has been drawn from it upon emergencies. It is near fifteen miles in circumference, contains many elegant houſes, and ſome palaces belonging to the nobility. A ſtrong quadrangular caſtle defends the port. Two officers command here; one has the ſuperintendance of the caſtle, and the emperor's treaſures, ſtores, and cuſtoms; the other preſides over the garriſon. But the city itſelf hath a governor of its own, who has the regulation of all the civil affairs. The houſes in this city are covered with a kind of earth of a yellow colour, which gives their roofs an elegant appearance; and great quantities of this earth are tranſported to other parts of the empire. In this city the watchmen make the hour known by means of three inſtruments. An hour after ſun-ſet they beat a drum, the ſucceeding hour is ſignified by ſtriking on a brazen bowl, and the hour ſubſequent to that by ringing a bell; the next hour they begin again with the drum, proceed to the bowl and bell, and ſo continue the whole night, uſing the three inſtruments alternately. In all other parts of the empire, however, the hour of the night is told by beating with two wooden cylinders againſt each other.

Suranga, the capital of the province of the ſame name, and a very conſiderable ſea-port town, in which ſome of the emperors reſided, is ſituated in thirty-five degrees twenty-two minutes north latitude, and one hundred and forty-two degrees thirty minutes eaſt longitude. Some of the Engliſh were not long ſince permitted to trade with the merchants who lived chiefly in the ſuburbs. It is now greatly on the decline, but ſtill retains ſome of its ancient privileges, particularly the liberty of coining money.

The town of Saccai ſtands about twenty miles from Oſacca; it is inhabited by a proud ſet of people, who all boaſt of their anceſtors, and pretend to be deſcended from the ancient Japaneſe emperors. This city is very advantageouſly ſituated as a place of ſtrength, being defended on the different ſides by a ſtrong wall, an inacceſſible mountain, a capacious ditch, and a formidable caſtle. Near the harbour is a little iſland called Pie-nes, celebrated for its pleaſant groves, and famed as the reſidence of a favourite idol, to whoſe temple many of the inhabitants of the city repair in boats; and ſome through exceſs of zeal, jump into the water by the way, and drown themſelves.

On the ſouthern part of the iſland of Ximo is the ſea-port of Cangoxima, which was the firſt place where the Portugueſe landed when they diſcovered Japan. It lies in thirty-one degrees forty-two minutes north latitude, and one hundred and thirty-three degrees ſixteen minutes eaſt longitude, a ſtrong caſtle is built on a rock in the harbour, and a light houſe on another very high rock in the harbour. Many ſtately

ſtately temples adorn the city, and a good garriſon is kept here.

The city of Nangaſcki lies in thirty-two degrees thirty-ſix minutes north latitude, and in one hundred and thirty-one degrees twenty-two minutes eaſt longitude. It is in the form of a creſcent, delightfully ſituated among verdant lawns, and ſurrounded by pleaſant hills: it contains many handſome buildings, particularly temples, and is ſtrongly garriſoned. The ſtreets in general are narrow and crooked, but run a conſiderable length, a temple, or ſome public building, uſually terminating the viſta. The town is watered by three rivers, and divided into upper and lower; the former containing twenty-ſix, and the latter ſixty-one ſtreets; but ſtrangers reſide in the ſuburbs, and are narrowly watched. The principal buildings are the warehouſes, in which are laid up all the materials for building three men of war, which, upon an emergency, may be taken out, and put together in a very ſhort time; a powder magazine, the palaces of the two governors, the palaces of between twenty and thirty-five grandees, ſixty-two temples, thirty-five bridges, twenty being of ſtone, and the reſt of timber, &c. the kokina or priſon, which the people very emphatically ſtyle hell. It conſiſts of about one hundred dungeons, or cages ſeparate from each other, apartments for private executions, and baths in which the priſoners are obliged to waſh themſelves, in order, as much as poſſible, to prevent infections.

The buildings here are wood, and generally upon one floor; but their apartments are very commodious: the partitions of their rooms are made to fold up like a ſkreen, ſo that they can lay ſeveral rooms into one, as they have occaſion. The houſes of the nobility are wainſcotted with cedar, the floors paved and covered with fine mats, their cielings are painted and gilded, and the doors finely varniſhed. The tradeſmen and inferior people content themſelves with thatched roofs and clay walls, though they have a little apartment built of ſtone or earth where they ſecure their moſt valuable goods from fire. They have no glaſs, or any thing like it in their windows, but only wooden ſhutters.

The Japaneſe uſe neither tables, beds, or chairs; but ſit on mats when they eat, and lie on them when they ſleep. Their rooms are uſually hung with pictures or painted paper, the reſt of their furniture conſiſts in cabinets, ſkreens, china-ware, and fine ſwords, which they hang up in their rooms.

Every night ſtrict watch is kept, lanterns hung out, and every ward or diviſion in their cities ſhut; that in caſe of fire, it is ſaid, they are not ſuffered to break in upon one another.

The virtues and vices of theſe people ſeem to bear an equipoiſe. Their conceptions are ſtrong, and their memory retentive. They are modeſt, patient, not avaricious, temperate, ſtrangers to envy or defamation, and ſtrictly honeſt in all their dealings. Their deportment is grave, their words laconic, and their behaviour affable. Gluttony and drunkenneſs are unknown to them. They deſpiſe idle ceremony, and are ſincere in what they ſpeak.

The Japaneſe are repreſented, on the other hand, as cruel to an exceſs, ambitious, proud, and poſſeſſed of ſo little feeling, that they will ſuffer a fellow-creature to periſh, ſooner than give him any relief; and ſo exceedingly revengeful, that if diſappointed in gratifying their reſentment againſt another, they will deſtroy themſelves. In war they are ferocious and ſanguinary, and when a town is taken, put all the inhabitants indiſcriminately to the ſword. It is however probable, that theſe people are neither ſo exceedingly courteous or patient as ſome relate, or ſo barbarous and paſſionate as others would have us believe; and Japan being a country not only the moſt diſtant from us, but the moſt inacceſſible to Europeans of any other upon the face of the earth; it may be ſome time before we are rightly informed of the temper and genius of this people.

The complexion of the Japaneſe is commonly yellowiſh, and their aſpect forbidding. A very flat noſe, and eye-lids diſguſtingly thick, diſfigure a face unproportionably broad, and diſagreeably tawny. Their ſtature is ſhort, their bodies thick, and their legs clumſy; though many of them differ from this deſcription, and reſemble the Chineſe, who live under the ſame parallel; and their habits are alike, namely, veſt, gown and drawers, or breeches, that fall down to their ancles, and ſlippers without heels; but they wear no cap or hat, and ſcreen themſelves from the weather with the fan they always carry in their hands, or extenſive umbrellas the ſlaves carry over their heads, which are cloſe ſhaved half way. Every gentleman wears a crice or dagger in his ſaſh, and a great broad ſword on his thigh whenever he goes abroad.

Perſons of character eat chiefly veniſon, fiſh and wild fowl of their own taking. Some ſects among them eat no meat, or drink any ſtrong drink, but live upon rice, roots, herbs and fruit; water and tea are their uſual liquors; and ſome indulge in ſtrong beer, made of wheat and mixed with ſpirits. Their diverſions in towns, are plays and maſquerades: the ſubject of their plays here, and in moſt eaſtern countries, is the hiſtory of ſome hero, or great man, their country hath produced.

A great feſtival is celebrated every year, when they viſit the tombs of their anceſtors: at theſe ſolemnities every houſe is illuminated, and they march out of their towns at midnight in a ſolemn proceſſion to the graves of their dead friends, where they eat and drink and make merry for ſeveral nights ſucceſſively: at the concluſion of the feaſt they march round the town with flags, ſtreamers, and banners, beating upon braſs pans before the temples of their idols, and at the doors of their great men.

Some of their voices are pretty tuneable, but their inſtrumental muſic is not at all harmonious. At the end of every play or maſquerade there is always a noble entertainment provided at the charge of the company: theſe people, it is obſerved, ſpend great part of their night in eating and drinking, which others ſpend in ſleep; and becauſe their manners and cuſtoms are acknowledged to be different from the reſt of the world in many inſtances, ſome people carry it ſo far as to affirm they reſemble us in nothing; and particularly, that inſtead of bowing to ſhew their reſpect to their betters, they ſtand up as ſtiffly as they can: but I find by the beſt writers that they bow their bodies as we do, and never approach their magiſtrates but upon their knees. As for putting off their ſhoes or ſlippers inſtead of hats, the people of the other eaſtern nations always put off their ſhoes when they enter their temples, or the houſes of thoſe for whom they have any reſpect; which appears to be a cuſtom almoſt as ancient as the world, and therefore need not be thought ſtrange in the Japaneſe. And as for their not putting off their hats, this need not occaſion any wonder, ſince they wear none.

Their roads are kept in very good repair, and they ſhew the diſtances of places by planting trees at the end of every three miles. But there are no inns or public houſes for the entertainment of travellers: and what is a very great nuiſance in them is, the carcaſes of their malefactors, whom they generally crucify with their heads downwards, are placed upon the roads in terrorem.

Their trade is under great reſtrictions, the natives themſelves not being permitted to carry on any but with Jeſſo, Korea, the Chineſe, and the Dutch. The Portugueſe Chriſtians, about the year 1622, being accuſed of forming a conſpiracy againſt the crown and government, the Chriſtians were all cut to pieces, and a decree made againſt having any commerce with them, or any nation that profeſs Chriſtianity. The Dutch, to convince the Japaneſe that they were not Chriſtians, did not refuſe to trample upon the croſs of our Saviour; and the Japaneſe are ſo well ſatisfied of their infidelity, that they are permitted to have a factory there to this day; which all other nations, who abhor their impious hypocriſy, are excluded from: but the Japaneſe are ſo jealous even of the Dutch, that when any of their ſhips arrive, a magiſtrate goes on board and takes an account of the number of their men, and carries their ſails, ammunition, guns and rudder aſhore, till they are ready to ſail. Nor have the Dutch factory, which ſtands on the point of a rock, and is ſeparated from the city by a river and a wall, any communication with it for eight or nine months in the year.

The Dutch have a factory ſituated on a rock, near the city of Nangaſcki, in the iſland of Diſnia. This iſland is not more than two miles in circumference; and no Dutchman can ſtir out of it, or come into the town of Nangaſcki (to which it is joined with a bridge) without hazarding his being cut to pieces by the guards, who are appointed to watch their motions: nor are the Dutch ſo much as ſuffered to have a lighted candle in their houſes in the night-time. If the centinels perceive the leaſt noiſe, they blow a horn, and the governor immediately ſends a party to learn the reaſon of it, which does not return till the occaſion is diſcovered, and then the authors are ſeverely threatened, if not puniſhed. In this ſlaviſh condition the Dutch remain eight months in the year.

The mechanics and manufacturers in Japan, excel in their different branches, and are even far ſuperior to the ingenious

ingenious Chineſe. Their ſilks and cottons are excellent, and their Japan ware and porcelain unequalled. The ſwarms of pirates in their ſeas add to the obſtacles that hinder their commerce. The commodities exported are, wrought ſilk and cotton, Japan ware, porcelain, gold, ſilver, copper, iron, ſteel, artificial metals, furs, tea finer and better cured than that of China; gums, medicinal herbs, roots, &c. diamonds, pearls, coral, ſhells, ambergris, &c. Whatever goods the Japaneſe want, they pay for either by way of barter for other commodities, or in bullion of gold, ſilver, or copper.

The Japaneſe ſhips reſemble thoſe of the Chineſe, are built of cedar-wood, but are only fit for very ſhort voyages: they are from eighty to ninety feet in length, and from twenty to twenty-five feet in breadth, and conſtructed both for ſailing and rowing: they contain many little cabins, ſeparated by ſkreens, folding doors, &c. they have only one maſt and one ſail: the ropes are made of rice ſtraw, and the anchors of coarſe iron. Their pleaſure-boats, which are intended only for the navigation of lakes, rivers, &c. are extremely beautiful, being finely gilt, carved and otherwiſe adorned with the moſt curious and ſuperb embelliſhments.

This country abounds with almoſt all ſorts of cattle and poultry that are found in Europe, but their horſes are very ſmall. Rice is the principal grain the country affords, which is managed in the ſame manner as in China, and always grows in water till it is ripe. They have alſo very good red wheat, but not in ſo great quantities as rice. Their huſbandmen are little better than ſlaves; they plough and manure the ground for the great lords, but have no properties of their own.

In Japan the gardens ſeem to be in much greater perfection than thoſe in Perſia; they have a handſome large court uſually before their houſes, and a garden behind them, laid out into fine walks, mounts and terraces, and adorned with greens and flowers, which are ſeen from the ſtreet, there being always a large viſta from the outward gate through the houſe into the gardens.

In this iſland there is a prodigious high mountain, which, though it ſtands above eighteen leagues within the land, is ſeen above forty leagues at ſea. There are alſo eight volcanoes, or mountains, which vomit fire and ſmoke.

SECT. II.

An Account of the Japaneſe Learning, Arts and Sciences, Laws and Puniſhments, and of the Revenues, Forces, and Prerogative of the Crown, &c.

THE Japaneſe learning conſiſts in reading, writing, underſtanding their own hiſtory, civil, military, and eccleſiaſtical, and a few ſimple precepts of morality; but many of them acquired ſeveral branches of the mathematics and philoſophy from the European miſſionaries, at various times, which their deſcendants ſtill retain. Their philoſophy, however, is tinctured with many ſuperſtitions of their own, and their aſtronomy blended with the abſurdities of aſtrology. Prior to the arrival of the Europeans in this country, they were ſo ignorant with reſpect to geography, that they imagined their own empire, China and Siam, to be the only countries in the univerſe; and even of the ſituation and extent of theſe, their notions were extremely imperfect. They have, however, many univerſities and public academies, for the training up of youth in the learning of the country, and the practice of the moral duties; who being, as before obſerved, endued with very retentive memories, it is not ſurpriſing that they make a ſwift progreſs in whatever they are taught. Theſe ſeminaries are well ſupplied with books, and reſorted to by a great number of ſtudents, under the direction of what are called *bonzas*, who are uſually of noble deſcent, and well endowed with money for their ſupport. According to the Portugueſe miſſionaries, theſe ſuperiors of the public ſeats of learning are adepts in moral philoſophy, and great maſters of elocution.

Their poetry is lofty, ſublime, melodious, and deſcriptive; their muſic is leſs agreeable; but their paintings are the beſt executed of any of the orientals, though they fall far ſhort of the Europeans in every eſſential except colouring, in which they exceed them.

They have not reduced the ſcience of phyſic to any ſyſtem, ſo that their practitioners truſt to experience, and always preſcribe according to precedent, if they have a precedent to go by; but where that is wanting, they proceed entirely by conjecture; ſo that ſimilar caſes and gueſs-work, form the whole of their *materia medica*. But the moſt faſhionable remedies, upon all occaſions, are hot and cold baths. The ſurgeons are more unſkilful than the phyſicians, in every thing except the cure of the *ſeuki*, a moſt grievous kind of cholic peculiar to the Japaneſe, which they almoſt inſtantly expel, by taking blood from the part afflicted, with a ſmall needle made of gold or ſilver. Both phyſicians and ſurgeons are, however, highly eſteemed by the people, and uſually acquire conſiderable fortunes by their profeſſions.

Like the Chineſe, they write from top to bottom in columns, which they begin at the right hand; and their letters were originally the ſame, but they have changed the form, and even the ſound, of many, in order to differ, as much as poſſible, from the Chineſe, whom they naturally hate, and affect upon all occaſions to deſpiſe.

They lay claim to the invention of gunpowder and printing, as well as the Chineſe. In the preparation and uſe of the firſt, they are much inferior to them; but they exceed them in the latter, which is performed in a ſimilar manner, as well as in the compoſition of ink and paper.

Their mode of educating their children is worthy of univerſal imitation. They win them to a love of their ſtudies by motives of emulation, and the moſt captivating endearments. They differ from all oriental nations in inculcating a contempt of pain and death, teaching them to deſpiſe all kind of luxuries, weaning them from every thing that in the leaſt tends to effeminacy, and inuring them to every kind of hardſhip.

Every petty king, as well as every lord of a diſtrict, and father of a family, has the power of life and death, and tries and condemns his dependents according to his own arbitrary will; there being few written laws, if any, and no public courts of juſtice in this country; the ſmalleſt theft, or a bare aſſault, gaming, and even lying, as it is ſaid, is often puniſhed with death: and for defrauding the king of his revenue, murder or treaſon, and ſuch enormous crimes, the offenders relations, parents and children ſuffer with him; except the female relations, who are ſold for ſlaves. The petty kings are ſeldom put to death, but baniſhed to a certain iſland, where they are put to ſervile employments during the remainder of their lives. Their uſual puniſhments for great offences are burning, crucifying with the head downward, tearing them to pieces with horſes, and boiling them in oil; and where an offender refuſes to come in and ſubmit, he is ordered to be cut in pieces wherever he is found. A gentleman or ſoldier convicted of any capital crime, has the favour of dying by his own hands; and it is reckoned very ignominious if he waits for the executioner to diſpatch him in that caſe.

The revenues of the emperor are ſaid to amount to an incredible ſum, far exceeding the revenues of any prince in the world beſides; which inclines us to think there is a miſtake in a figure or two; and that the writers, who agree pretty near in the ſum, have only copied after one another: though it is obſervable, that the revenues and forces of diſtant kingdoms are often magnified beyond all belief. Some authors have aſſerted, that the revenues of the emperor amount to twenty-eight millions ſterling; but the truth of this is greatly to be doubted. When this prince goes abroad, he is attended by no leſs than five or ſix thouſand of his guards, and his ſtanding forces are ſaid to amount to twenty thouſand horſe, and one hundred thouſand foot in time of peace: in time of war each of the petty ſovereigns is obliged to furniſh his quota, which increaſes the army to thirty-eight thouſand horſe, and three hundred and ſixty-eight thouſand foot: but againſt whom ſuch numerous forces ſhould be raiſed is not eaſy to conceive: we having no account of any foreign wars they were ever engaged in.

The Japaneſe troops march in diviſions of fifty men each, five in front, and ten deep, each diviſion being commanded by a ſingle officer, who keeps them in exact order. They are armed with either muſkets, pikes, bows and arrows, ſabres and targets, or battle-axes. Five of theſe diviſions form a kind of regiment; but they are not accompanied by any warlike muſic; between each diviſion are three led horſes finely capariſoned, and three ſlaves are appointed to lead each horſe with long reins. The captains ride on horſeback behind their reſpective diviſions; on each ſide of the horſes are a kind of paniers, containing the officers bedding and baggage. When an officer grows old, he is permitted to have a ſmall ſort of couch or ſupporter behind him, againſt which he may commodiouſly lean, when fatigued by ſitting upright.

Japan and the neighbouring iſlands are under the government of fifty or ſixty petty kings, veſted with ſove-

reign power in their reſpective territories, but ſubject to one grand monarch, who can depoſe and puniſh them as he ſees fit. Anciently this great king was high prieſt as well as ſovereign of theſe iſlands; and the preſent dairo, or high prieſt, who is a deſcendant of the former kings, enjoys ſtill the ſtile and ſtate of a king, notwithſtanding another family poſſeſſes the throne: and, it is ſaid, the reigning prince is obliged to marry one of his daughters, and do him homage once in three years, and acknowledge he holds his crown of that family: but this ſeems to be done rather on a religious, than civil account.

The adminiſtration of the government is committed by the king to his prime miniſter, who is ſtyled cubo. One of the cuboes ſtripped the dairo of the civil and military authority; ſo that the cubo may at preſent be deemed the emperor, as he hath all the power; and the dairo, the high prieſt or pontiff, as he ſtill poſſeſſes all the eccleſiaſtical dignity: he has a privy-council alſo, conſiſting of twenty eight members, of which four are petty kings. The vaſſal kings are obliged to attend at court one half of the year, and have each of them a houſe in the king's palace at Jeddo, as has been hinted already. The eldeſt ſons of the principal nobility are alſo kept at court till they are preferred to ſome poſt; and for the farther ſecurity of the government, oaths of allegiance are alſo adminiſtered every year; and ſo jealous is the prince of his ſubjects, that he has ſpies throughout all the country: but the better to prevent them from ſeditious practices, it is ſaid, he employs one hundred thouſand of his ſubjects by turns in erecting palaces and public buildings, or beautifying them, and in throwing up high-ways through the country.

The Japaneſe, for domeſtic purpoſes, coin various pieces of money. The gold coin are obans and cobans; ten cobans make one oban; and the latter is of about two guineas value. The ſilver coin is compoſed of a variety of flat pieces of different ſhapes, dimenſions, weight and value; and a copper coin is ſtamped for the inferior purpoſes of change.

SECT. III.

An Account of the Religion, Temples, and Superſtition of the JAPANESE; alſo of their Marriages and Funerals.

THE inhabitants of Japan are idolaters, and worſhip the heavens and the planets, with ſeveral monſtrous idols; but the gods they principally adore are Xaca and Amida, to whom they chiefly apply in their diſtreſs; they give no account of the creation of the world, but generally believe the immortality of the ſoul, and a ſtate of rewards and puniſhments, and moſt of them believe tranſmigration, or that their ſouls ſhall animate other bodies after death. They have abundance of cloyſters and nunneries, where their prieſts and devotees live unmarried, and perform ſuch penances as their religion requires; and confeſſion, the jeſuits tell us, is practiſed amongſt them, in which their prieſts are ſo ſtrict, that if they apprehend any thing is concealed, it is as much as the poor ſinner's life is worth; for they throw him down from the top of the rocks, where their ſtools of confeſſion are placed, to create the greater dread, and induce their diſciples to be ſincere.

At Meaco there is a ſtately temple, built of free-ſtone, which, Captain Saris tells us, is as long as the body of St. Paul's, and as lofty, with an arched roof, ſupported by mighty pillars, in which ſtands an idol of copper, which reaches as high as the roof, and, according to Sir Thomas Herbert, his chair is ſeventy feet high and eighty broad, his head big enough to hold fifteen men, and his thumb was forty inches round, by which we may form a judgment of the whole; his temple ſtands upon a high hill, and on each ſide of the aſcent are fifty pillars of free-ſtone, ten paces from each other, and on the top of every pillar a lantern, which make a fine ſhow in the night. There are no leſs than ſixty other temples in Meaco, and between three and four thouſand gilded idols in them. In the road between Surunga and Jeddo ſtands the idol Dabis, made of copper, in the form of a man ſitting upon his legs and extending his arms, and is two and twenty feet high. At Tencheda the bonzes pretend their god appears in human ſhape to a young virgin whom they bring every new moon into the temple there; having placed her before the great image they illuminate the place with golden lamps and burn perfumes, when on a ſudden the lights are miraculouſly put out, and ſomething in human form immediately embraces, and ſometimes impregnates the young damſel, but whether the phantom they worſhip, or one of his prieſts do her the favour, is left to the reader to conjecture: however that be, the quondam maid is from thenceforth highly honoured, and at her coming out of the temple is entertained with ſongs and muſic, and ſo inſpired, ſays Sir Thomas Herbert, is the enthuſiaſtic girl, that ſhe takes it upon her to reſolve the moſt difficult queſtions that are propounded to her. The bonzes, or prieſts, are ſo reſpected by their prince, that he riſes up to ſalute them, and ſuffers them to ſit in his preſence: they preach up great auſterities, and teach morality and a contempt of the world. But the Romiſh prieſts will have it, that they are lewd fellows, and do not live according to their doctrine.

Chriſtianity was firſt introduced into this country in the year 1552, by ſome Portugueze jeſuits, ſent thither by father Xavier from Macao; and the Chriſtian religion ſo increaſed, that before the year 1622 three petty kings, and ſeveral other great men, with multitudes of people, made profeſſion of the Chriſtian religion, if we may credit the miſſionaries. But about that time, a decree was made for extirpating all Chriſtians under the Japaneſe government; whereupon there followed ſo terrible a perſecution, that there is not now one Chriſtian left in Japan, nor are any people who acknowledge themſelves Chriſtians ſuffered to come into their ports.

Polygamy and concubinage are allowed in Japan. The conſent of the parties is ſeldom aſked in Japan any more than in China; children are diſpoſed of by their parents very young, and when they are arrived at a proper age, are led to the temple, where a bonze places them before an image of ſome of their gods, putting a lighted torch in either of their hands, while he repeats the words of the contract; after which oxen or other animals are ſacrificed to the idol, according to the quality and circumſtances of the married pair; and the ceremony is concluded by a grand proceſſion to the bridegroom's houſe, where the gueſts are entertained for ſeveral days.

Among the Japaneſe, the wife has no fortune, any more than in China; and after marriage ſhe is entirely in the power of her huſband, who may puniſh her, or take away her life if ſhe does not behave well, eſpecially if ſhe be falſe to his bed. The women, it is ſaid, eſteem it no crime to procure abortion, and if they are poor, or bring too many girls, will ſtrangle them with their own hands; but the boys are always provided for by the ſovereign. Common women are allowed here, and no puniſhment or brand of infamy is fixed upon procurers in their life-time; though they are treated as criminals when they die, and their bodies are thrown into the highways, and ſuffered to rot above-ground.

Theſe people do not inter their dead as the Chineſe do, but burn the corpſe, putting the aſhes into an urn. The family and friends of the deceaſed attend the corpſe to the funeral pile, with lighted torches in their hands, and the eldeſt ſon ſets fire to the pile, into which are thrown ſweet wood and aromatic gums, which perfume the air, and this makes the funerals of people of condition vaſtly expenſive. The whole concludes with a banquet and entertainment of ſuch muſic as is beſt ſuited to diſpel melancholy reflections. They pay an annual viſit to the tombs of their anceſtors; at which time, when the company have arrived at the ſepulchres of the dead, the bonzes deſcribe the ſituation of the perſon deceaſed, and inform their relations of all that they have occaſion for in the other life, which demands are uſually very extravagant; the kindred, however, furniſh every article with great ſatisfaction, which they ſend, together with a few kind and complimentary meſſages, to the defunct, by means of the bonzes, who convert the whole to their own uſes, and leave the dead to ſhift as well they can for themſelves.

Upwards of one hundred and fifty years having elapſed ſince the Engliſh have had any commerce with Japan, and as we can receive no intelligence from thence but what the Dutch are pleaſed to give us; a letter from an Engliſh Eaſt India captain to his friend in England, when we were allowed a free trade to that kingdom, may give us a juſter account of the ſtate of it, than any thing that has been communicated to us ſince; the ſubſtance whereof follows.

"SIR,

"I arrived at Firando, one of the iſlands of Japan, on the 11th of June, 1613. It is ſituate in thirty-three degrees fifty minutes north latitude, a little weſt of the iſland of Bongo. Here Foyne Sama, the viceroy, or king of Firando as he is called, came on board our ſhip, with his nephew Tone Sama. They were attended by forty galleys, ſome of them rowed with ten, and others with fifteen oars

of a ſide. The king and his nephew were clothed in blue ſilk gowns, and each of them had on a fine linen ſhirt and breeches; their heads were ſhaved half-way; the reſt of their hair, which was very long, was tied up in a roll on the hinder part of the head; they had neither hat nor cap on; nothing on their heads but their hair; each of them had a kind of ſteward, who commanded their ſlaves. They ſaluted me by putting off their ſhoes, and claſping their hands together, and bowing a little, carried them as low as their knees. I entertained them in my cabin, after which they took their leave, and ſeveral of the great men of the iſland came on board, every one bringing a preſent of veniſon, fiſh, fowl, or fruit. The king came on board again, and ordered ſixty of his gallies to aſſiſt in bringing the ſhip into the harbour, there being a dangerous point to paſs. I came to an anchor at length before the town of Firando, in five fathom water, ſo near the ſhore that I could talk to the people in their houſes. We ſaluted the town with nine pieces of cannon; but they had none to anſwer us, and no fort, but a barricade for ſmall ſhot.

"The ſhip was continually crouded with people; among whom were ſome women of quality, that I introduced into my cabin; and ſeeing the pictures of Venus and Cupid there, they immediately fell down and worſhipped them, taking theſe pictures for the Virgin Mary and her Son, having been taught to adore ſuch pictures by the Portugueſe miſſionaries. The king afterwards brought ſome of his ladies on board, who had ſilk gowns on, one ſide folded over the other and girt with a ſaſh, their hair long and tied up in a roll on the crown of the head, none of it ſhaved off. They had good features, were very fair, but had no colour in their faces, but what they had laid on. They were of a low ſtature, but very fat; had delicate limbs, their legs bare, only a ſort of half buſkin tied on the inſtep with ribbons: they ſeemed ſomething baſhful till the king bid them be merry, and then they ſung, and played on an inſtrument that reſembled a lute; they kept time, and ſung and played by book; and after I had entertained them, and made them ſome ſmall preſents of Engliſh curioſities, the king and the ladies took their leave.

"I afterwards went on ſhore, and delivered my preſents to the king, in which were plate and other things to the value of one hundred and forty pounds; and the king, inviting me to an entertainment, drank to me out of one of the cups, (part of the preſent) filled with rice-arrack, containing a pint and a half. He drank it off to the king of England's health; in which I pledged him, and he made all the company do the ſame.

"The king afterwards brought ſome actreſſes on board, who go from one iſland to another, acting comedies in the great towns they paſs through. They are all one man's ſlaves, who ſets a certain price upon their favours, which he can never advance, on pain of being capitally puniſhed: there is no bargain made with the courteſan, but with her maſter, whom ſhe is obliged to obey. A nobleman, when he travels, is not aſhamed to ſend for one of theſe keepers to his inn, and bargain with him for one or more girls to wait on him at table, and be his bedfellows, if he thinks fit; for all men of faſhion are waited on by women only in the houſe. Theſe keepers of hackney-girls, in their life-time, are admitted into the beſt company; but when they are dead, their corpſe is treated with the greateſt indignity, not ſuffered to be buried, but dragged through the ſtreets, and thrown into the fields to rot above-ground, or be devoured by dogs.

"A Dutch ſhip coming in while I lay at Firado, it was reported that the crew were Engliſhmen; for the natives did not at firſt diſtinguiſh one of theſe nations from the other, and the Portugueſe had repreſent both as pirates, and taught them a ſong, which they called the Engliſh crofomia, acting a kind of farce alſo, wherein they pretend to ſhew how the Engliſh attack the Portugueſe ſhips at ſea.

"While we lay in the harbour, two of the officers happening to quarrel, and a challenge to fight on ſhore appointed, we were in great danger of being called to an account by the magiſtrates; for, according to their laws, whoever draws a weapon in anger is to be cut in pieces immediately, though he does no hurt; and if he wound another, the whole family or company to which he belongs, ſuffers with him.

"The king of Goto, an iſland a little ſouth of Firando, being brought on board by king Foyne to take a view of our ſhip; I entertained him very ſplendidly, and fired ſeveral guns on his going athore, at which he expreſſed great ſatisfaction, and invited me and my friends to his iſland. I have ſeen ſome executions here, and particularly of two men and a woman for adultery; two of her lovers meeting at her houſe together, in the abſence of the huſband, and wounding one another, they were apprehended, and king Foyne ordered all three to be cut in pieces, which ſentence was immediately executed, and after the execution, every one of the company had a ſtroke at the ſufferers with their cuttans (ſwords) till their fleſh was all cut into little bits.

"On the third of Auguſt king Foyne furniſhed me with a galley with twenty-five oars of a ſide, and ſixty men beſides to carry the King of England's preſent to the emperor. We paſſed between ſeveral iſlands, moſt of them well inhabited and ſeveral good towns upon them, particularly the iſland of Finate, defended by a ſtrong caſtle of free-ſtone; and along the coaſt, as far as Oſaca, were people, who lived, with their whole families, in veſſels upon the water, and their women catched fiſh, by diving for them in eight fathom water. Theſe women may be known by their eyes, which are as red as blood. When I arrived at Oſaca, I had nineteen horſes provided for me at the emperor's charge, to carry my people and the preſent, and they furniſhed me with a palanquin (a couch with an arched canopy) and a led horſe: and one run before me with a pike, to make way: we changed horſes at every ſtage; the road was for the moſt part even, and where a hill happened to be in the road, it was cut through, and the diſtances were marked at the end of every three miles. Villages and country-houſes ſtood very thick, and the roads were thronged with people. Their temples were uſually in groves, ſurrounded by the cells of their prieſts. When we came near the ſuburbs of any great town, we ſaw the bodies of malefactors nailed to croſſes, where they hang till they are devoured, and cauſe an intolerable ſtink.

"We uſually travelled about forty-eight miles a day: ſix men carried my palanquin on their ſhoulders, and up-hill they added four more, travelling as faſt as I could have done on horſeback. On the ſixth of September we arrived at Surunga, where the emperor reſided, and on the eighth I was carried in my palanquin to the caſtle, which is the emperor's court, the merchants and people who attended me, carrying the preſent before me on little tables of ſweet-wood they had provided me. Having entered the caſtle, I paſſed over three draw-bridges, on every one of which was a court of guard; having aſcended ſome ſtone ſteps, I was met by the emperor's ſecretary and admiral, who introduced me into a large room, and ſat down on mats croſs-legged. Soon after I was led between them into the preſence-chamber, where they directed me to bow to the emperor's chair of ſtate. The preſent being ranged upon the floor, the emperor came in, to whom I paid my compliments after the Engliſh manner, and delivered his majeſty's letter, which he liſted to his forehead, and directed his interpreter to tell me I was welcome, and that I ſhould reſt myſelf a day or two after my fatiguing journey, and his anſwer ſhould be ready for the king of England. I had afterward an audience of the king's ſon, at the city of Jeddo, to whom I delivered my preſents. On the nineteenth the king ſent me two ſuits of armour, varniſhed, as a preſent to his majeſty, with a letter, wherein he thanks the king for his preſent of ſuch curious things as his country did not produce; neither had he ſeen the like before. His ſubjects were welcome to him; he applauded their ſkill in navigation, that they could viſit a country ſo remote without being terrified at paſſing through ſo immenſe a gulph and ſuch ſtorms, to promote commerce, which he ſhould give them all manner of aſſiſtance in, deſiring his majeſty to accept his preſent, as a mark of his friendſhip: and adds, that he had given orders for drawing up articles of trade between the two nations as his majeſty deſired.

"By theſe articles he granted, that Sir Thomas Smith, the governor, and the reſt of the Eaſt India company, might reſort to any of his ports to trade, without paying any duties of import or export: that they might build one houſe or more in any part of his empire; and if any of their goods happened to be caſt by ſhipwreck on his coaſts, they ſhould be reſtored; if any of the merchants died, their effects might be diſpoſed of by the Cape merchant; and all offences committed by the Engliſh ſhould be tried and puniſhed by them: neither their perſons nor goods ſhould be ſubject to the laws of Japan; that payment ſhould be immediately made for all goods contracted for, without any deductions; and that they ſhould be at liberty to make diſcoveries on the land of Jeſſo or Yedſo, and his ſubjects ſhould furniſh him with proviſions.

SECT.

SECT. IV.

Containing the Natural History of JAPAN in general, and an Account of its reſpective Sovereigns, &c.

THIS kingdom being ſituate between the fourth and ſeventh climates, the ſun riſes there about eight hours before it does with us. The ſea breezes greatly mitigate the heat in ſummer, but they render the winter exceſſively cold, and occaſion the ſeaſons to be more inconſtant than in any other parts of the Indies. Heavy rains ſometimes continue almoſt the whole year; but in the months of June and July, which are called the water-months, they are always exceſſive. The country is likewiſe frequently viſited with dreadful ſtorms and hurricanes, thunder, lightning, &c.

Though the ſoil is rocky, and rather ſterile, the induſtry of the inhabitants hath overcome the unkindneſs of nature, and given fertility to a land of itſelf unfertile. They have rice, of which they make bread, and brew beer; with the barley they feed cattle, convert their fine wheat into cakes, and of two ſpecies of beans they grind one to meal to boil for eating, and with the other make a kind of confectionary. They have, beſides Indian wheat, millet, and many other ſorts of grain. Even the rocks, and other barren places, have been ſo well cultivated, as to produce abundance of fruits and plants. They have good paſturage, which feeds great numbers of buffaloes, oxen, ſheep, horſes, deer, &c. and various flowers and herbs, particularly excellent tea. There are great quantities of fiſh in the circumjacent ſeas, rivers, and interior lakes. Beſides the above-mentioned animals, they have a fine breed of horſes that are ſmall, but uncommonly ſwift and extremely beautiful. Many wild beaſts, that yield a great number of valuable furs, and elephants, whoſe teeth are a very profitable article to them, are found here.

The following are their principal rivers: 1. The Ujingava, whoſe waters are ſo furious, that no bridge can be built over it; 2. The Corric, that takes its name from the province in which it riſes; and, 3. The Aſkagava, remarkable for its depth and perpetual fluctuation. The chief lake, called Citz, is one hundred miles in length, and twenty in breadth. It diſembogues itſelf into the ſea on the ſouth-weſt ſide of the iſland: this extenſive large lake is formed by the conflux of ſeveral rivers, which are in general exceedingly rapid, and many dreadful cataracts deſcend from the mountains.

The Japaneſe derive from the ſeas by which they are encircled, red and white coral, ambergris, and curious pearls and ſhells. But the grand ſource of their opulence flows from their invaluable mines of gold and ſilver, to which the emperor claims an excluſive right, as he does to all the gold ſand in his dominions. Their copper mines are innumerable, producing a fine and coarſe ſort. The bowels of their mountains are likewiſe pregnant with ſulphur, iron, and ſteel; but they have not any quickſilver, antimony, calamine, ſal-ammoniac, borax, or cinnabar.

Salt they procure by incloſing portions of ground near the ſea, covering them with fine ſand, and repeatedly throwing ſea-water upon the ſand, till it is well impregnated with the ſaline particles: it is then placed in large veſſels, with holes in the bottom, for the ſalt to fall into proper receivers, as it filtres, through the ſand: after which it is boiled, and brought to a proper conſiſtency.

The earthquakes and volcanoes, of which latter there are eight very dreadful ones in the country, are ſuppoſed to be effected by the ſulphur every where incloſed in the bowels of the earth. From the ſame cauſe may be deduced their hot baths and mineral ſprings, which are extremely numerous; ſome equal the heat of boiling water, and others are even as hot as boiling oil. They have many cold mineral ſprings, but neither of them are applied medicinally, through the extreme ignorance of their phyſicians.

In Japan a ſpecies of white ants is found: they are exceedingly beautiful, but very miſchievous; for they pierce, with their little ſnouts, through every thing they come near, except metal and ſtone, and greatly damage all kinds of goods, if not prevented from approaching them, by ſtrewing the adjacent places with ſalt, which is abhorred and avoided by theſe little inſects.

In this country there are ſome of the fineſt ducks in the univerſe for ſize, ſhape, and beauty. The nightingales are likewiſe ſome of the moſt melodious to be found. The beetles make an agreeable kind of humming noiſe, which gradually riſes to a pretty high note. The night-fly, however, exceeds all other Japaneſe inſects for its beauty: the body is about three inches long, round, and finely ſhaped: it has four wings, viz. two cloſe to the body, which make a brilliant appearance, by means of the admirable blue and gold ſtreaks, with which they are tinged; and two above theſe, whoſe tranſparency not only admits of the others being ſeen through them, but even adds to their ſhining luſtre. This inſect is a mighty favourite with the ladies, and has given riſe to the beſt fable ever written by any of the Japaneſe poets.

Camphire trees grow in great number near the hot-ſprings; they reſemble laurels, and bear purple or black berries. The cedars of Japan are ſome of the fineſt in the world; and many other trees abound in thoſe iſlands, particularly plantains, &c. ſome of which, when ſawn or cut aſunder, exhibit admirable figures of birds, beaſts, landſcapes, &c. Many curious pieces of furniture are made of theſe, which appear very beautiful when poliſhed.

In this empire there are many uſeful ſtones of various colours; alſo abundance of excellent marble, which is uſed in the conſtruction of many of the principal edifices; they have alſo porcelane earth, &c. With reſpect to other articles in the animal, vegetable, and mineral ſyſtems not mentioned above, Japan abounds in moſt that are met with in the Chineſe empire, already deſcribed.

The annals of Japan, thoſe of the early times in particular, are replete with ſuch inconſiſtent abſurdities and ridiculous fables, that no dependence can be placed on them till about ſix hundred and ſixty years before Chriſt, which is their common æra; and according to which, our preſent year 1794 is with them the year 2454: it is likewiſe to be obſerved, that the Japaneſe year begins with the neareſt new moon which either precedes or follows the fifth day of February. The hiſtories written by the natives take very little notice of the policy, virtues, vices, or tranſactions of their monarchs, but are filled with an account of their deſcent, names, birth, ſucceſſion, length of reign, &c.

We ſhall preſent our readers with the following account of their ſovereigns taken from their own hiſtorians.

1. Simmu, who was the founder of the Japaneſe monarchy: he began his reign ſix hundred and ſixty years before Chriſt. In the ſeventieth year of his reign, he inſtituted a form of government, eſtabliſhed laws, civilized the people, taught them chronology, and ſeveral arts and ſciences; divided time into years, and years into months and days; ſecured the crown to his poſterity; and having reigned ſeventy-nine years, died in the one hundred and forty-ninth year of his age; but as nothing particular happened in his reign, or in thoſe of ſeveral of his ſucceſſors, we ſhall only give a catalogue of their names till a remarkable reign renders a more ample account neceſſary.

2. Sui-ſei; he reigned thirty-three years, aged eighty-four. 3. Enei; reigned thirty-eight, aged eighty-four. 4. Itoku; reigned thirty-five, aged ſeventy-ſeven. 5. Koſio; reigned eighty-three, aged one hundred and fifteen. 6. Koau; reigned one hundred and one, aged one hundred and thirty-ſeven. 7. Korei; reigned ſeventy-ſix; aged one hundred and twenty-eight. 8. Kowkim; reigned fifty-ſix, aged one hundred and ſixteen. 9. Kay-kwo; reigned fifty-nine years, aged one hundred and eleven. 10. Swin-ſin; reigned ſixty-eight, aged one hundred and nineteen. 11. Sinin; reigned ninety-eight, aged one hundred and thirty-nine. 12. Key-ko; reigned ſixty, aged one hundred and forty-three. 13. Sey-mau; reigned ſixty; aged one hundred and eight. 14. Tſiauai; reigned nine, aged fifty-two.

75. Tſiauai was ſucceeded by his empreſs Sinku-cogu, who was the firſt female that reigned in Japan. She waged war againſt the Koreans, and headed her army in perſon; but finding herſelf pregnant ſhe returned to Japan, and was delivered of a ſon, that ſucceeded her, and who afterwards on his account of his military exploits was ranked as a god, and became the Mars of the Japaneſe; the empreſs herſelf, who reigned ſeventy years, was deemed the Bellona of this empire.

16. Wooſin; who reigned forty-three years, and died aged one hundred and thirteen. 17. Nintoku; reigned eighty-ſeven, aged one hundred and eleven. 13. Ritſiu; reigned ſix, aged ſeventy-eight. 19. Fanſey; reigned eight, aged ſixty-three. 20. Inkioo; reigned forty, aged eighty, 21. Ankoo; reigned three, aged fifty-ſeven. 22. Jurukia; reigned twenty-three, age uncertain. 23. Senei; reigned five, aged forty-two. 24. Gen-ſoo; reigned three, aged eighty-five. 25. Nin-ken; reigned eleven, aged fifty-ſeven. 26. Buretz; reigned eight, age uncertain. 27. Kei-tei; reigned twenty-ſeven, aged eighty-one. 28. Ankar;

Ankan; reigned two, aged ſeventy-one; theſe two laſt-mentioned were both deified. 29. Seukva; reigned four, aged ſeventy-four. 30. Kimme; reigned thirty-two, aged ſixty-three. 31. Fit-atzee; reigned fourteen, age uncertain. 32. Joo-mei; reigned two, age uncertain. 33. Siaſium; reigned five, age uncertain. 34. Syko; an empreſs, her age not noticed. 35. Dſione; reigned twelve, age uncertain. 36. Kwogozu; reigned three, an empreſs, her age not known. 37. Kootoku; reigned ten, age uncertain. 38. Sime, an empreſs; reigned ſeven, her age not known. 39. Tent-tſii; reigned ten, age uncertain. 40. Teu-mu; reigned fourteen, age unknown. 41. Tſibo, an empreſs; ſhe reigned ten, age unknown. 42. Monmu; reigned eleven, age unknown. 43. Genmei, an empreſs; reigned ſeven, age unknown; 44. Genrioo, an empreſs; ſhe reigned nine years, then abdicated, lived twenty-five years afterwards, and died in the forty-eighth year of her age. 45. Sio-mu; reigned twenty-five, age uncertain. 46. Koo-Ken, an empreſs; reigned ten, age uncertain. 47. Fai-tai; reigned ſix, age uncertain. 48. Sco-tokru, an empreſs; reigned five, age unknown. 49. Koonin; reigned twelve, age unknown. 50. Kwan-mu; reigned twenty-four, aged ſeventy. 51. Fei-dſo; reigned four, age not mentioned. 52. Saga; reigned fourteen, ditto. 53. Siunva; reigned ten, ditto. 54. Nimio; reigned ſeventeen, ditto. 55. Montoku; reigned eight, ditto. 56. Seiva; reigned eighteen, ditto. 57. Joſey; reigned eight, ditto. 58. Kooko; reigned three, ditto. 59. Uda; reigned ten, ditto. 60. Day-go; reigned thirty-three, ditto. 61. Sinzaku; reigned ſixteen years, ditto.

62. Murakami, in the year of our Lord 947, and 1607 of the Japaneſe year, called together a ſynod of the clergy, to regulate all that related to the eccleſiaſtical eſtabliſhment in Japan, and to preſcribe the ceremonials of the modes of worſhip proper for every ſect. Thirteen emperors are mentioned, from the death of this monarch, till the reign of Kon-jey, but nothing worth recording happened in any of their reigns: they occupied the ſpace of one hundred and ſeventy-four years: after theſe, the throne was filled by

76. Kon-jey, who began his reign in the year 1142. In his time was born the celebrated crown general, Jeritomo, who rendered himſelf ſufficiently formidable to ſtrip the dairoes of their ſecular power, and to veſt it in his own family in ſucceſſion.

From this period a double chronology commences, including the reigns of the dairoes and of the cuboes. The number of dairoes, from Kon-jey to Ken-ſen, is thirty-eight, who occupied a ſpace of five hundred and forty-five years, that is, from the year 1142, to the year 1687, or from the Japaneſe year 1802 to 2347; after which period the excluſion of all Chriſtians from Japan, the Dutch excepted, and the total ſilence of the Dutch writers upon every ſubject but thoſe which relate to trade, and emoluments accruing from their commercial affairs, render it impoſſible to ſay any thing farther of the Japaneſe hiſtory. And as the dairoes are totally excluded from ſociety, the tranſactions of that period are not to be connected with their names, but ſhould be recorded in the reigns of the cuboes, which are as follow:

1. Jeritomo, reigned eleven years. 2. Joriije, five. 3. Tannetomo, ſeventeen. 4. Joritzne, eighteen. 5. Joriſane, eight. 6. Mune-taka-ſinno, fifteen. 7. Kore-jaſſinno, twenty-four. 8. Kume-ſinno, twenty-five. 9. Mori-kuni-ſinno, twenty-five. 10. Sonun-ſinno, two. 11. Nari-joſi-ſinno, three. 12. Taka-udſi, twenty-five. 13. Joſi-jaki, ten. 14. Joſi-mitz, forty. 15. Joſi-motzi, twenty-one. 16. Joſi-karra, not one. 17. Joſi-nori, fourteen. 18. Joſi-Katz, three. 19. Joſi-Maſſa, nine. 20. Joſi-Navo, under his father. 21. Joſi-tanme, eighteen. 22. Joſi-ſimnu, fourteen. 23. Joſi-far, thirty. 24. Joſi-tir, ſixteen. 25. Joſi-taira, four. 26. Joſi-aki, five. 27. Nobmaga, ten. 28. Fide-Nobu, three. The Japaneſe do not mention the ages of theſe princes; and indeed they have been more remiſs in this particular in the recent than in the early reigns; perhaps the great length of the former rendered them more remarkable than the latter could be from their general brevity.

29. Taycho, though of mean extraction, was at length, by dint of merit and valour, raiſed to the uboſhip: he diſplayed ſingular reſolution in the total ſubjection of the petty princes, and thereby quelling that rebellious ſpirit which was prevalent in the empire. He expelled the Portugueſe from Japan, prohibited their ever after trading with his ſubjects, and began the firſt perſecution againſt the Chriſtians, of whom there were once great numbers in different parts of the empire. The cauſe of this was ſaid to be the oppoſition of the prieſts, in not allowing them a plurality of wives, and the perſuaſion of the Dutch, who told them, that their emperor would become a ſlave to the pope. He died on the ſixth of December 1598. He was deified after his deceaſe, and called the ſecond Mars of Japan.

30. Quanbacumdono, nephew of Taycho, is accounted the thirtieth cubo, as he reigned for ſome time in conjunction with his uncle; but having diſobliged that monarch, he was ordered to rip up his own bowels; the moſt honourable method of ſuffering death in Japan.

31. Fide-Joſi: he was the ſon of Taycho, and began his reign at ſix years of age; during his minority, the affairs of government were conducted by his father-in-law Jjejas, for Fide-Joſi had been contracted in his infancy to a daughter of that nobleman, who deprived him of his crown and life, after a reign of fourteen years.

32. Jjejas Samma, when he had uſurped the throne, made the following articles the principal objects of his reign: 1. The total extirpation of the Portugueſe from Japan. 2. The prohibiting any of his ſubjects to leave the empire, and the recalling thoſe who were in foreign parts. 3. The publication of ſeveral edicts againſt gaming, luxury, and duelling. 4. The granting a Dutch factory to be eſtabliſhed in Japan.

The perſecution againſt the Chriſtians in Japan, both natives and foreigners, was carried on with ſuch horrid cruelty, that in the ſpace of four years no leſs than twenty thouſand five hundred and ſeventy perſons were cruelly maſſacred. Notwithſtanding which, in the two ſucceeding years, after the places of worſhip had been ſhut, and the public profeſſion of Chriſtianity prohibited, the Jeſuits, by their private endeavours, made twelve thouſand proſelytes; and when any of theſe were detected, they not only abſolutely refuſed to abjure the Chriſtian faith, but readily ſubmitted to death, and ſuffered martyrdom with aſtoniſhing conſtancy. Indeed, the perſecution continued forty years, reckoning from its commencement in the reign of Taycho, with unremitting cruelty, before Chriſtianity could be totally exterminated. Jjejas died at about ſeventy years of age, having reigned about five years after the death of Fide-Joſi.

33. Fido-Tado, who was the grandſon of the above monarch, continued the above perſecution, till at length the Chriſtians, driven to the utmoſt deſpair, retired, to the number of thirty-ſeven thouſand, to the caſtle of Simabara, in the iſland of Ximo, where they determined to defend themſelves to the laſt extremity. The Japaneſe army laid ſiege to the place, which held out for three months; but at length was compelled to ſurrender on the 12th of April, 1638, when the Chriſtians were all put to the ſword. This monarch reigned eighteen years, and was ſucceeded by his ſon,

34. Jjemitz; who reigned twenty-one years, he left the crown to,

35. Tjetznako, who was the ſon of the former, reigned thirty years, and was ſucceeded by,

36. Tſinajos. This monarch was the laſt prince that we have any authentic account of, and was upon the throne when the Dutch ambaſſador was at Japan, in 1692, being then forty-three years of age, and had reigned thirteen years; he was a great philoſopher, a ſtrict obſerver of the laws, exceedingly humane and benevolent, and in all reſpects ſtudied to promote the true intereſt and happineſs of his people.

With reſpect to the land of Jeſſo or Jadſo, whether it be annexed to Japan or not, the inhabitants of both countries doubt, becauſe vaſt and inacceſſible mountains interpoſe, which hinder the communication. Neither doth it as yet clearly appear, whether this land of Jeſſo is a part of Tartary, or whether by any arm of the ſea divided from it. The Chineſe affirm, that Tartary runs three hundred leagues eaſtward beyond their famous wall; ſo that if we follow theſe, the country of Jeſſo and Japan may ſeem to be annexed to Tartary. But thoſe of Jeſſo ſay, that there runs an arm of the ſea betwixt them and Tartary; which opinion may ſeem to receive ſome confirmation from what thoſe Hollanders affirm, who were ſhipwrecked (ſome years ſince) upon Corea, a peninſula of China; they ſay they ſaw there a whale, upon whoſe back ſtuck an harping iron of Gaſcony; and the credit of this aſſertion not being queſtioned by any, it is moſt probably to be conjectured, that this whale paſſed from Spitzberg through the neareſt arm of the ſea, rather than through the more remote. Be it how it will, we may hence ſafely conclude, that the ſea which lies beyond Japan and Spitzberg is paſſable, and that through more, perhaps, than one arm or channel, by which they communicate.

To be more particular in our deſcription of this place, it is neceſſary to obſerve, that it extends from forty-two to fifty degrees of north latitude, which track is known; but how much farther it reaches, has not been aſcertained: nor do the Japaneſe geographers ſeem better acquainted with it than the European. The ſouthern part lies oppoſite to the northern coaſt of Niphon or Japan, and together they form the ſtraights of Sangaar and Jeſſo, which are ſeparated by the little iſland Matſuma.

A trade is carried on by the Japaneſe to Jeſſo for furs, and a fiſh called karazakki, that is caught upon its coaſt, and which is conſidered in Japan as a great delicacy; but the natives of Jeſſo never come to Japan, as they are afraid to croſs the ſtraights, though it requires but a day to ſail over them.

The natives of Jeſſo are ſtrong, fierce, and ſavage; they wear their hair and their beards long, and cover themſelves all over with the ſkins of wild beaſts, with the fur outwards, ſo that, upon the whole, they have a moſt frightful appearance. Thoſe who live on the ſouthern coaſt are much more civilized than thoſe who reſide in the inland parts; and the emperor of Japan has a governor, and a garriſon, in the capital, which is called Matzimai, to receive his tribute, which is remitted to him in furs, feathers, and ſilver.

They are expert in fiſhing, hunting, and the uſe of the bow and arrow, which are their only weapons. The country is rocky, woody, but little cultivated, and in many places barren: it only produces a coarſe kind of barley, ſome roots, and a few fruit trees.

The people worſhip the firmament, but have few religious ceremonies. They are ſtrong, hardy, and addicted to drinking, when they can procure liquor: they have their ears bored, and wear ſilver ornaments hanging to them.

Father De Angelis, a Sicilian jeſuit, who went to Jeſſo in 1620, and reſided among theſe people a conſiderable time, gives a more favourable deſcription of them, and informs us, that the natives of Jeſſo are ſtouter, taller, and fairer than the Japaneſe; that they let their beards grow very long, but ſhave the fore parts of their heads; that they make a very ſtrong wine, which they drink to exceſs, and dreſs themſelves in ſilk, cotton, or linen gowns, which are long, and embelliſhed with needle-work tolerably executed. He likewiſe tells us, that beſides bows and arrows, they uſe lances, ſcymetars, and poiſoned darts: that they are quarrelſome, capricious, paſſionate, and revengeful; but at the ſame time almoſt as ceremonious and inſincere as the Chineſe. Polygamy is allowed among them; and adultery they thus puniſh: the man pays a pecuniary fine, and the woman is cloſe ſhaved, which is the greateſt diſgrace that can happen to her. If the gallant refuſes to pay the fine, the huſband has a right to ſtrip him whenever and wherever he meets him, and ſend him home naked: to effect which, he calls to his aſſiſtance all that are near at hand, who are obliged to aid him in plundering the adulterer.

Several Dutch mariners, who have viſited Jeſſo ſince the time of the above jeſuit, have confirmed all the particulars related by him; and farther add, that their boats are made of ſlight boards ſewed together with cords made of the bark of a tree, called coxo, which, when they return from fiſhing, are unſewed again, and carefully laid up; that many of the natives wear rings on their fingers, as well as trinkets in their ears, and paint their lips and eyebrows blue; that the men are very jealous; the women in general modeſt; and, the language is a corrupt mixture of the Chineſe and Japaneſe tongues.

They have no place in the whole country, that can deſerve the name of a city: even Matzimai, the capital, is a very inconſiderable town. Here the prince of the country, as well as the Japaneſe governor, reſides: but the former is obliged to go once a year to Jeddo, to do homage, and make a preſent to the emperor of Japan.

The manner of executing criminals is ſomething ſingular: the culprit is laid flat upon his back, his arms and legs being ſtretched out, and held tight by two ſtout fellows to each; the executioner then, who is armed with an iron-headed club, dances round him, ſings a ſong, and at length diſcharges ſuch a blow at his head as breaks his ſkull, which is immediately followed by another on the ſtomach, that diſpatches him in an inſtant.

Of the Higher Jeſſo or Oku, there is no other account from the Japaneſe geographers, than that it is 900 miles in length: but the ſouthern parts of Jeſſo, already deſcribed, were conquered by Joritomo, the firſt cubo of Japan, and annexed to the dominions of that empire.

SECT. V.

An Account of the PHILIPPINE and LADRONE or MARIAN ISLANDS.

THESE iſlands, which are numerous, were diſcovered by Magellan in 1519. They lie from five to nineteen degrees north latitude, and from the hundred and fourteenth to the hundred and thirtieth degree of eaſt longitude, being ſituated in the Pacific Ocean, three hundred miles to the ſouth-eaſt of China. The chief of the moſt northerly of them is Manila or Luconia, which is the largeſt of the Philippines, and is ſituated in fifteen degrees of north latitude, being about two hundred miles long and above one hundred and eighty broad in moſt places.

The city of Manila is the capital of this iſland, and of all the reſt; it is ſituate in a bay in the ſouth-weſt part of the iſland, being two miles in circumference, ſurrounded by a wall and other works, a very commodious harbour, but difficult of acceſs, on account of the rocks and ſands which lay before it; a caſtle defends the entrance. The chief buildings in this city are the cathedral, pariſh churches, and convents; one of the religious houſes is appropriated to the ſupport of orphans, daughters of the inhabitants, who are provided for during their lives; or, if they chuſe to marry, have a portion of two or three hundred crowns given them. Their churches, chapels and altars, are richly adorned, and their proceſſions on holidays as ſplendid as in Spain. The college of the jeſuits here, as in moſt Popiſh countries, is more magnificent than any of the reſt.

Luconia, or Manila, is eſteemed a healthful iſland, and the water in it the beſt in the world. It produces all the fruits of warm climates, and has an excellent breed of horſes carried thither from Spain. It is well ſituated for the Indian and Chineſe trade; and the bay and port, which lies on the weſt ſide of it, is a large circular baſon of ten leagues diameter, entirely land-locked.

The city of Manila, which ſtands on the eaſt ſide of the iſland, is large, and contains ſeveral ſpacious ſtreets and good houſes, and at the beginning of the firſt war with the Spaniards, in the reign of king George II. was an open place, only defended by a little fort; but conſiderable additions have lately been made to its fortifications. The port peculiar to the city is that of Cabite, which lies two leagues to the ſouthward, and here the ſhips employed in the Acapulco trade are ſtationed. The city is healthfully ſituated, and well watered, and has a very fruitful country in its neighbourhood; but it is ſome diſadvantage to its trade, that it is difficult getting out to ſea to the eaſtward, through ſuch a number of iſlands: here the Spaniards waſte abundance of time, and are often in great danger. This city contains about three thouſand inhabitants.

The principal trade from hence to China and India conſiſts in ſuch commodities as are intended to ſupply Mexico and Peru, namely, ſpices, Chineſe ſilks and manufactures, particularly ſilk ſtockings, of which no leſs than fifty thouſand pair have been ſhipped in one cargo, with vaſt quantities of Indian ſtuffs, callicoes and chints, which are much worn in America, together with other ſmall articles, ſuch as goldſmiths work, &c. wrought at the city of Manila by the Chineſe, of which nation there are not leſs than twenty thouſand reſiding there, as ſervants, manufacturers, or brokers. All theſe articles are tranſported annually to the port of Acapulco in Mexico: this trade is not open to all the inhabitants of Manila, but is reſtrained to the convents of Manila, principally to the jeſuits, being a donation to ſupport the miſſions for the propagation of the Catholic faith. The tonage of each ſhip is divided into a certain number of bales all of the ſame ſize; and the convents have a right to embark ſuch a quantity of goods on board the Manila ſhips as the tonage of their bales amount to. The trade is limited by royal edicts to a certain value; according to ſome, it ſhould not exceed ſix hundred thouſand dollars: but it is frequently known to amount to three millions.

Moſt of the people of Manila are of Chineſe or Malayan extraction, and there are ſome blacks. The Spaniards, though feweſt in number, have the government in their hands. The adjacent country is full of fine plantations, farms and country-houſes of the principal inhabitants. Upon the mountains, in the middle of the country, the people live in tents and huts, under the ſpreading trees. The plains are overflowed in the rainy ſeaſon, the houſes built upon high pillars; and the people have no communication but by boats during the rains,

which uſually fall in June, July, Auguſt, and September, and then happen terrible ſtorms of wind and thunder. Earthquakes are frequent; the city of Manila has ſuffered ſeveral times by them; and from the volcanoes, which abound here, iſſue torrents of fire and melted minerals. Theſe are the inconveniencies we meet with; but the fair ſeaſon is for the moſt part exceedingly pleaſant.

During the ſecond war in the reign of George II. in the year 1763, the city of Manila was taken by admiral Corniſh and Sir William Draper. It was, however, ſtipulated to be ranſomed; but the ranſom-money hath never yet been entirely diſcharged. The prieſts take prodigious pains to make them converts to the Romiſh faith, and have been pretty ſucceſsful in their endeavours. The Indians pay a poll-tax; and a conſiderable ſum of money is annually allowed for the ſupport of female orphans, both of Spaniſh and Indian parents.

The people who inhabit theſe iſlands are of very different complexions. The blacks are as black as the Caffres of Afric, but differ from them in their features and long hair, and therefore are ſuppoſed to be of Indian extraction; and as they poſſeſs the mountainous and inacceſſible parts of the country, it is conjectured, that they were the original inhabitants, and driven up thither by ſucceeding adventurers. The deſcendants of the Malayans (inhabitants of Malacca) are very tawny, the Chineſe not ſo dark, and the Spaniards are pretty near the colour of the Chineſe. There is alſo a nation of painted people, called Pintadoes, who colour their ſkins like our anceſtors the Picts, who formerly invaded Britain.

For the moſt part, the natives are of a moderate ſtature, and their features juſt; the Spaniards have taught them to cloath themſelves, except the blacks, who only tie a cloth about their loins, and another about their heads, and uſually go bare-footed.

Thoſe who live near the ſea-coaſts feed chiefly on rice and fiſh, and the mountaineers eat the fleſh they take in hunting, and the fruits of the earth which grow ſpontaneouſly in great plenty. Their liquor is water, which they uſually drink warm, as the Chineſe do. They have alſo palm wine, and ſpirituous liquors diſtilled from the juice of the ſugar-cane, rice, &c. They bathe twice a day in cold water, either for health or diverſion, or both: plays are another diverſion, and they are entertained frequently with dancing and mock-fights.

The Philippines are extremely well ſituated for trade; all the rich merchandize of India is ſent from hence to America, and the treaſures of Mexico and Peru are brought hither annually, by which exchange, it is ſaid, they make a profit of four hundred per cent.

Theſe countries enjoy a very fruitful ſoil; the people in many places live upon what the earth produces ſpontaneouſly, and the ſurface of the earth is exceedingly beautiful; the trees are ever green, and ſeldom without fruit.

Their neat cattle run wild in the mountains, and are hunted, as well as deer, wild hogs and goats. The monkies and baboons found here are very ſagacious: during the ſeaſon, when there is no fruit to be got, they go down to the ſea-ſide to catch oyſters; that the fiſh may not pinch their paws, they put a ſtone between the ſhells, to prevent their ſhutting cloſe.

Wax is ſo plentiful, that they make no other candles, and never burn lamps. Their bees are of ſeveral kinds, ſome of them very large, and make their combs in the woods, producing ſuch quantities of honey as would be almoſt ſufficient for the natives to ſubſiſt on. Medicinal and ſweet gums iſſuing from the bodies of trees are alſo part of the produce.

Serpents of various kinds are found in theſe iſlands; but the fathers who relate that ſome of them are ſo large, they will ſwallow a ſtag, horns and all, ſurely do not expect to be believed, any more than when they relate, that the leaves of trees are converted into inſects; but the laſt of theſe ſtories may proceed from a miſtake, for it is certain that ſome inſects depoſit their eggs (as they do with us) upon the leaves of trees, which are hatched there, as in the caſe of the cochineal fly; and they might ignorantly imagine that thoſe inſects proceed from the leaf. The alligators are very dangerous, and the ignana, a kind of land alligator, does a great deal of miſchief.

Among their birds, are peacocks, parrots, cocatoos, and turtle-doves, which are very beautiful, fowls with black bones, and the bird tavan, which lays a number of eggs in trenches in the ſand, and leaves them to be hatched by the ſun. The ſaligan faſtens her neſt to ſome rock, as the martin does againſt a wall, which diſſolving into a kind of jelly in warm water, is eſteemed delicious food. Here is alſo the xolo bird, which eats like a turkey; the camboxa is a well-taſted fowl peculiar to theſe iſlands. The herrero or carpenter is a fine large green bird. It is called the carpenter, becauſe its beak is ſo hard, that it digs a hole in the trunk, or ſome large branch of a tree, in order to build its neſt.

Mangoes, plantains, bananoes, cocoas, tamarinds, caſſia, and the cocoa or chocolate nut, which has been brought over from Mexico; oranges, lemons, and all manner of tropical fruits, are produced here. The cinnamon and nutmeg tree have alſo been planted; but degenerate, and are good for little.

Good timber and dyeing woods grow plentifully in theſe iſlands; and the calamba, or ſweet-wood, a kind of cane, grows in the mountains, which, if cut, yields a draught of water, and is of great ſervice to the natives. They have one plant that has all the properties of and is uſed as a ſubſtitute for opium; of this the natives are very fond, and frequently intoxicate themſelves with it.

Sweet herbs and flowers grow wild here, but they do not cultivate them in their gardens, and there are abundance of medicinal, as well as poiſonous herbs and flowers, which do not only kill thoſe that touch or taſte them, but ſo infect the air, that many people die in the time of their bloſſoming: on the contrary, theſe iſlands are providentially well furniſhed with antidotes, particularly the bezoar ſtone, which is found in the belly of a creature much like a deer; and the root dilao, which is like ginger, and heals wounds made by any venomous beaſt, being bruiſed and boiled with oil of cocoas.

The camondog-tree is of ſuch a poiſonous nature, that the pilchards eating the leaves which fall into the ſea die; as will the perſons who eat the poiſoned fiſh. The liquor which flows from the trunk of this tree ſerves theſe people to poiſon the points of their darts which they blow through the trunks abovementioned; the very ſhadow of the tree is ſo deſtructive, that, as far as it reaches, no herb or graſs grows; and, if tranſplanted, it kills all the other plants it ſtands near, except a ſmall ſhrub which is an antidote againſt it, and always with it; a bit of a twig of this ſhrub, or a leaf carried in a man's mouth, is ſaid to be a ſecurity againſt the venom of the tree, and therefore the Indians are never without it.

Here grows the maka bukay, ſignifying the giver of life, being a kind of ivy which twines about any tree, and grows to the thickneſs of a man's finger; it has long ſhoots like vine branches, of which the Indians make bracelets, and eſteem them a preſervative againſt poiſon. There are many other trees and plants of extraordinary virtue in theſe iſlands; among others there is a ſenſitive plant, in all reſpects like a colewort, which growing out of a rock, avoids the touch, and retires under water: there is another that grows upon St. Peter's hill about Manila, which is not very tall, and has little leaves, which whenever it is touched, draws back and cloſes all its leaves together; for which reaſon the Spaniards call it la vergin coſa, that is, the baſhful virgin.

Near Cathalagan, in the iſland of Samar, a plant of a ſurpriſing virtue was diſcovered by the fathers of the ſociety, as they tell us, of late years: the Dutch have alſo ſome knowledge of it, and, it is ſaid, will give double the quantity of gold for it. The plant is like ivy, and twines about any tree it grows near: the fruit which grows out of the knots and leaves reſembles a melocotoon in bigneſs and colour, and within has eight, ten, or ſixteen kernels, as big as a hazel nut, each green and yellow, which, when ripe, drop out of themſelves.

The uſual doſe given of it is the weight of half a royal, that is the ſixteenth part of an ounce, powdered and mixed in wine or water; if it has no effect the firſt time, the doſe is repeated, and is a powerful antidote againſt any poiſon, either of venomous herbs or darts which are uſed by the natives of Macaſſar, Borneo, and the Philippines.

The Malayan is the general language ſpoken in theſe iſlands; beſides which, every people have a language peculiar to themſelves. They write on cocoa-nut leaves, with an iron ſtile or pen; and arts and ſciences having been introduced by the Spaniards, the natives have nothing of this kind to boaſt of before their arrival.

Theſe iſlands, except Mindanao and Paragoa; are under the juriſdiction of a Spaniſh viceroy, who has governors under him in every other iſland and town of conſequence; and the like courts are erected for the trial of civil and criminal cauſes, as in old Spain. The archbiſhop of Manila, the biſhops and their commiſſaries, determine eccleſiaſtical cauſes as in Europe; but there lies an appeal from them to the pope's delegate, who reſides in one of

of the iſlands. The court of inquiſition has alſo a commiſſary here. But notwithſtanding the Spaniards are repreſented as ſovereigns of theſe iſlands, this muſt only be underſtood of the open country and the ſea-coaſts, in which there may be three hundred thouſand ſouls: but theſe are not a tenth part of the inhabitants, the reſt look upon themſelves as a free people: every mountain almoſt is poſſeſſed by a different tribe, who make war upon one another, the Spaniards ſeldom intermeddling in their quarrels. The Chineſe were formerly ſo numerous here, that they diſputed the authority of the Spaniards over them: it is computed that forty thouſand of them reſided in and about the city of Manila; but the Spaniards compelled them to ſubmit, and baniſhed ſome thouſands of them, the reſt were permitted to remain here, to carry on their manufactures; for they are almoſt the only artificers.

Their armour conſiſts of bows, arrows, and lances or ſpears, broad ſwords, and tubes or trunks, through which they blow poiſoned arrows, the ſlighteſt wounds whereof are mortal, if immediate remedies are not applied. They have cane ſhields alſo covered with a buffalo's hide, and a headpiece for defenſive arms.

Theſe people, termed ſavages by the Spaniards, worſhip one ſupreme God, and their anceſtors, as the Chineſe do, from whom moſt of them are deſcended; they worſhip alſo the ſun and moon, and almoſt every thing they ſee, whether animate or inanimate, groves, rocks, rivers, and one particular tree, which they would eſteem it a ſacrilege to cut down, believing the ſouls of ſome of their friends may reſide in it, and that in cutting the tree they may wound a near relation. Inſtead of temples, they have caves, wherein they place their idols, and ſacrifice to them. Some beautiful young virgin firſt wounds the victim with a ſpear, and then the prieſts diſpatch the animal; and, having dreſſed the meat, it is eaten by the company. Superſtition prevails among them; they have their lucky and unlucky days; and if certain animals croſs the way when they are going upon buſineſs, they will return home, and go out no more that day. The Spaniards tolerate them in their idolatrous worſhip; and ſuffer them to game, on paying to the government ten thouſand crowns per annum. They are alſo much given to a deteſtable vice; and did not imagine it to be a crime till the Spaniards puniſhed them for it.

Here, as in China, the men purcheſe their wives; and the marriage ceremony is performed by a prieſteſs, who ſacrifices ſome animal on the occaſion; after which, the bride is led home, and the whole concludes with an entertainment as at other places. They marry in their own tribe, and with their neareſt relations, except the firſt degree; ſome of them are confined to one wife, other tribes allow a plurality of women, and divorces for reaſonable cauſes on either ſide. Children are either named after heroes or flowers, or from ſome accidental circumſtance that occurs at the time of their birth; but as ſoon as they marry, they chooſe new names, and their parents are obliged to make uſe of their old ones.

The bodies of the dead are waſhed and perfumed, wrapped in ſilk, and put in a cloſe coffin, near which a cheſt is placed, that contains the arms of a man, or domeſtic utenſils of a woman. Mourners are hired to aſſiſt in making a diſmal noiſe: but as ſoon as the body is buried, an entertainment is made, and all is converted to mirth and feſtivity. In general they mourn in black garments, and ſhave their heads and eye-brows.

Samar, or Philippina, is the next Spaniſh iſland to that of Manila, between which and Manila is a narrow channel, called the ſtrait of Manila, the north-eaſt point whereof is called Spirito Sancto; the iſland is near four hundred miles in circumference, the chief town, Cathalagan, governed by a Spaniſh alcade. The iſland of Sebu, which lies in ten degrees ſouth latitude, is the place where Magellan firſt ſet up the Spaniſh colours; the chief town, named Nombre de Dios, afterwards made a biſhop's ſee, has in it a cathedral and ſeveral other churches and monaſteries. The iſland of negroes lies weſt of Sebu, and was ſo named becauſe it is inhabited chiefly by blacks.

Mindanao lies the moſt ſoutherly of any of the Philippine iſlands, and is the largeſt of them except Manila, being near two hundred miles in length, and one hundred and fifty in breadth. It is poſſeſſed by people of different nations and different religions; but the Mahometans, who are ſituate on the ſea coaſts, are much more numerous, whoſe ſovereign is ſtyled ſultan of Mindanao. Thoſe who poſſeſs the middle of the iſland are called Hillanoons, and another nation ſtyled Solognes are ſituate on the north-weſt coaſt. The air of this iſland is not ſo hot as might be expected, being refreſhed frequently by the ſea breezes, and the periodical rains, which lay the flat country under water. The winds blow from the eaſt, from October to May, and then turn about and ſet weſterly; next month the rains and ſtorms ſucceed: at firſt there are not more than two or three ſhowers a day; they afterwards come oftener, with violent hurricanes and loud thunder, and the wind continues weſterly until November, during which time they have ſuch ſtorms that trees are blown up by the roots, the rivers are overflowed, and they do not ſee the ſun or ſtars ſometimes in a week: about Auguſt the air is very cool, the air and wind are moderate in September, and in October the wind blows from the eaſt again, and it continues fair till April, and ſometimes May.

The capital city, called alſo Mindanao, lies on the ſouth ſide of the iſland, in one hundred and twenty-three degrees fifteen minutes of eaſtern longitude, and ſix degrees twenty minutes north latitude, near the mouth of a river, and about two miles from the ſea; the houſes being built on bamboo pillars, ſixteen or eighteen feet above the ſurface of the ground, on account of the annual floods, when they have no communication with one another but by boats. The city is about a mile in length, built along the winding bank of the river; the ſultan's palace is ſupported by one hundred and eighty trees, and has twenty cannon mounted in the front; and ſeveral of the nobility have great guns in or before their houſes. Large ſhips cannot come up to the town, there being ſcarce eleven feet water on the bar, at the entrance of the river.

The Mindanayans are of a low ſtature, and very ſlender, of dark tawny complexions, black eyes and hair, flat faces, ſhort noſes, wide mouths, and black teeth, which they take abundance of pains to dye of that colour; and they wear the nails of their left hands almoſt as long again as their fingers, ſcraping and dying them with vermillion. They are held to be men of a ſprightly genius, but very lazy and indolent, and will rather thieve than work; but none are more active when they find there is a neceſſity for it; and there may be two reaſons for their lazy diſpoſition, one from the heat of the climate, and the other from the tyranny of the government, no man being ſure he ſhall enjoy what he acquires by his induſtry.

Though the men have a haughty mien, they are ſaid to be very complaiſant to foreigners, unleſs when inſulted, and then they ſeldom fail to reſent the affront, and deſtroy their enemy by poiſon or a dagger, never hazarding their perſons in a duel. Their habit is a linen frock and drawers, and a ſmall piece of linen cloth tied about their heads; but they go bare-foot. The complexion and features of the women are better than thoſe of the men; but yet they too much reſemble the other ſex, and cannot be admired for their beauty: they wear a frock like the men, and a piece of cloth round their waiſts; the ſleeves of the frock being large, and coming down to their wriſts. Their hair is tied up in a roll at the hinder part of their heads. The men ſhave their heads, all but a lock that is left in the middle of their crown, like other Mahometans; their beards are very thin, being pulled up by the roots with tweezers. People of figure are clothed in ſilk or fine calico; the women go bare-foot as well as the men, and adorn their arms and fingers with bracelets and rings. They are not reſtrained from converſing with their countrymen or foreigners.

People of condition eat fleſh, fiſh, and fowl of all kinds, except hogs fleſh, which, being prohibited, the Mahometans never touch. The poorer ſort content themſelves with rice and ſago. Rice is the principal part of the meal with all of them; they take it up with their hand, uſing neither knives or ſpoons; and their meat, whatever it be, is boiled to rags, that it may very eaſily be pulled to pieces with their fingers. They uſually drink water, but make a pretty ſtrong liquor with plaintains; they waſh before and after every meal, and bathe ſeveral times a day. Swimming is one of the chief diverſions of the women, as well as the men, to which they are uſed from their infancy.

The dancing girls, as they are called, are ſent for, upon joyful occaſions, to divert the company; but this dancing conſiſts only in ſcrewing themſelves into laſcivious poſtures, and addreſſing their great men with flattering ſpeeches. They have plays and mock fights alſo acted before them, and hunting of wild beaſts is their principal rural ſport, in which their women partake; but their hunting is only driving the deer and other game into an incloſure, from whence they cannot eſcape, and then ſhooting at them.

The

The ſoil of Mindanao is fruitful, well watered with rivers, and their mountains afford excellent timber. Of the libby, or ſago tree, there are large groves; the ſago is the pith of a tree which the natives eat inſtead of bread, and is frequently brought over to Europe, being ſo grained, that it is ſometimes taken for a ſeed. They have no corn but rice. Plantains, guavas, mangoes, and all tropical fruits, abound here. Cloves and nutmegs have been tranſplanted hither, and appear fair to the eye; but it is ſaid they degenerate, and the fruit is good for nothing: if theſe plants were cultivated, poſſibly they might equal thoſe of the ſpice iſlands.

No beaſts of prey are ſeen in this iſland, but almoſt every other uſeful animal, ſuch as horſes, cows, buffaloes, and hogs with bunches over their eyes; here are alſo ſnakes, ſcorpions, and other venomous inſects; and the feathered kind are the ſame as in Manila.

The people here generally ſpeak the Malayan language; and the Mahometans have the koran and books of devotion in the Arabic language. The liberal arts do not flouriſh here; they are forced to employ the Chineſe to keep their accompts for them; nor have they ſo much as a clock or a watch in all the country, but beat upon drums every three hours, that people may know the time of the day. There are ſcarce any other working trades, except goldſmiths, carpenters, and blackſmiths, who perform their work very well with the tools they have, for the ſmiths have neither vice nor anvil, nor the carpenters any ſaws, but when they have ſplit their planks, plane them with the ax or adze. Their diſeaſes are fluxes, fevers, and the ſmall-pox; and ſome are affected with a kind of leproſy, or dry ſcurf, which covers the body, and itches intolerably.

The religion among theſe people, and thoſe who inhabit the ſea-coaſts, is Mahometaniſm, and that of the inland people is Paganiſm, differing little from the Chineſe. In allowing a plurality of wives and concubines, the Mahometans of this iſland imitate thoſe of Turky, only they allow their women greater liberties, ſuffering them to converſe freely with their acquaintance or ſtrangers; but it is ſaid they are ſo prejudiced againſt ſwine's fleſh, that one of their great men refuſed to wear a pair of ſhoes made by an European, when he was informed that the threads with which they were ſewed were pointed with hogs briſtles. They look upon themſelves to be defiled, if they touch any thing which belongs to a hog; they durſt not kill them, leſt they ſhould be defiled by the touch of the weapon they make uſe of, which occaſions theſe animals to multiply ſo faſt, that the iſland is over-run with them. They are very glad to ſee the Europeans kill them, but muſt undergo ſeveral ablutions or waſhings, if they ſhould happen to touch a man that had eaten its fleſh.

The ſovereign of Mindanao is an abſolute prince, and his throne hereditary; both the perſons and purſes of his ſubjects are in his power, and if he knows any of them abound in wealth, he borrows it of them. He has one great miniſter, in whom he lodges the adminiſtration of the government, both civil and military, to whom both natives and foreigners are obliged to make application for liberty to trade. Their wars are chiefly with the mountaineers, who inhabit the middle of the iſland, with whom they are very cautious of coming to a general engagement; but when the armies are pretty near, they begin to entrench and cannonade each other, and will remain in the ſame camp ſome months, ſending out parties to make incurſions into the enemies country, and ſurprize defenceleſs places. Their arms are a crice or ſhort dagger, a broad ſword, a ſpear, and bows and arrows.

Next to the above, the moſt conſiderable of the Philippines, are Mindora, ſouth-weſt of Manila; Panay and Leyte, which lie north of Mindanao; and the iſland of Paragoa, which lies very near the north part of Borneo, and is ſubject to one of the princes of that iſland. Philippina was the firſt that was diſcovered of this cluſter of iſlands, and conſequently gave name to the reſt. It lies between twelve and fourteen degrees north latitude, and is the moſt fertile and pleaſant of all the Philippines, exhibiting a ſcene of perpetual verdure; for here the ſun is powerful, without being diſagreeable.

The iſlands called Ladrones, are ſituate in the Pacific ocean, in one hundred and forty degrees of eaſtern longitude, and between twelve and twenty-eight degrees of north latitude. Guam or Ignana, the largeſt, is ſituate in thirteen degrees twenty-one minutes, north latitude, ſeven thouſand three hundred miles weſt of Cape Corientes in Mexico, according to Dampier. The other inconſiderable iſlands are, 2. Sarpanta. 3. Bonaviſta or Tinian. 4. Seſpara. 5. Anatan. 6. Sarignan. 7. Guagam. 8. Alamagnan. 9. Pagon. 10. The burning mountain of Griga. 11. Magna. 12. Patas. 13. Diſconocida; and, 14. Malabrigo.

The ſmall iſland of Guam is about twelve leagues long, and four broad, lying north and ſouth. It is pretty high champaign land, ſloping down towards the coaſt. The eaſt ſide, which is the higheſt, is fenced with ſteep rocks, on which the waves conſtantly beat, driven by the trade wind. The weſt ſide is low land, in which are ſeveral little ſandy bays divided by rocks.

The inhabitants of Guam are of a good ſtature, have large limbs, a tawny complexion, black long hair, ſmall eyes, thick lips, and are long viſaged. They are ſometimes afflicted with a kind of leproſy, otherwiſe the country is healthful, eſpecially in the dry ſeaſon. The rains begin in June, and laſt till October, but are not violent.

Guam produces rice and moſt tropical fruits, and one ſort, which Dampier has named bread-fruit, grows upon a tree like apples, and at its full bigneſs is as large as an ordinary foot-ball; it has a hard thick rind, and within a ſoft yellow pulp, of a ſweetiſh taſte; the natives eat it inſtead of bread, having firſt baked or roaſted it in the embers: it is in ſeaſon eight months in the year, and grows only in theſe iſlands.

We are told by Dampier, that when he was there (about the year one thouſand ſeven hundred) there were not above one hundred Indians upon the iſland, though he was informed there had been three or four hundred ſome time before: and the reaſon given why there were no more at that time was, becauſe moſt of them had burnt their plantations, and fled to other iſlands, on their being uſed ill by the Spaniards.

Many perſons have much admired their ſwift-ſailing ſloops, or flying proas; the bottom of the veſſel, or the keel, is of one piece, made like a canoe, twenty-eight feet in length, built ſharp at both ends, one ſide of the ſloop flat, and the other rounding with a pretty large belly; being four or five feet broad, with a maſt in the middle. They turn the flat ſide to the wind, and having a head at each end, ſail with either of them foremoſt, and have never any occaſion to tack. Dampier computed they would ſail twenty-four miles an hour. At this iſland the tide never riſes above two or three feet.

In the account of lord Anſon's voyage we read, that they arrived at the iſland of Tinian or Bonaviſta, one of the Ladrone iſlands which lies north of Guam, on the 27th of Auguſt, 1742, being ſituated in fifteen degrees eight minutes north latitude, and one hundred and fourteen degrees fifty minutes weſt of Acapulco in America. This iſland is twelve miles in length, and ſix in breadth, extending from the S. S. W. to N. N. E. The ſoil is dry and ſandy, and the air healthful; the land riſes in gentle ſlopes from the ſhore to the middle of the iſland, interrupted by vallies of an eaſy deſcent. The vallies and gradual ſwellings of the ground are beautifully diverſified by the encroachments of woods and lawns; and the woods conſiſt of tall ſpreading trees, celebrated for their aſpect or their fruit; the turf of the lawns clean and uniform, compoſed of fine trefoil, intermixed with a variety of flowers; the woods, in many places, open, free from buſhes, and underwood, affording moſt elegant and entertaining proſpects.

On this iſland the cattle were computed to amount to ten thouſand, (we ſuppoſe he means horned cattle) all perfectly white except their ears; beſides which there were hogs and poultry without number. The cattle and fowls were ſo fat, that the men could run them down, and were under no neceſſity of ſhooting them. Their fleſh is well taſted, and very eaſy of digeſtion.

About the beginning of the eighteenth century, this iſland was ſaid to contain at leaſt thirty thouſand inhabitants, when a dreadful mortality raging among them, prodigious numbers died; and the calamity prevailing with equal violence in the iſlands of Rota and Guam, the Spaniards obliged thoſe that remained at Tinian to remove to Guam, in order to make good the deficiency by the number of the ſouls that had periſhed in that iſland; ſince which time Tinian has been wholly uninhabited. The ruins of the buildings in Tinian, ſome of which are of a particular form, evince it to have been once a populous place.

The iſland of Rota has not any thing in it that demands particular attention. Its chief produce is rice, which is cultivated by a few Indians, who live there undiſturbed, but are ſubject to the Spaniſh governor.

The other iſlands, though they are uninhabited, are in general exceedingly fertile, the air is good, and the climate temperate. They alſo produce plenty of proviſions; but they

they are ſeldom viſited on account of the great inconvenience ariſing from the want of water for anchorage. Tinian is moſt commodious in this particular, but even there it is very unſafe from June to October, when the weſtern monſoons blow.

To the eaſtward of the Philippines ſeveral other iſlands have lately been diſcovered; and from them called the New Philippines, of which father Clan, in a letter from Manila (inſerted in the Philoſophical Tranſactions) gives the following account: that he happening to be at the town of Guivana, in the iſland of Samar, found twenty-nine palars, or inhabitants of certain newly-diſcovered iſlands, who were driven there by the eaſterly winds which blow in theſe ſeas from December to May. They had run before the wind for ſeventy days together, according to their own relation, without being able to make any land till they came in ſight of the town of Guivam: they were thirty-five perſons, and embarked in two boats with their wives and children when they firſt came out, but ſeveral periſhed by the hardſhips they underwent in the voyage; they were under ſuch a conſternation when a man from Guivam attempted to come on board them, that all the people which were in one of the veſſels, with their wives and children, jumped overboard; however, they were at length perſuaded to ſteer into the harbour, and they landed the 28th of December, 1696. They eat cocoa-nuts and fruits which were brought them very freely, but would not touch boiled rice, the common food of the Aſiatics. Two women, who had formerly been caſt aſhore from the ſame iſlands, were their interpreters; they related that their country conſiſted of thirty-two iſlands, and by the form of their veſſels and ſails their country ſeemed to be in the neighbourhood of the Marian or Ladrone iſland: they related that their country was exceeding populous, and that all the iſlands are under the dominion of one king, who keeps his court in the iſland of Lamarec: the natives go half naked, and the men paint and ſtain their bodies, making ſeveral ſorts of figures upon them, but the women and children are not painted; the complexion and ſhape of their face is much like thoſe of the tawny Philippines or Malayes: the men wear only a cloth about their loins which covers their thighs, and another looſe about their bodies which they tie before.

There is little difference betwixt the dreſs of men and women, but that the cloth which the women wear hangs a little lower on their knees; their language is different both from the people of the Philippines and the Ladrone iſlands, and comes neareſt to that of the Arabs: the women that ſeem moſt conſiderable amongſt them, wear necklaces, bracelets, and rings of tortoiſe-ſhell. They ſubſiſted themſelves all the time they were at ſea with the fiſh they catched, in a kind of wicker baſket with a great mouth, ending in a point, which they hauled after them; and their drink was rain-water which they happened to be ſupplied with: they have no cows or dogs in their iſlands, and they run away at the ſight of the one, and the barking of the other; neither have they any horſes, deer, cats, or any four-footed beaſts whatever; or any land fowls but hens, which they breed up, and never eat their eggs: they were ſurpriſed at the whiteneſs of the Europeans, having never ſeen any people of this complexion, as they were at their manners and cuſtoms: it does not appear that they have any religion, nor do they uſe any ſet meals, but eat and drink whenever they are hungry or thirſty, and then but ſparingly. They ſalute any perſon by taking him by the hand or foot, or gently ſtroaking his face: among their tools they have a ſaw made of a large ſhell, ſharpened with a ſtone, having no iron or other metals in their country; and were ſurpriſed to ſee the many tools uſed in building a ſhip. Their arms are lances or darts, headed with human bones and ſharpened. They ſeem to be a people of much life and courage, but of a peaceful diſpoſition; and are well proportioned, but not of a large ſize.

SECT. VI.

Deſcription of the Iſlands of FORMOSA, and HAINAN, or AINAN, partly ſubject to the CHINESE.

IN the preceding part of this work, (viz. in p. 56.) we have taken occaſion barely to mention theſe iſlands, as belonging to the empire of China; but as we now propoſe to give a general deſcription of the Oriental iſlands, a fuller account of thoſe abovementioned will be more properly introduced in this place.

Formoſa is extremely fertile, and in general a delightful country; and on that account obtained its name, the word Formoſa ſignifying fair or beautiful. Its longitude from Pekin is from three degrees twenty minutes to five degrees forty minutes eaſt; ſo that when the ſun is almoſt vertical over it, the climate is rather hot; but this is far from being diſagreeable, as the violence of the heat is greatly mitigated by the ſituation of the iſland, which is ſo elevated, as to receive the moſt agreeable advantages from the cooling breezes of the ſea. Some parts of theſe iſlands belong to the Chineſe, to whom the natives are ſubject; but in other parts they live independent, and are only ſubject to their own laws and government. That part of the iſland of Formoſa poſſeſſed by the Chineſe is particularly fertile, and produces great quantities of different kinds of grain, eſpecially rice; and its fertility is greatly augmented by numerous rivers, whoſe ſtreams flow conveniently through it.

As great a variety of fruits is to be found here, as in any other parts of the Indies; particularly oranges, cocoas, bananas, ananas, guavas, papayas, &c. alſo ſeveral kinds of thoſe produced in Europe, as peaches, apricots, figs, grapes, and cheſnuts. They have likewiſe a ſort of melon, which is of an oblong form, and much larger than thoſe in Europe: they have a white or red pulp, and are full of a fine juice, which is exceedingly grateful to the taſte. Sugar and tobacco alſo grow here to the greateſt perfection; and the trees that produce theſe are ſo agreeably arranged, that they appear as if calculated to embelliſh the moſt beautiful gardens.

Few wild beaſts are ſeen in this iſland, and thoſe are ſeldom met with, as they chiefly inhabit the diſtant parts of it, which are very mountainous, and ſeldom reſorted to by the inhabitants. They have ſome horſes, ſheep, oxen, goats, and hogs; and but few birds, the principal of which is the pheaſant. The rivers are ſtocked with great plenty of fiſh of various kinds.

Here are neither havens nor ſea-ports, and the coaſts about the iſland are very high and rocky, ſo that it is almoſt impoſſible to invade it. Teovang, or Tyowang, is the only bay in the whole iſland, where ſhips of any bulk can approach; and this is ſituated at the mouth of a river ſo narrow, and defended by ſuch high rocks and forts on each ſide, that no enemy could poſſibly enter it, but muſt fail in the attempt.

Such natives of this iſland, as are under the dominion of the Chineſe, are divided into forty-five boroughs or towns, thirty-ſix of which are in the northern part, and nine in the ſouthern. They are in general of a low ſtature, have a large mouth, and are very ſwarthy in complexion: they have a very high forehead, and are altogether greatly diſproportioned, for the body is very ſhort, the neck ſmall, and the arms and legs are remarkably long. They go almoſt naked, their dreſs conſiſting only of a rough piece of cloth tied round the waiſt, and reaching to the knees; but they adorn their bodies with the figures of trees, flowers, animals, &c. in doing of which they undergo ſuch violent pain, that only a ſmall part of the operation muſt be performed at one time; ſo that it will take ſome months before the whole is completed. Theſe embelliſhments, however, are only permitted to ſuch as have diſtinguiſhed themſelves either by feats of activity or courage. The better ſort avoid the puniſhment of obtaining theſe ornaments, by uſing the hair of animals intermixed with ſilk, and embroidered with gold and ſilver. They have all, however, liberty to adorn their arms and ears, which they do with the greateſt profuſion; and on their heads they wear a kind of a coronet, the top of which is terminated by a plume made of the feathers of cocks or pheaſants.

The people who live in the northern part are better cloathed than thoſe of the ſouthern, as the climate is leſs temperate: their dreſs conſiſts of the ſkins of beaſts, particularly ſtags, which they kill in hunting. This garment is, however, very uncouth, in its form, being ſhaped like a veſtment worn by prieſts, and without ſleeves. They wear a kind of bonnet on their heads, made of the leaves of bananas, and adorned with coronets placed one above another, in the form of a pyramid: the whole is faſtened with locks of hair of different colours; and the top is terminated by a plume of feathers, like thoſe in the ſouth.

In the ſouthern part, the houſes are only mean cottages made of earth and bamboo covered with ſtraw, and ſo cloſe together, that they are ſeparated by a very ſlight partition; but thoſe in the north are built after the manner of the Chineſe: their cuſtoms, however, in both parts are the ſame. They have neither chairs, tables, benches, or beds; inſtead of the latter, they uſe the leaves

of trees, and lay themſelves down without any ſort of covering.

In dreſſing their meat, they do not take much pains, for the leſs it is done, the better they like it; and ſome of them reliſh it moſt when it is ſo raw as barely to have felt the effect of the fire. They dreſs their victuals in a kind of chimney or ſtove placed in the centre of the room; and are extremely filthy in the manner of eating it: they have neither diſhes, ſpoons, nor knives; ſo that when the proviſion is dreſſed it is laid on a piece of wood or mat, and they pull it to pieces with their fingers. Their food conſiſts chiefly of boiled rice, which they eat inſtead of bread; the fleſh of ſheep and goats and game, which they ſometimes catch in the woods, by ſhooting them, or running them down; the latter is the moſt common method; for ſuch is their agility, that the ſwifteſt horſe will be out-run by them.

Their principal weapons are bows and arrows; they uſe theſe with ſuch dexterity, that at the diſtance of four hundred yards they will kill a pheaſant flying.

Wives are not purchaſed here, as in China; and they uſe little ceremony in their marriages: when a man fixes on any object that he wiſhes to make his wife, he goes ſeveral days together with muſic, which he plays for ſome time before the door, but he is not permitted to enter the houſe. If the object of his affections approve of him, ſhe comes out, and they agree upon terms, which being made known to their parents, the marriage feaſt is prepared, and the friends of each party are invited. The feaſt conſummates the marriage; after which, inſtead of the wife going home with her huſband, he continues in his father-in-law's houſe, and, during the remainder of his life, provides for him as for himſelf.

The Formoſans believe in one Supreme Being, and ſeem to entertain wiſer notions than the inhabitants of many eaſtern countries, though ſome writers have deſcribed them as mere infidels, and perhaps they are conſidered as ſuch by the Chineſe, who acknowledge, however, that they are not ſubject to cheat, thieve, or quarrel; but, on the contrary, that they practiſe all the duties of equity and mutual benevolence. They worſhip idols as in China, to which they offer ſacrifices of hogs, rice, &c.

They have a very ſingular method of treating the dead, before interment. When a perſon dies, they lay him on a ſcaffold made of bamboo, which they place over a ſlow fire for nine days; after which, they wrap the corpſe in a mat, and lay it on a higher ſcaffold, covered with a pavilion made of ſhreds of ſilk, cloth, &c. Here it remains for two years, at the expiration of which, they dig a large hole in the ground, and bury it. Each of theſe ceremonies is accompanied with feaſting, muſic, dancing, &c. but the funeral ſolemnities are very trifling.

The impreſſion which an object of diſtreſs ſtrikes on the minds of theſe people, and the notions of humanity with which they are poſſeſſed, are diſplayed in one cuſtom, which is almoſt univerſal, namely, if a perſon is exceeding ill, or afflicted with any painful diſorder which is not likely to be removed, they think it a kindneſs to put a period to his life.

The government of each town or borough is confined to itſelf. Three or four of the moſt ancient, who are known to be men of integrity, are appointed as judges over the reſt, who determine all differences; and he who refuſes to ſubmit to the deciſion is baniſhed the town; nor can he either return or be admitted into any of the others, ſo that he is obliged to finiſh his days without ever again participating of the natural enjoyments of ſociety with the reſt of his countrymen.

The inhabitants of this iſland pay an annual tribute to the Chineſe, which conſiſts of certain quantities of grain, the tails and ſkins of ſtags, and other productions of the country. In order to collect this tribute, a perſon is appointed to each town, who learns the language of the natives, and diſcharges the office of interpreter between them and the mandarins of China. There were formerly twelve boroughs in the ſouthern part of the iſland, that paid tribute to the Chineſe; but, from the tyrannic conduct of their interpreter, or gatherer of the tax, they revolted, drove the interpreter out of the town, and no longer continued to pay the tribute.

The capital city, which is in the poſſeſſion of the Chineſe, is called Tai-ouan-fou. It is large and populous, and carries on ſo extenſive a trade, that it is little inferior to ſome of the moſt opulent in China. It is plentifully ſupplied with all kinds of proviſions, either of its own product, or commodities brought from other countries, as rice, cotton, ſugar, wine, tobacco, and dried veniſon; the latter of which is greatly admired by the Chineſe, and conſidered as the moſt delicious food. They have likewiſe all kinds of fruit, medicinal herbs, roots, gums, &c. with plenty of linen, ſilk, and cotton of various ſorts.

The houſes are in general very ſmall, and are built of clay, covered with thatch. The ſtreets are long and ſpacious, and the buildings on each ſide have awnings, that join in ſuch a manner as to cover the ſtreet; but theſe are only uſed during the hot months, to keep off the exceſſive heat of the ſun. Some of the ſtreets are near three miles in length, and between thirty and forty feet broad. Theſe ſtreets are chiefly occupied by dealers, whoſe ſhops are furniſhed with all kinds of goods, ranged and diſplayed to the greateſt advantage. Theſe ſhops appear very brilliant, and many people walk in the ſtreets merely to gratify themſelves with the ſight of ſo great a variety of the richeſt commodities.

The city is not defended either by walls or fortifications; but it has a good garriſon of horſe and foot, conſiſting of ten thouſand men, who are principally Tartars. Theſe are commanded by a lieutenant-general, two major-generals, and a number of inferior officers, who are at liberty to relinquiſh their ſituation after having ſerved three years, or ſooner, if occaſion ſhould require.

The harbour is tolerably good, and ſheltered from the winds; but the entrance to it is dangerous for ſhips of burthen, the bottom of it being rocky, and the water not above ten feet deep at the higheſt tides.

According to the moſt authentic accounts, the iſland of Formoſa was firſt inhabited by the Japaneſe, about the beginning of the laſt century. Theſe people were ſo pleaſed with the appearance of the country, that they built ſeveral ſmall towns, and ſoon ſettled a colony. They were but a ſhort time on the iſland, however, before they were interrupted by the Dutch, a ſhip belonging to whom being accidentally forced into the harbour, the people landed on the iſland, in order to obtain refreſhments, and repair the damage the veſſel had ſuſtained by the ſtorm. Pleaſed with the apparent fertility of the country, and the wholeſomeneſs of the climate, they formed a plan of circumventing the Japaneſe, and getting the iſland into their own poſſeſſion. Fearful, however, of offending them, leſt it might be injurious to their trade, they were very cautious in what manner they proceeded; and though they were the moſt powerful, yet they were rather deſirous of obtaining their wiſhes by artful than violent meaſures. To effect this, they earneſtly intreated the Japaneſe, that they would permit them to build a houſe near the ſea-ſide, which they alledged, would be of the greateſt utility to them in their paſſage to and from Japan. This requeſt was refuſed, which produced a ſecond ſolicitation with equal ſucceſs. Unwilling, however, to give up any endeavours they could project, they again renewed their ſolicitations, and preſſed them to give conſent, aſſuring them, that they deſired no more ground than what might be encompaſſed by the hide of an ox. The modeſty, as well as oddity, of this requeſt, had the wiſhed-for effect, and the Japaneſe at length gave their conſent. The Dutch immediately diſcovered a piece of cunning little thought of by the Japaneſe. They got a large hide, which they cut into a number of ſlips, and faſtening the whole together, covered a very extenſive piece of ground, on which inſtead of a ſingle building, they erected ſeveral ſpacious habitations.

At firſt the Japaneſe were greatly vexed at this ſtratagem, but from the ſingularity of it, they were at length pacified; and were ſo far from either envying the Dutch, or being any way apprehenſive of danger from them, that they permitted them to do whatever they thought proper; and of this indulgence the Dutch were not backward in taking the greateſt advantages, for they ſoon erected ſeveral ſtrong buildings, particularly a caſtle, which they called Zealand, ſituated on ſo advantageous a ſpot, that it was impoſſible for any ſhip to approach it in an hoſtile manner, of whatever force, without being repulſed. But the Japaneſe, being either offended at the great progreſs the Dutch had made, or not finding the advantage they expected, ſoon quitted the iſland, and left the Dutch in ſole poſſeſſion of it; after which they erected other fortifications oppoſite to their new fort, and raiſed ſuch other defences, as made them complete maſters of the iſland. They continued here, however, but a few years; for one of the Chineſe generals, a man of an enterpriſing genius, being defeated by the Tartars, who were then at war with the Chineſe, fixed his views on Formoſa, formed a reſolution of expelling the Dutch, and eſtabliſhing a new kingdom on the iſland.

The Chineſe adventurer, having ſailed from China with a very conſiderable fleet, and arriving near the mouth of the

the harbour, landed ſome of his men, and began to attack the fort of Zealand. The Dutch not being apprehenſive of any danger, were ill provided to reſiſt ſo powerful an enemy; they had only four ſhips in the harbour, and not above twenty men in the fort, excluſive of the natives; notwithſtanding which they made ſo gallant an oppoſition, that the ſiege laſted upwards of three months. The Chineſe general was ſo enraged at being thus diſappointed, that he at length had recourſe to a very deſperate effort, which had the deſired effect: he converted ſeveral of his veſſels into fire-ſhips; and the wind happening to be high and favourable, drove them into the harbour, when three of the Dutch ſhips were intirely deſtroyed. Thus ſituated, the Dutch could not make any farther reſiſtance, and the Chineſe general offering them liberty to depart with their effects in caſe they would ſurrender, they readily accepted the offer, and putting all their valuables on board the ſhip that was left, they departed, and left the Chineſe general ſole maſter of the iſland. The conqueror immediately acknowledged ſubmiſſion to the emperor, and ſeveral other towns were ſoon built on different parts of the iſland, the inhabitants of which have ever ſince been ſubject to the government of China, and teſtify their ſubmiſſion by an annual tribute, as we before obſerved.

HAYNAN (the principal part of which alſo belongs to the Chineſe) is of conſiderable extent, and ſome of the towns are very populous. It is ſituated between one hundred and ſeven and one hundred and ten degrees eaſt longitude, and between eighteen and twenty degrees north latitude. It is bounded, on the eaſt, by the Chineſe ſea; on the weſt, by the coaſt of Cochin-China; on the north by part of the province of Quang-tong, to which it belongs; and, on the ſouth, by the channel of Paracel, which joins the eaſtern coaſt of Cochin-China. It is about two hundred miles in length from eaſt to weſt, near one hundred and fifty in breadth, and about four hundred in circumference.

The principal city of Haynan is Kian-tcheou, which is ſo ſituated, that ſhips lie at anchor cloſe to its walls with the greateſt ſecurity. The ſtreets are very uniform, and ſome of them at leaſt a mile in length, but the houſes in general are low mean buildings. There are ſeveral other conſiderable cities in the iſland, beſides the capital, all of which are ſituated near the ſea-ſide, and ſubject to the juriſdiction of Kian-tcheou, which is governed by mandarins of two orders, namely, thoſe of learning and thoſe of arms.

There is a fine port on the ſouthern part of the iſland, the bay of which is near twenty feet deep. There is alſo another very convenient port on the northern part, the entrance to which is defended by two ſmall forts, though the depth of water does not exceed twelve feet. Here the barks frequently come from Canton with various commodities, in exchange for which they take ſeveral kinds of minerals, the natural produce of the country; for in ſome parts of the iſland there are gold and ſilver mines, as alſo mines that produce the lapis-lazuli, which the natives of Canton uſe in painting the blue porcelain. Between the two forts that defend the entrance of the northern port, is a large plain, on which are ſeveral handſome Chineſe ſepulchres.

The climate of this iſland is in general very unhealthy, particularly the northern part, though the ſoil is tolerably fertile. The ſouthern and eaſtern parts are exceedingly mountainous; but the vallies beneath are rich, and produce great plenty of rice. There are likewiſe ſeveral ſorts of very valuable trees, particularly the roſe or violet-tree, which is ſo fragrant in its ſcent, that it is purchaſed at a very high price for the ſole uſe of the emperor. There is alſo another tree little inferior to this: it produces a kind of liquid, which by the natives is called dragons blood, and, if thrown into the fire, diffuſes a moſt agreeable ſcent. Indigo grows very plentifully on this iſland, as alſo ſugar, tobacco, and cotton; and they have a great variety of the moſt delicious fruits, ſome of which we have mentioned before in treating of this iſland.

Horſes, ſheep, cows, and hogs, are the chief animals on this iſland. On the mountains, and in the woods, are prodigious numbers of apes, ſome of which are very large, of a black colour, and the features of their faces ſo formed, as to reſemble the human ſpecies with greater exactneſs than any others to be found in the univerſe; but theſe are very ſeldom ſeen; and though the natives have often endeavoured to catch them, yet they are ſo cunning and alert, that they have baffled every machination they could project. Theſe apes appear to be of the ſame ſpecies with two ſent ſome years ago in a coaſting veſſel as a preſent from a merchant of the rajah of the Carnatic dominions to the governor of Bombay.

In this iſland are various kinds of game, particularly deer and hares: alſo different kinds of birds, as partridges, woodcocks, ſnipes, turtle-doves, and moſt ſorts of waterfowl, all of which are little inferior to thoſe of Europe. They have likewiſe moſt ſorts of fiſh in great abundance. Among theſe is a little blue fiſh found on the rocks, which is ſo beautiful as to be eſteemed of greater value than the gold-coloured fiſh: but they will live only a few days out of their natural element.

The inhabitants are ſhort in ſtature, of a reddiſh complexion, and ſome of them greatly deformed. The men wear only a looſe garment, reaching from the waiſt to the knees: it is made of callico, and the colour is either a deep blue, or quite black. The women wear a garment of the ſame ſtuff, though different in form: it ſomewhat reſembles a waiſtcoat, and reaches from the ſhoulders to the knees: and they are farther diſtinguiſhed from the men by ſtreaks made on their faces with indigo. Both ſexes braid their hair, and adorn their ears with rings; their hats are made of ſtraw or rattan, and tie under the chin.

Their chief weapons are bows and arrows, in the uſe of which they are not ſo expert as the inhabitants of Formoſa. They have alſo a kind of hanger faſtened with a girdle to their waiſt, which they generally uſe to clear the way in foreſts or other woody places where they travel.

The natives of Haynan occupy the centre part of the iſland, which is very mountainous; and here they live independent, being ſubject only to their own laws and modes of government. They are ſeldom ſeen by the Chineſe, except when they make an attempt to ſurpriſe any of the neighbouring villages. This, however, ſeldom happens, and, when it does, they are naturally ſuch cowards, that a hundred of them will fly from half a dozen Chineſe. Many of them are in the ſervice of the Chineſe, who employ them to cultivate their lands, and take care of their cattle.

A number of ſmall iſlands, called the Piſcadores, or Fiſher iſlands, lie between the iſland of Formoſa and the continent of China; theſe are ſituated in twenty-three degrees north latitude. On the weſt ſide of one of theſe iſlands is a large town, with a fort defended by a garriſon, conſiſting of three hundred Tartars.

Between Formoſa and Luconia there is likewiſe a cluſter of iſlands. Theſe are called the Five Iſles, the northernmoſt of which lies in twenty degrees twenty minutes north latitude. The largeſt of theſe iſlands is uninhabited, on account of its being a barren country; but the others are very populous, having ſeveral good towns in them. The hills of theſe iſlands are rocky, but the vallies are very fertile, being well watered with running ſtreams. They produce plenty of pine-apples, plantains, bananas, ſugar-canes, cottons, pompions, and potatoes; and there are alſo great numbers of goats, horned cattle, and hogs. The inhabitants are of an olive-colour, and are ſhort in ſtature, with round faces, low foreheads, and thick eye-brows. They have black hair, which they cut ſo ſhort, that it barely touches their ears. The men wear only a cloth about their middle, and have no covering on their heads. The women wear a ſhort petticoat made of coarſe callico, which reaches from the waiſt to the calves of their legs. Both ſexes wear rings in their ears, made of metal reſembling gold, which they dig out of the mountains.

The houſes are very ſmall, and built in rows one above another, on the ſides of the rocks; and they aſcend to them by the help of ladders. They conſiſt only of a few poſts bound or covered with boughs of trees. The fire-place is at one end, and here they lay boards, on which they ſleep. There is a kind of ſtreet to each row of houſes, which runs parallel with the tops of the buildings in the row beneath.

The natives are naturally ingenious: they underſtand the uſe of iron, which they work into various forms, and build very neat boats, that reſemble thoſe with us called yawls. They have likewiſe ſome large veſſels, which they row with twelve or fourteen oars.

Vegetables are the chief food of theſe people; but they ſometimes make a diſh of locuſts, which at particular ſeaſons of the year come to devour their plants. They catch them with nets, and either broil them on the fire, or bake them in an earthen pan. Their chief drink is water; but they have a liquor that in taſte and colour reſembles Engliſh beer: this is called baſhee, and gives name

name to one of theſe iſlands. It is made with ſugar-canes, boiled and mixed with blackberries; after which it is put into jars, and when it has worked five or ſix days, it becomes very fine, and fit for drinking.

The language of theſe iſlanders is peculiar to themſelves, and bears no affinity either to the Chineſe or Malayan.

Lances headed with iron are the only weapons they uſe; when they go on the mountains in purſuit of beaſts, they wear a kind of armour made of a buffalo's ſkin, which has ſleeves, and reaches down to the calves of the legs. It is wide at the bottom, but cloſe about the ſhoulders, and is of ſuch ſolid ſubſtance as hardly to be penetrated.

They are in general a very civil people, and will neither engage in quarrels among themſelves, or with ſtrangers. The men are chiefly employed in fiſhing, and the women in huſbandry. Each man is prohibited from having more than one wife, who treats him with the greateſt reſpect. The boys are brought up by their fathers to fiſhing, and the girls work with their mothers in the plantations, which are in vallies, where every perſon plants as much ground as is ſufficient to ſupply the neceſſities of the family. They have no ſtated laws, neither have they occaſion for any: every family has one ſuperior, to whom the reſt are ſubſervient; and children behave with the greateſt reſpect to their parents. In ſhort, theſe people appear to enjoy real felicity, by ſeeking that happineſs in their own minds, which is not to be found independent of ourſelves, as this miſtaken part of mankind ſuppoſe. They have no ambition, and therefore are not deſirous of leaving their own home to look after imaginary baubles. They content themſelves with the ſituation in which Providence has placed them, and each ſucceeding day contributes to increaſe their happineſs, while they eſcape innumerable evils which the reſtleſs and unſatisfied part of mankind expoſe themſelves to and experience.

SECT. VII.

A Deſcription of the MOLUCCAS or SPICE ISLANDS.

THESE iſlands are called Moluccas from the word Moloc, ſignifying *head*, and referring to their ſituation at the head or entrance of the Archipelago of St. Lazarus. They lie between five degrees north, and ſeven degrees ſouth latitude, and from one hundred and twenty-one to one hundred and thirty degrees eaſt longitude.

The principal of theſe iſlands are the following, viz. Banda, Pulloway, Pulorin, Nera, Gumanpi, and Guliaien, all of which produce nutmegs, and are diſtinguiſhed under the name of the Banda Iſlands. Ternate, Tidore or Tidor, Motir, Machian, Bachian, Amboyna, Bouro, Ceram, Gilolo, and Bouton, moſtly produce cloves, &c.

In 1511, the Portugueze obtained poſſeſſion of theſe iſlands, but were afterwards driven out by the Dutch, who claim an excluſive right to them. Cloves and nutmegs are not produced in any other part of the univerſe; and the politic Dutch deſtroy great quantities annually, in order to keep up the price, and not glut the markets. The nutmeg reſembles a peach, and the clove a laurel tree, only the leaves are ſmaller than either, the fruit of the former is both nutmeg and mace, the nutmeg being the kernel, and the mace being a kind of leafy covering that incloſes the nutmeg-ſhell, and the whole is contained in a large coat like that of a walnut: but the cloves appear in cluſters; the bloſſom changes gradually from white to green, red, and brown, which latter is characteriſtical of its ripeneſs; but when it is dried in the ſun, it receives a blackiſh hue. The clove is gathered from September to February, and the nutmeg in April, Auguſt, and December. The April crop is, however, deemed the beſt; and in order to prevent the nutmegs from being worm-eaten, they are boiled in lime when gathered.

The Banda Iſlands, or thoſe which produce the nutmegs, lie near each other. Banda, the principal of them, is about twenty miles long and ten broad. Beſides the large foreſts of nutmeg and clove trees, which grow ſpontaneouſly, and require not the leaſt trouble, the ſoil is fertile in a variety of delicious fruits. The iſland is in the ſhape of a creſcent, and the concavity of it forms an excellent bay, near which ſtands the principal town. Several brooks which flow from a ſmall mountain water the whole country, and render it exceedingly pleaſant.

The iſland of Banda is divided into three diſtricts: the religions are Mahometaniſm and Paganiſm. The natives have ſhips of ſome force, containing a few cannon in each, and uſe bucklers, back and breaſt-plates as defenſive, and carbines, darts, lances, ſcymeters, &c. as offenſive weapons. The men are very idle, and oblige the women not only to do all the domeſtic drudgery, but to cultivate the land. They have three harveſts in the year, but make fruit a principal part of their diet.

The natives are ſtrong in their perſons, diſagreeable in their features, malicious in their tempers, and melancholy in their diſpoſitions. The Dutch ſay, accordingly,

"They are ugly and ſtrong, And bear malice long."

The Dutch have a fort at the weſtern part of the iſland, erected upon the top of a mountain, and aſcended to by three hundred and twenty-four ſtone ſteps. At the foot of the mountain ſtands a negro town, the principal factory of the Dutch being at Nera, which is well fortified, as are all the landing places in the iſland; and the whole are under the direction and ſuperintendance of a governor and council.

The following articles are imported into this and the other Banda iſlands, viz. gold chains, gold coins, enamelled and damaſked ſword-blades, ſilver cups gilt, guns, china-ware, broad cloth, velvets, damaſks, flannels, rice, &c. The exports are fruit and ſpices.

The iſland of Pulloway is a moſt delightful country, the nutmeg and other fruit-trees being cut into pleaſant walks through the iſland, and form one beautiful garden; but here are neither ſprings nor rivulets: the rainy ſeaſon, which laſts ſome months every year, ſupplies them with water, which they preſerve in ciſterns. The Dutch have a fort on the eaſt ſide of the iſland, called The Revenge, being one of the ſtrongeſt fortreſſes in India.

Pulorin does not produce much ſpice, but is fortified, to prevent other people ſettling ſo near the iſlands that have fruit.

There is ſcarce any thing in the other little iſlands worthy notice, more than what is included in the deſcription of Banda abovementioned.

Ternate is about twenty-four miles in circumference; but though inferior in ſize to ſome of the other Moluccas, it is deemed the principal both by the Dutch and natives, as the Dutch make it the head ſeat of their government, and it is the reſidence of the chief prince of theſe iſlands.

In this iſland cloves are produced in great abundance: there are alſo admirable almonds, delicious fruits; a few goats, and ſome poultry are to be met with. There is no rice, or any other grain; for the exceſſive heat, which is requiſite to ripen ſpices, and meliorate fruit, parches the earth, ſo as to render it incapable of bearing wheat, barley, or rice. The want of the various kinds of grain, however, uſed in bread, is not felt by the natives; for they have a ſubſtitute, which makes the moſt wholeſome and exquiſite cakes in the univerſe, that is, the pith of the tree called ſago, whoſe ſalubrious qualities are well known in Europe. This excellent tree is not only ſerviceable with reſpect to its medicinal virtues, and for yielding them bread; but affords them likewiſe drink, cloathing, and ſhelter; for by inciſion a liquor is drawn from it that exceeds moſt wines; the leaves being a kind of cotton, the ſmaller are converted into garments, and the larger uſed to thatch their houſes. Moſt of the natives live to an hundred years of age, and their longevity is attributed to the ſalubrious quality of this bread.

Theſe iſlands in general pay tribute to the king, who is the chief of all the Moluccas. The natives ſtruggled for many years againſt the incroachments of foreigners, but were totally ſubdued by the Dutch in 1780; and the former do not entertain the leaſt idea of driving the others from their country, becauſe they have ſo many forts and ſuch ſtrong garriſons in it.

The houſes belonging to the natives are for the moſt part built of cane; ſome few of the wealthier ſort, indeed, have wooden ones. A mat ſerves them inſtead of bed, chair, and table; for they lie, eat, drink, and ſit on it. This, and a pot to dreſs their victuals in, a hatchet to cut their wood, and a calibaſh to hold their water, make the whole catalogue of their houſhold furniture: their windows are not glazed, nor are their doors ſecured by locks. They wear ſilk or callico, and all perſons make their own garments, the king and grandees excepted. Their fuel is odoriferous woods, and even the ſmiths uſe nothing in their forges but almond ſhells.

The king reſides at Malaya, a little town fortified with a mud wall; but the ſuburbs, in which the Dutch factory have a fine garden, is pretty large, and well inhabited by blacks. The palace is but a trivial building; but the gardens belonging to it are very pleaſant, and contain an aviary filled with a great variety of beautiful birds, whoſe harmonious notes are extremely delightful. The prince has a cabinet of Indian rarities and European curioſities: he is attended by a conſiderable retinue, and wears a ſumptuous garment manufactured by the Dutch. In this iſland, the waters are remarkably clear, and the fiſh extremely delicious to the taſte.

Parrots

Ternate produces parrots, which are handſomer and ſpeak more diſtinctly than thoſe of the Weſt Indies; but the moſt remarkable of the feathered race in this iſland is the bird of paradiſe, which is juſtly deemed the moſt beautiful bird in the univerſe. The head is like that of a ſwallow, but the bill conſiderably longer; the body is ſmall, but the plumage diſplays ſuch admirable colours, as are inconceivably pleaſing to behold.

There is a volcano in this iſland, which caſts out a ſulphurous fire three months in the year, and ſometimes does great miſchief. In the year 1648 it deſtroyed many houſes, and did other conſiderable damage. We have the following recent account of its dreadful devaſtations in a letter from a merchant at Batavia, dated October 18, 1776.

"On the 4th of June 1775 there were more than a hundred ſhocks of earthquakes felt here, ſome of which were ſo violent that they ſeemed to threaten the deſtruction of the whole iſland. About the 20th of Auguſt they were felt again, and the burning mountain, after a dreadful exploſion, threw out hot ſtones, cinders, and lava in abundance; and on the 5th of November the earth was never ſtill for three hours; the mountain ſeemed all on fire, and the moſt dreadful ſtorm of thunder and lightning fell in every part of the iſland, which threw the inhabitants into ſuch a conſternation, that they ran from one part to another for ſhelter, but none was to be found: the ſea was ſo dreadfully boiſterous that deſtruction was there inevitable, and on the land the earth opened and trembled under them, as if the whole iſland was going to be annihilated; but by the providence of the Almighty a calm was reſtored, and the inhabitants had time to ſee what damage had been done, when it appeared that the Dutch ſettlement had ſuffered but little; but it will be ſome years before the iſlanders recover their loſs. The king has made a report that a large track of land on the north ſide of the iſland, in the diſtrict of Xulla Tacory, has been ſwallowed up, by which ſixteen plantations have been totally deſtroyed, and one hundred and forty-one perſons either burnt, or drowned in the ſea, where many of them took refuge in their boats. This report has been confirmed by about thirty of the unfortunate inhabitants, who are rendered dreadful objects by wounds and burns in this ſhocking event. On the 5th and 6th of November the earthquakes, and effuſions of fire, ſtone and ſulphurous ſmoak from the mountains began as bad as ever, but no lives were loſt. The horrors of this night are not to be deſcribed, for the thunder, lightning, and moſt ſhocking earthquakes continued without interruption for twelve hours, with the moſt terrible violence: from this dreadful night there were no more earthquakes till July 1, 1776, when they were again felt for two hours, but not violent."

The iſland of Tidore, or Tidor, is ſituated to the ſouth-eaſt: the capital, which is of the ſame name, has been ſtrongly fortified by the Dutch; ſo that on account of its natural ſtrength, and the important works they have added to it, the place is deemed impregnable; the harbour is, however, but indifferent, being dry at low water, which ſometimes proves very inconvenient to the merchants.

Motir, about thirty miles north of the line, is a very ſmall iſland, and ſecured by a ſtrong fortreſs erected by the Dutch.

Machian, to the ſouth of Motir, is nearly under the line; it riſes in a conical form to a conſiderable height, and ſeems at a diſtance like a ſingle mountain. The cloves of this iſland and Tidor are ſuperior to thoſe of any other of the Moluccas. The Dutch have ſeveral forts in this iſland, which is only twenty miles in circuit.

Great and Little Bachian iſles are to the ſouthward of the line; the firſt is fertile in fruit, ſago, fiſh, &c. It formerly produced cloves; but the Dutchmen ordered them to be grubbed up, to prevent their becoming too plentiful. It has a good harbour defended by a ſtrong fort; but there is nothing worthy of mention reſpecting Little Bachian.

The above mentioned are properly the Molucca iſlands; yet thoſe which follow are included under the ſame appellation, as they produce the ſame kinds of ſpices.

Amboyna lies above ſeventy miles to the northward of Banda, and is about ſeventy-two miles in circumference; it is ſituate in three degrees eight minutes ſouth latitude, and one hundred and twenty-ſeven degrees ten minutes eaſt longitude. It contains at preſent above fifty proteſtant churches; and many of the natives, who have been ſent over to Holland for education, officiate as clergymen and miſſionaries, by which means proſelytes are exceeding numerous. The ſoil is fertile, producing in abundance nutmegs, cloves, oranges, lemons, citrons, potatoes, millet, tobacco, ſugar, bamboos, &c. but the air is unwholeſome: there is a good bay, which penetrates very far into the land, and by that means forms a commodious harbour. The people extract a ſpirituous liquor, and a kind of oil from green cloves, which are both good in paralytic caſes. The men wear only a piece of cloth about their waiſts, and are mighty proud of having large whiſkers. They purchaſe their wives, but in caſe of barrenneſs, divorce them. The women are both of a looſe and of a malicious diſpoſition. On account of the earthquakes the houſes are all built very low. The ſtrong and important fortreſs called Fort Victory, is the ſtaple of the Dutch Eaſt India Company in thoſe parts. It is defended by four bulwarks, a broad ditch, and a garriſon of eight hundred men. The Engliſh had formerly factories here as well as the Dutch; but, in 1623, the latter maſſacred the former, and uſurped the dominion of the Spice Iſlands, which had been ceded to the Engliſh by the natives themſelves. In putting the Engliſh and ſome Japaneſe to death, they uſed the moſt horrid cruelties, in order to extort confeſſions concerning a pretended plot, which they accuſed them of having formed: and, to the ſhame of King James I. and King Charles I. no ſatisfaction was obtained for the villainous barbarity. Oliver Cromwell was not, however, ſo eaſy about the matter; for he frightened the Dutch into the payment of three hundred thouſand pounds as ſome kind of retribution. There are ſeveral populous villages in the iſland, in the churches and chapels of which religious ſervice is performed both in the Dutch and Malayan tongues. It contains likewiſe many mountains, with ſprings of excellent water.

Bouro, in two degrees thirty minutes ſouth latitude, and one hundred and twenty-five degrees thirty minutes eaſt longitude, is about ſeventy-five miles in length, and thirty in breadth. The Dutch have a ſtrong fort here; though the iſland is perfectly ſecure from the ſingularity of its coaſt, which riſes in a high ridge, and encompaſſes the whole as with a wall. It contains ſome prodigious high mountains, but is, nevertheleſs, very fertile, producing cloves, nutmegs, cocoa-trees, bananas, piany, green ebony, beans, peas, potatoes, tobacco, Indian wheat, lime-trees, herbs, flowers, &c. Among the beaſts are the civet-cat, and a ſingular kind of roe-buck, whoſe fleſh is very delicate. The natives are black, and go entirely naked till they are twelve years of age, at which period they tie a piece of cloth round their waiſts, and never wear any other garment. They are Mahometans and Pagans, but, upon the whole, have very little ſenſe of religion. When a relation dies, they appear very ſad till the corpſe is in the ground, and then they ſeem merry to an exceſs; but do not forget to make a kind of ſepulchre of ſtone and clay, to cover the grave of the defunct. The next day after the women are delivered of children in this iſland, they go about their ordinary work, while the men indulge themſelves in bed, and pretend to be vaſtly ill. Inſtead of a cradle, they put their infants in a kind of net-work hammock, which they hang upon a peg whenever they are too buſy to dandle it in their arms.

Ceram is in two degrees thirty minutes ſouth latitude, and in one hundred and twenty-ſeven degrees eaſt longitude, and produces cloves and nutmegs, but is woody and mountainous. The Dutch factory, called Ambay, is defended by a ſtrong fort and good garriſon. The inhabitants, who are Pagans and Mahometans, own the king of Ternate as their ſovereign, though they have a prince of their own who dwells at Cambello.

Gilolo extends from one degree ſouth to two degrees north latitude; and from one hundred and twenty-five to one hundred and twenty-eight degrees eaſt longitude; and is one hundred and ninety miles long, and one hundred and ten broad. The air is unhealthy, and the ſoil produces rice and ſago, but no ſpices. The inhabitants are ſtrong and tall, but barbarous and cruel, and have an independent ſovereign of their own.

Bouton lies in between four and five degrees ſouth latitude, and in one hundred and twenty-one degrees thirty minutes eaſt longitude. It is ſeventy-five miles in length, and thirty in breadth. It has a good harbour, and contains a large town with tolerable houſes, built in the manner of thoſe of Mindano. This town is encloſed by a ſtone wall, and ſurrounded by groves of cocoa-trees. The natives are governed by a prince of their own, ſpeak the Malayan language, and profeſs the Mahometan religion.

SECT. VIII.

Deſcription of CELEBES, or the Iſland of MACASSAR.

THIS iſland lies to the ſouthward of the Philippines, extending from one degree thirty minutes north latitude, to five degrees thirty minutes ſouth; having the great iſland of Borneo on the weſt, and the Moluccas on the eaſt. The length of it from the ſouth weſt point to the north eaſt is about five hundred miles, and in the broadeſt part of it, it is near two hundred miles over. The ſouth part of the iſland is divided by a bay ſeven or eight leagues wide, which runs forty or fifty leagues up into the country, and on the eaſt ſide of the iſland are ſeveral bays and harbours, and abundance of ſmall iſlands and ſhoals: towards the north there is ſome high land: but on the eaſt country is low and flat, and watered with many little rivulets.

The whole iſland is divided into ſix petty kingdoms or provinces, the principal whereof are Celebes, on the north weſt, lying under the equinoctial; and Macaſſar, which takes in all the ſouth part of the iſland: the reſt of the provinces were uſually under the dominion of one of theſe; whereupon the iſland ſometimes receives its name from one, and ſometimes from the other.

The climate is hot and moiſt; the whole country lying under or very near the line, is ſubject to great rains. It is moſt healthful during the northern monſoons: if they fail of blowing at their accuſtomed time, the iſland grows ſickly, and great numbers of people are ſwept away.

Here are mines of copper, tin, and gold, but we do not find they are much wrought; the gold they have is found chiefly in the ſands of their rivers, and at the bottom of hills, waſhed down by torrents.

They have, in their woods, ebony, calambac and ſanders, and ſeveral ſorts of wood proper for dyeing; and no place, it is ſaid, affords larger bamboos, ſome of them being four or five fathoms long, and above two feet diameter, which they make uſe of in building their houſes and boats.

In this iſland, fruits and flowers are much the ſame with thoſe in the Philippines, and therefore we ſhall not tire the reader with a repetition of them, only mention ſome of the principal. They have pepper and ſugar of their own growth, as well as betel and arek, in great plenty; but no nutmegs, mace or cloves; however, of theſe they uſed formerly to import ſuch quantities from the Spice iſlands that they had ſufficient for their own uſe, and ſold great quantities to foreigners. Their rice is ſaid to be better than in other parts of India, it not being overflowed annually as in other countries, but watered from time to time by the huſbandmen as occaſion requires; and from the goodneſs of their rice, the natives are of a ſtronger conſtitution than thoſe of Siam or other parts of India. The fruits are alſo held to be of a more delicious taſte than the fruits of other countries which are expoſed to floods: the plains here are covered with the cotton ſhrub which bears a red flower, and when the flower falls, it leaves a head about as big as a walnut, from whence the cotton is drawn; and that which comes from Macaſſar is accounted the fineſt in India.

Opium is the plant they moſt admire; it is a ſhrub which grows at the bottom of mountains, or in ſtony ground: the branches afford a liquor which is drawn out much after the ſame manner as palm wine, and being ſtopped up cloſe in a pot, comes to a conſiſtency, when they make it up in little pills: they often diſſolve one of theſe pills in water and ſprinkle their tobacco with it; and thoſe who are uſed to take it can never leave it off: they are lulled into a pleaſing dream, and intoxicated as with ſtrong liquor; but it inſenſibly preys upon their ſpirits, and ſhortens their lives: they will take the quantity of two pins heads in a pipe of tobacco, when they enter into a battle, and become almoſt inſenſible of wounds or danger till the effect of it is worn off.

The people of this iſland are famous for the poiſons they compound of the venomous drugs and herbs their country produces; of which, it is ſaid, the very touch or ſmell occaſions preſent death: their young gentlemen are inſtructed how to blow their little poiſoned darts through a tube or hollow cane, about ſix feet in length; with theſe they engage their enemies; and if they make the leaſt wound with theſe darts, it is ſaid to be mortal. Though theſe weapons would not be much dreaded among people that are well cloathed, yet as the natives engage naked, their ſkins are eaſily penetrated, and the poiſon operates ſo ſpeedily, that it is not eaſy to cure them: they will ſtrike a man with theſe darts at near an hundred yards diſtance.

The chief city, Macaſſar, is ſituated on the banks of a river of the ſame name, near the ſouth-weſt corner of the iſland. Here the Dutch have a very ſtrong fort, mounted with a great number of cannon, and the garriſon conſiſts of eight hundred men.

In general, the ſtreets of the city are very long and ſpacious, and are planted on each ſide with trees; but there are not any of them paved. The palaces, moſques and houſes of quality are built with ſtone; but thoſe of the common people are of wood, and elevated from the ground with pillars. They are made of wood of various colours, and the tops of them are covered with palm or cocoa leaves.

Here are ſhops along the ſtreets, and large market-places for the ſale of proviſions and other commodities. The markets are opened twice a day, viz. in the morning and evening, before the riſing and ſetting of the ſun. The proviſions are brought to market and ſold by women only; for if a man was to be ſeen in that character, he would be treated with the moſt diſtinguiſhed contempt. From all the villages you ſee the young wenches crowding to market with fleſh, fiſh, rice and fowls; they abſtain only from pork, which their religion forbids. The number of inhabitants in this city were formerly eſtimated at one hundred and ſixty thouſand men able to bear arms; but ſince the Dutch deprived them of their trade, great numbers have forſaken it: and the other towns and villages, which were proportionably populous, have been greatly deſerted for the ſame reaſon.

The Macaſſarians have excellent memories, and are quick of apprehenſion; they will imitate any thing they ſee, and would probably become great proficients in all arts and ſciences, if they did not want good and able maſters to improve their talents.

Theſe people have alſo ſtrong robuſt bodies, are extremely induſtrious, and as ready to undergo fatigues as any people whatever: nor are any people more addicted to arms and hardy enterpriſes, inſomuch that they may be looked upon as almoſt the only ſoldiers on the other ſide the bay of Bengal; and accordingly are hired into the ſervice of other princes and ſtates on that ſide, as the Swiſs are in another part of the world: even the Europeans frequently employ them in their ſervice, but have ſometimes ſuffered by truſting them too far; or rather, our people being too apt to uſe them like ſlaves, as they do the poor Portugueſe and Muſtees in their ſervice; this is a treatment which the Macaſſarians will not bear, and never fail to revenge whenever it is attempted by the European governors.

Theſe people are of a moderate ſtature, their complexions ſwarthy, their cheek-bones ſtand high, and their noſes are generally flat; the laſt is eſteemed a beauty, and almoſt as much pains taken to make them ſo in their infancy, as to make the Chineſe have little feet.

Their hair is of a ſhining black, which is tied up and covered with a turban, or cloth wound about their heads when they are dreſſed, but at other times they wear a kind of hat or cap with little brims.

They frequently rub and ſupple the limbs of their infants with oil, to render them nimble and active; and this is thought to be one reaſon there is hardly ever ſeen a lame or crooked perſon among them.

Male children of the better ſort, it ſeems, are always taken from their mothers at ſix or ſeven years of age, and committed to the care of ſome remote relation, that they may not be too much indulged and effeminated by the careſſes of the mother; they are ſent to ſchool to their prieſts, who teach them to write and read and caſt accompts, and the precepts of the koran: their characters very much reſemble the Arabic, which is not ſtrange, ſince their anceſtors, many of them, were Arabians.

Every child, beſides book-learning, is brought up to ſome handicraft trade; they are alſo taught ſeveral ſports and martial exerciſes, if they are of quality; but the meaner ſort are employed in huſbandry, fiſhing, and ordinary trades, as in other places.

Theſe iſlanders ſeem to be inſpired with juſt notions of honour and friendſhip, and there are inſtances of many of them who have expoſed their lives even in defence of foreigners and Chriſtians; and of others who have generouſly relieved and maintained people in diſtreſs, and even ſuffered them to ſhare their eſtates. They retained ſuch love of liberty, that they were the laſt of the Indian nations that were enſlaved by the Dutch, which did not happen neither till after a long and very expenſive war, wherein almoſt the whole force of the Hollanders in India was employed. The people in general are very much ſubject to paſſion; and they will condemn their own raſhneſs if they are in the wrong.

Women here are remarkably chaſte and reſerved, at leaſt they cannot help appearing ſo; for the leaſt ſmile or glance on any but their huſbands, is held a ſufficient reaſon for a divorce; nor dare they admit of a viſit even from a brother, but in the preſence of the huſband, and the law indemnifies him for killing any man he ſhall find alone with his wife, or on whom ſhe has conferred any mark of her favour.

The inhabitants of this country are in general ſo little addicted to infamous practices or litigious diſputes, that they have neither attornies nor bailiffs among them. If any differences ariſe, the parties apply perſonally to the judge, who determines the matter with expedition and equity. In ſome criminal caſes, ſuch as murder, robbery, &c. he has a right to execute juſtice himſelf, by deſtroying the offender.

In this country the man keeps as many wives and concubines as he pleaſes, and nothing can be more ignominious than the want of children, and the having but one wife: the love of women, and the deſire of children is univerſal: and according to the number of women and children the man poſſeſſes, his happineſs is rated.

Though the women of faſhion generally live recluſe, yet upon certain feſtivals they are ſuffered to come abroad and ſpend their time in public company, in dancing and other diverſions uſed in the country; but the men do not mix with them as in this part of the world, only they have the happineſs to ſee and be ſeen, which makes them wait for this happy time with impatience.

Princes and great men wear a garment made of ſcarlet cloth or brocaded ſilk, with large buttons of gold: they have likewiſe a very handſome embroidered ſaſh made of ſilk, in which their dagger and purſe are placed, with their knife, crice, and other little trinkets. People of figure dye the nail of the little finger of the left-hand red, and let it grow as long as the finger. The women wear a muſlin ſhift, or rather waiſtcoat, cloſe to their bodies, and a pair of breeches, which reaches down to the middle of the leg, made of ſilk or cotton, and have no other head dreſs than their hair tied up in a roll, with ſome curls hanging down their neck: they throw a looſe piece of linen or muſlin over all when they go abroad; nor have they any ornaments but a gold chain about their necks.

Theſe people are fond of a fine equipage and a great number of ſervants to attend them, and if they have not ſo many of their own as their quality requires, they will not ſtir out, till they have got their uſual number, by hiring or borrowing them. The furniture of their houſes conſiſts chiefly of carpets and cuſhions, and the couches they ſleep on. They ſit croſs-legged on mats and carpets, as moſt Aſiatics do.

Moſt animals are produced in this iſland, except ſheep. There are monkeys and baboons in abundance, that will ſet upon travellers; ſome of them are quite black, ſome of a ſtraw colour, and others white, the latter of which are generally as big as maſtiffs, and much more miſchievous than the others. Some have long tails, and walk on all-fours; others are without tails, and walk upright, uſing their fore-feet as hands, and in their actions greatly reſemble the human ſpecies. Their going in large companies ſecures them from the more powerful beaſts of the foreſts; but they are ſometimes conquered by the large ſerpents, which purſue them to the tops of trees, and deſtroy them.

All kinds of fleſh are eaten here without ſcruple, except pork, which no Mahometan will touch; but their food is chiefly rice, fiſh, herbs, fruit, and roots: fleſh they eat but little of. They have but two meals a day, one in the morning and the other about ſun-ſet; but their chief meal is in the evening; they chew betel and areka, or ſmoke tobacco mixed with opium moſt part of the day. Their liquor is tea, coffee, ſherbet, or chocolate, and they have palm wine, arrac, or ſpirits, which they ſometimes indulge in, though it is prohibited by their religion. They loll upon carpets at their meals, and eat off of diſhes made of china, wood, ſilver, or copper, which are ſet on little low lacquered tables; and take up the rice with their hands inſtead of ſpoons, which they ſeem not to know the uſe of.

In the article of marriage, the huſband receives no other portion with his wife, than the preſents ſhe received before marriage. As ſoon as the prieſt has performed the ceremony, the new-married people are confined in an apartment by themſelves for three ſucceſſive days, having only a ſervant to bring them ſuch neceſſaries as they may have occaſion for, during which time their friends and acquaintances are entertained, and great rejoicings made at the houſe of the bride's father. At the expiration of the three days the parties are ſet at liberty, and receive the congratulations of their friends: after which, the bridegroom conducts his wife home, and both apply themſelves to buſineſs, he to his accuſtomed profeſſion, and ſhe to the duties belonging to houſewifery, and the management of a family. When a man has reaſon to ſuſpect his wife of infidelity, he applies to a prieſt for a divorce; and if the complaint appears juſt, there is no difficulty in obtaining it. In this caſe the ſecular judge pronounces the accuſed party guilty, declares her to be divorced, and ſettles the terms; both parties, after this judgment, have liberty to marry again.

Originally they had ſtrange notions of religion: they believed there were no other gods but the ſun and moon; and to them they ſacrificed in the public ſquares, not having materials, which they thought ſufficiently valuable to be employed in erecting temples. According to their creed, the ſun and moon were eternal, as well as the heavens, whoſe empire they divided between them. Theſe abſurdities, however, had not ſo laſting an influence either over the nobles or people, as is found from the religious doctrines of other nations; for the Turks and apoſtles of the koran arriving in the country, the ſovereign and his people embraced Mahometaniſm, and the other parts of the iſland ſoon followed their example.

Great pretenders to magic are among them; and carry charms with them, ſuppoſing theſe will ſecure them from every danger. When any one is ſo ill as to be given over by the phyſician, the prieſts are ſent for, who, attributing the violence of their diſeaſe to the influence of ſome evil ſpirit, firſt pray to them, and then write the names of God and Mahomet on ſmall pieces of paper, which are carefully hung about their necks; and if the patient does not ſoon recover, his death is conſidered as inevitable, and every preparation is made for his expected departure.

Their funeral ceremonies are performed with great decency; to ſecure which, the meaneſt perſon makes proviſion while in health, by aſſigning a certain ſum to defray the neceſſary expences attending it. As ſoon as a perſon is dead, the dead body is waſhed, and being cloathed in a white robe, is placed in a room hung with white, which is ſcented with the ſtrongeſt perfumes. Here it continues for three days, and on the fourth it is carried on a palanquin to the grave, preceded by the friends and relations, and followed by the prieſts, who have attendants that carry incenſe and perfumes, which are burnt all the way from the houſe to the grave. The body is interred without a coffin, there being only a plank at the bottom of the grave for it to lie on, and another to cover it; and when this laſt is placed, the earth is thrown in, and the grave filled up. If the perſon is of any diſtinguiſhed quality, a handſome tomb is immediately placed over the grave, adorned with flowers, and the relations burn incenſe and other perfumes for forty days ſucceſſively.

This iſland was formerly under monarchical government; and in order to prevent the crown falling on an infant, the eldeſt brother ſucceeded after the death of the king. All places of truſt in the civil government were diſpoſed of by the prime miniſters; but the officers of the revenue, and of the houſehold, were appointed by the ſovereign. The king's forces, when out of actual ſervice, were not allowed any pay, but only their cloaths, arms, and ammunition. It is ſaid that in ſome former wars he has brought into the field twelve thouſand horſe and eighty thouſand foot; but the laſt war with the Dutch proved the total deſtruction of both king and country; ſince which this iſland has been under the government of three different princes, who are conſtantly at variance with each other; which is a favourable circumſtance for the Dutch, who might otherwiſe meet with a powerful oppoſition, and be deprived of thoſe advantages they have ſo long poſſeſſed on this ſide the globe. Theſe princes hold aſſemblies at particular times on affairs that concern the general intereſt; and the reſult of their determinations becomes a law to each ſtate.

Any conteſt that ariſes is decided by the governor of the Dutch colony, who preſides at the above diet. He keeps a watchful eye over theſe different ſovereigns, and holds them in perfect equality with each other, to prevent any of them from aggrandizing themſelves to the prejudice of the company. The Dutch have diſarmed them all, under pretence of hindering them from injuring each other, but in reality only to keep them in a ſtate of ſubjection.

The port town of Jampandam is about fifteen miles ſouth of Macaſſar river, and one of the beſt harbours in India, being the firſt town the Dutch took from the natives; here they ſunk or ſeized all the Portugueze fleet, when they were in full peace with that nation. The reſt of the towns and villages

villages lying in a flat country near the ſea or the mouths of rivers, are for the moſt part built with wood or cane, and ſtand upon high pillars on account of the annual flood, when they have a communication with one another only by boats.

Of the ſeveral iſlands about the Celebes that go by the ſame name, the principal is ſituated about five leagues from the ſouth-eaſt corner. This iſland is about eighty miles long, and thirty broad. On the eaſt ſide of it is a large town and harbour called Callacaſſong, the ſtreets of which are ſpacious, and incloſed on each ſide with cocoa-trees. The inhabitants are Mahometans, ſpeak the Malayan tongue, and are governed by an abſolute prince.

To the north-eaſt of this iſland are the Straits of Patience, ſo called from the great difficulty in paſſing them, which ariſes from the violence of the currents, and the contrariety of winds.

SECT. IX.

Situation, Trade, and Produce of BORNEO, SUMATRA, and JAVA, commonly called the SUNDA Iſlands; and of the Manners and Cuſtoms of the Inhabitants, &c.

BORNEO, Sumatra, and Java, the moſt conſiderable of the Sunda iſlands, are called ſo from the ſtraits near which they lie.

The iſland of Borneo extends from ſeven degrees thirty minutes north latitude to four degrees ſouth latitude, and from the one hundred and ſeventh to the one hundred and ſeventeenth degree of longitude, being about ſeven hundred miles in length and five hundred in breadth, and is computed to be two thouſand five hundred miles in circumference. The figure of this iſland being almoſt round, it probably contains a greater number of acres than any iſland hitherto diſcovered. To the eaſtward of it lies the iſland of Celebes or Macaſſar, to the ſouth the iſland of Java, to the weſt the iſland of Sumatra, and to the north-eaſt the Philippine iſlands.

Conſidering this country is ſituated under the equinoctial, the air is not exceſſively hot, being refreſhed almoſt every day with ſhowers and cool breezes, as are all other countries under the line; but as thoſe parts of the iſland which border on the ſea-coaſt lie upon a flat for ſeveral hundred miles, and are annually flooded; upon the retiring of the waters, the whole ſurface of the ground is covered with mud or ſoft ouze, which the ſun darting its rays perpendicularly upon, raiſes thick noiſome fogs, which are not diſperſed till nine or ten in the morning, and render thoſe parts of the iſland very unwholeſome. The multitude of frogs and inſects that the waters leave behind, and are ſoon killed by the heat of the ſun, cauſe an intolerable ſtench alſo at that time of the year, and corrupt the air: add to this the cold chilling winds and damps which ſucceed the hotteſt days; from all which, we may conclude it muſt be very unhealthful at leaſt to European conſtitutions: and the loſs of our countrymen, who yearly travel thither, ſufficiently convinces us of this truth.

Their monſoons, or periodical winds, are weſterly from September to April, or thereabouts; during which time is their wet ſeaſon, when heavy rains continually pour down, intermixed with violent ſtorms of thunder and lightning; and at this time it is very rare to have two hours fair weather together on the ſouth coaſt of the iſland, whither the Europeans principally reſort.

In April the dry ſeaſon uſually begins, and continues till September, and in this part of the year too they ſeldom fail of a ſhower every day when the ſea breeze comes in.

The moſt conſiderable harbours to which the Europeans generally reſort, are Banjar Maſſeen, Succadanea, and Borneo, but much more to Banjar Maſſeen than either of the other; the greateſt quantities of pepper growing towards the ſource of that river, which falls into the ſea three degrees eighteen minutes ſouth latitude. The town of Banjar formerly ſtood about twelve miles up the river, and was built partly on wooden pillars, and partly on floats of timber in the river; but there is now no ſign of a town there, the inhabitants being removed to Tatas, about ſix miles higher.

The capital city of Borneo was formerly the reſidence of the principal ſultan or king of the iſland; it lies on the north weſt part of the iſland, in four degrees fifty-five minutes north latitude, and is a very commodious harbour. This city is very large, the ſtreets ſpacious, and the houſes well built; they are in general three ſtories high, covered with flat roofs, and the ſultan's palace is a very elegant and extenſive building. It is the chief ſeat of commerce in the iſland, and the port is continually crowded with ſhips from China, Cambodia, Siam, Malacca, &c. The Engliſh and Portugueſe have ſome trade here, though no ſettled factory. The port of Succadanea lies on the weſt ſide of the iſland, in fifteen minutes ſouth latitude, and was heretofore more reſorted to by the Europeans than any other. Over againſt this, on the eaſt ſide of the iſland, ſtands another ſea-port town, called Paſſeir, in fifteen minutes ſouth latitude, but is not a place of any great trade.

Caytonge is one of the moſt conſiderable inland towns, the ſultan of it is now the moſt potent prince in the iſland: this city lies about one hundred miles up the river Banjar; and about two hundred miles higher ſtands the town of Negaree, the reſidence of another ſultan. The names of the other principal towns are, Tanjongbuoro, Sedang, Tanjongdatoo, Sambas, Landa, Piſagadan, Cotapanjang, Sampit, Tanjong, Selatan, Gonwarengen and Pomanoocan.

Banjar, Tatas, Java, Succadanea, and Borneo, are their chief rivers.

Banjar, which is a fine river, riſes in the mountains in the middle of the iſland, and, running ſouth, diſcharges itſelf into a bay on the ſouth-eaſt part of the iſland, being navigable for ſeveral hundred miles: the banks are planted with tall ever-green trees. The river Tatas falls into the mouth of Banjar river, and is frequently called the China river, becauſe the China junks lie in the mouth of it. The rivers Java and Succadanea run from the north-eaſt to the ſouth-weſt, and fall into the bay of Succadanea in the ſouth-weſt part of the iſland.

Borneo river falls into the bay of Borneo, in the north-weſt part of the iſland. The tides in the river Banjar flow but once in the twenty-four hours, and that in the day-time; they never riſe more than half a foot in the night (unleſs in a very dry ſeaſon) which is occaſioned by the rapid torrents, and the land winds blowing very ſtrong in the night-time. There lie three iſlands within the entrance of the river, the firſt of which is covered with tall trees, that may be ſeen at ſea, and are a good mark for ſailing over the bar. If a ſhip be aground, the ebb is ſo very ſtrong, occaſioned by the land floods, that ſhe will run the hazard of being broke to pieces; and the trees continually driving down the river, render the navigation ſtill more dangerous. The beſt anchoring place is a mile or two within the river; it is beſt to ſail up with the flood, the tide of ebb runs ſo ſtrong. There are a great many fine bays and harbours on the coaſt, but that moſt reſorted to is at the mouth of the river Banjar.

The natives of this iſland may be conſidered as of two claſſes, differing as well in their perſons and dreſs, as in their cuſtoms and religion. Thoſe who inhabit the ſea-coaſt are Mahometans, and called Banjareens, from the town of Banjar, to which moſt nations reſort to purchaſe the various commodities of the country. The Banjareens are rather low in ſtature, and of a ſwarthy complexion, much reſembling the negroes of Guinea, but, on the whole, very proportionably made.

The common people have no other covering than a ſmall piece of linen faſtened round the waiſt; but the better ſort wear a kind of waiſtcoat made of ſilk, or European cloth, over which they throw a looſe garment of ſilk or betalla, that reaches to the knees. They alſo wear a pair of drawers, but have neither ſhirt, ſhoes, nor ſtockings. Their hair, which is black, and ſhines with the oil with which they perpetually greaſe it, is tied up in a roll, and covered with a piece of muſlin or callico; and when they go abroad, they always carry a dagger with them.

The women are ſmaller than the men, and their features are much more delicate: they are alſo much fairer in complexion; and, contrary to the mode of moſt Indian women, walk very upright, and ſtep with a graceful air.

The mountaineers, called Byaios, are much taller and larger bodied men than the Banjareens, and a braver people, which their ſituation and manner of life may account for, being inured to labour, and to follow the chace for their daily food; whereas the Banjareens uſe very little exerciſe, travelling chiefly by water.

Theſe mountaineers have ſcarce any cloathing, but, not admiring their tawny ſkins, paint their bodies blue, and, like all other people that live in hot climates, anoint themſelves with oil, which ſmells very ſtrong; and the better ſort, it is ſaid, pull out their fore-teeth, and place artificial ones, made of gold, in their ſtead; but their greateſt ornament conſiſts in a number of tygers teeth, which are ſtrung together, and worn about the neck. Some of them are very fond of having large ears; to obtain which, they

make holes in the ſoft parts of them when young; to theſe holes are faſtened weights about the breadth of a crown piece, which are continually preſſing on the ears, and extend them to ſuch a length, as to cauſe them to reſt upon the ſhoulders.

The Banjareens are an hoſpitable friendly people, where they are not abuſed, or apprehend foreigners have a deſign upon their liberties; they ſeem to be men of good ſenſe, but not being acquainted with the world, are frequently impoſed upon in their traffic with the crafty Chineſe.

The chief part of their food is rice, but with it they eat veniſon, fiſh and fowl. The better ſort are ſerved in veſſels made of gold or ſilver, but the poorer ſort uſe diſhes made of earth or braſs. They all ſit croſs-legged at their meals upon mats or carpets: both ſexes chew betel and areka, and are very fond of ſmoaking tobacco, with which they often mix opium made into pills, after being boiled in water till it comes to a conſiſtency. The whole company uſually ſmoke out of the ſame pipe; the maſter begins, and after having ſmoked two or three whiffs, he gives it to the perſon neareſt him, from whom it paſſes round till it comes to the maſter again.

Their principal diverſions are dancing and comedies, which are performed after the manner of the eaſt. Their rural ſports are ſhooting at a mark and hunting. They travel chiefly in the night, on account of the coolneſs of the air at that time: the common people uſually go in covered boats, but the great men, who live in the inland country, travel by land on elephants and horſes.

The ſalam, or lifting the hands to the head, and bending the body, is their mode of ſalutation. When they appear before their ſuperiors, they raiſe their hands above their forehead; and if before a prince they proſtrate themſelves on the ground, and retire backwards on their knees.

The produce of this country, beſides rice, already mentioned, is cocoa-nuts, oranges, citrons, plantains, melons, bananas, pine-apples, mangoes, and all manner of tropical fruits; cotton, canes, rattans, and plenty of very fine timber; gold, precious ſtones, camphire, bezoar, and pepper. There are three ſorts of black pepper; the firſt and beſt is the Molucca, or lout pepper; the ſecond is called Caytonge pepper, and the worſt ſort is the Negaree pepper, of which there is the greateſt plenty. This is ſmall, hollow and light, and commonly full of duſt; and the buyer will be impoſed on if he purchaſes by meaſure, and does not weigh it. He muſt take care alſo, that the pepper be not mixed with little black ſtones, which are not eaſily ſeen. The white pepper grows on the ſame tree as the black pepper does, and bears twice the price: it is conjectured to be the beſt of the fruit that drops of itſelf, and is gathered up by the poor people in ſmall quantities, before it turns black, and the ſcarcity of it occaſions it to be ſo dear; but we ſeem to want a more ſatisfactory account of this matter.

In Borneo, the animals are the ſame as on the continent of India, viz. bears, tygers, elephants, buffaloes, deer, &c. but the moſt remarkable animal, and which is almoſt peculiar to this iſland, is that monſtrous monkey called the oran-outang, or man of the woods, near ſix feet high, and walks upon his hinder legs. He has a face like a man, and is not ſo ugly as ſome of the human ſpecies, particularly the Hottentots; he has no tail, or any hair on his body, but where a man has hair. Mr. Beeckman, captain of an Indiaman, purchaſed one of them, who would drink punch, and open his caſe of brandy to get a dram, if he was left alone with it, drink a quantity, and then return the bottle to the caſe. He would lay himſelf down to ſleep as a man does: if the captain appeared angry with him, he would whine and ſigh till he was reconciled. He would wreſtle with the ſeamen, and was ſtronger than any of them, though he was not a year old when he died; for the captain loſt him as ſoon as he came into cold weather, having been bred in the hotteſt climates.

Their chief mineral is gold, which the mountaineers get out of the ſands of their rivulets in the dry ſeaſon, and diſpoſe of it to the Banjareens, from whom the Europeans receive it: there are alſo iron mines, and the load-ſtone is found here.

The Europeans import from Borneo the following merchandize; namely, pepper, gold, diamonds, camphire, bezoar, aloes, maſtic, and other gums: and the goods proper to be carried thither, beſides bullion and treaſure, are ſmall cannon from one hundred to two hundred weight, lead, calimancoes, cutlery wares, iron bars, ſmall ſteel bars, bangers, the ſmalleſt ſort of ſpike nails, twenty-penny nails, graplings of forty pound weight, red leather boots, ſpectacles, clock-work, ſmall arms with braſs mountings, horſe-piſtols, blunderbuſſes, gunpowder and looking-glaſſes. The purchaſing gold is a profitable article, and diamonds may be had reaſonably, though they are generally ſmall ones; they uſually purchaſe gold with dollars, giving a certain number of ſilver dollars for the weight of one dollar in gold.

Dollars, half and quarter dollars, are their current money; and for ſmall change they have a ſort of money made of lead in the form of rings, which are ſtrung on a kind of dry leaf.

The Malayan language is ſpoken by the inhabitants on the coaſt; but the iſlanders have a language peculiar to themſelves, and both retain the ſuperſtitious cuſtoms of the Chineſe.

The Borneans are intirely ignorant of aſtronomy; and when an eclipſe happens, they think the world is going to be deſtroyed. Arithmetic they know but little of; and their only method of calculating is, by parallel lines and moveable buttons on a board. They have likewiſe little knowledge of phyſic; and the letting of blood, how deſperate ſoever the caſe of the patient may be, is to them a circumſtance of a very alarming nature, as they ſuppoſe, by the operation, we let out our very ſouls and lives. It is their opinion, that moſt of their diſtempers are cauſed through the malice of ſome evil demon; and when a perſon is ſick, inſtead of applying to medicine, they make an entertainment of various kinds of proviſions, which they hold under ſome conſpicuous tree in a field; theſe proviſions, which conſiſt of rice, fowl, fiſh, &c. they offer for the relief of the perſon afflicted; and if he recover, they repeat the offering, by way of returning thanks for the bleſſing received; but if the patient dies, they expreſs their reſentment againſt the ſpirit by whom he is ſuppoſed to have been afflicted.

A plurality of wives and concubines is allowed here by Pagans and Mahometans; and the marriage ceremonies of both are the ſame as in other Mahometan countries. The girls are generally married at the age of ten, and leave childbearing before they are twenty-five. The women are very conſtant after marriage; but are apt to beſtow favours with great freedom when ſingle; and however indiſcreet they may have been in this point, they are not conſidered the worſe for it by their huſbands, nor dare any one reproach them for what they have committed previous to their marriage. They in general live to an advanced age, which is attributed to their frequent uſe of the water; for both men and women bathe in the rivers once in the day; and from this practice they are very expert ſwimmers.

The Banjareens, in burying their dead, always place the head to the north, and throw into the grave ſeveral kinds of proviſions, from an abſurd and ſuperſtitious notion that they may be uſeful to them in the other world. They fix the place of interment out of the reach of the floods; and the mourners, as in Japan and China, are dreſſed in white, and carry lighted torches in their hands.

In the inland part of this country there are ſeveral petty kingdoms, each of which is governed by a rajah, or king. All the rajahs were formerly ſubject to the rajah of Borneo, who was eſteemed the ſupreme king over the whole iſland; but his authority has been of late years greatly diminiſhed; and there are other kings equal, if not more powerful than himſelf; particularly the king of Caytonge. The town where this prince reſides is ſituated about eighty miles up the Banjar river. His palace is a very elegant building erected on pillars, and is open on all ſides. Before the palace is a large building, conſiſting only of one room, which is ſet apart for holding councils, and entertaining foreigners. In the centre of the room is the throne covered with a rich canopy of gold and ſilver brocade. About the palace are planted ſeveral cannon, which are ſo old, and planted on ſuch wretched carriages, that they are neither ornamental nor uſeful. This prince is eſteemed the greateſt, on account of the cuſtoms he receives at the port of Banjar Maſſeen, which are eſtimated at eight thouſand pieces of eight per annum.

Next to the above, the king or ſultan of Negaree is the moſt conſiderable prince: his palace is ſituared at a place called Metapoora, about ten miles from Caytonge. There is a handſome armoury before the gates of his palace, which contains a great number of fire-arms, and ſeveral cannon. He is always on good terms with his neighbour the prince of Caytonge, and the reſt are ſubordinate to theſe two princes; great homage is paid them by the natives, and it is difficult for a ſtranger to get acceſs to them:

the only means to effect this, is, by complimenting them with ſome valuable preſent, for avarice is their darling paſſion; and the ſtranger will be treated with reſpect in proportion to the preſent he makes.

SUMATRA, one of the Sunda iſlands, is ſituate in the Indian ocean, between ninety-three and one hundred and four degrees of eaſtern longitude, and between five degrees thirty minutes north latitude, and five degrees thirty minutes ſouth latitude, the equinoctial line running croſs the middle of it; having Malacca on the north, Borneo on the eaſt, Java on the ſouth-eaſt, and the Indian ocean on the weſt, and is eight hundred miles long, and about one hundred and fifty broad. The air is generally unhealthful near the coaſt, the country being very hot, and very moiſt, and changing ſuddenly from ſultry heat in the day time, to cold chilling winds in the night.

It is the firſt of the remarkable iſlands that form the Great Archipelago of the eaſt, the entrance of which is, as it were, blocked up by this iſland and Java, which form a barrier, ſeparating the Indian from the Chineſe ocean; with this exception, that in the center, between the two iſlands, there is an opening, which appears as if purpoſely deſigned to admit a free paſſage for the advantage of commerce. This opening is called the Straits of Sunda, the ſouth part of which is the north of Java, and called Java Head; and the north point is the ſouth of Sumatra, called Flat Point. Theſe two are about ſix leagues aſunder, between which ſhips paſs from Europe directly to Batavia or China, without touching at the Indies. They ſtretch away eaſt from the Cape of Good Hope, and make no land till, having traverſed the whole Indian Sea, they arrive at Java Head.

In Sumatra there are no phyſicians, but they rely upon the ſkill and experience of ſome good old women, who are acquainted with the nature of their ſimples. The flux is the diſtemper that uſually carries off foreigners, againſt which the fruit guava and the pomegranate are certain remedies, if taken before the diſtemper becomes violent; but moſt other fruits promote the diſeaſe. Bathing in cold water is eſteemed another remedy for the flux. Their water, unboiled, as well as ſherbet, is very unwholeſome: full meals of fleſh ought to be avoided, occaſioning a diſtemper called the Mort Duchin, which is attended with a violent vomiting and purging, and uſually carries off the patient in twenty-four hours. Thoſe gentlemen that drink ſtrong liquors to exceſs, uſually avoid the flux, but are carried off by fevers. The colic and ſmall-pox are often fatal to the natives, as well as foreigners; but they are ſeldom troubled with dropſies, gout, or ſtone.

Perſons who are careful of their health, eat and drink moderately, and boil their water; nor do they avoid wine or arrack punch altogether, for theſe, drank moderately, in this moiſt air, preſerve rather than deſtroy health.

A chain of mountains runs the whole length of this iſland, from the north-weſt to the ſouth-eaſt; and the air here is ſomething better than on the coaſt; but the European factories are generally ſituated at the mouths of rivers near the ſea, for the conveniency of trade; and here three years may be reckoned a long life, the ſalt ſtinking ouſe ſends up ſuch unwholeſome vapours as perfectly poiſon foreigners that are ſent thither.

The monſoons, or periodical winds, ſhift here at the equinoxes, as they do in other parts of the Indian Seas, blowing ſix months in one direction, and ſix months in the oppoſite direction. Near the coaſt there are other periodical winds, which blow the greateſt part of the day from the ſea, and in the night, and part of the morning, from the land; but theſe ſcarce extend ſeven miles from the coaſt.

A mountain called Single-demond, is ſituated about forty miles ſouth-eaſt of Bencoolen, and is a mile in height perpendicular; the rocks near the weſt coaſt are generally barren, producing little beſides ſhrubs; but towards the bottom of them grows ſome good timber. The country has a great many ſmall rivers, but none of them navigable much above their mouths, falling from high mountains, and diſcharging themſelves precipitately into the ſea, either on the eaſt or weſt, after a very ſhort courſe; the rains continuing here, as they do in moſt places near the equinoctial, ſix months and upwards, every year, and no where with more violence. The waters of the river Indapoora, during rains, look red for two miles beyond the Mouth out at ſea, occaſioned, it is ſaid, by the great number of oaks that grow in their boggy grounds, which are almoſt covered when the floods are higheſt. The waters of all their rivers, which overflow the low countries, are very unwholeſome, foul, and not fit to be drank till they are ſettled, nor indeed till they have been boiled, and tea or ſome other wholeſome herbs infuſed into them; and this, no doubt, is one cauſe of the unwholeſomeneſs of the air, it being a very juſt obſervation, that wherever the water is bad, the air is ſo too.

Anciently the iſland of Sumatra was, and is at preſent, divided into a great many kingdoms and ſtates, of which Achen is the moſt conſiderable, whoſe king is the moſt powerful monarch in the iſland, the north part of it being in a manner ſubject to him. Beſides this prince, there are ſeveral orancayas, or great lords, in this kingdom, who exerciſe ſovereign authority in their reſpective territories; but they all acknowledge the king of Achen their ſuperior, and accept of the great offices in his court.

The kings have, in former times, exerciſed ſuch deſpotic power as to diſplace ſome of theſe, and depoſe others; and on the other hand, inſtances have been known where theſe princes have depoſed the king, and placed another on the throne. There have been frequent ſtruggles between the king of Achen and theſe princes for ſovereign power; and if the former has in ſome reigns been abſolute, he has in others had a very limited authority.

The king has the power of diſpoſing of the crown during his life to ſuch of his children as he thinks proper, whether born of a wife or a concubine: but if the king does not diſpoſe of it in his life-time, there are ſometimes ſeveral competitors for it; and he who is moſt favoured by the orancayas, or vaſſal princes, uſually carries his point; and in theſe caſes the crown is elective.

The metropolis of the kingdom of Achen, and of the ſame name, is ſituated at the north-weſt end of Sumatra, in ninety-three degrees thirty minutes eaſt longitude, and in five degrees thirty minutes north latitude, and is much the moſt conſiderable port in the iſland. It ſtands in a plain ſurrounded with woods and marſhes, about five miles diſtant from the ſea, near a pleaſant rivulet: it is an open town, without wall or moat, and the king's palace ſtands in the middle of it, being of an oval figure, about half a league in circumference, ſurrounded by a moat twenty-five feet broad, and as many deep; and about the palace there are caſt up great banks of earth inſtead of a wall, well planted with reeds and canes, that grow to a prodigious height and thickneſs, inſomuch that they cover the palace, and render it almoſt inacceſſible: theſe reeds alſo are continually green, and not eaſily ſet on fire. There is no ditch or draw-bridge before the gates, but on each ſide a wall of ſtone about ten feet high that ſupports a terrace, on which ſome guns are planted: and a ſmall ſtream runs through the middle of the palace, which is lined with ſtone, and has ſteps down to the bottom of it, for the conveniency of bathing.

Before we come to the royal apartments, there are four gates, and as many courts to be paſſed; and in ſome of theſe outward courts are the king's magazines, and the ſtandings of his elephants: as for the inward courts of the palace, foreigners, or even the natives, hardly ever approach them; and therefore a juſt deſcription of theſe is not to be expected. But notwithſtanding the fortifications of this palace or caſtle, as it is ſometimes called, are very mean and inconſiderable, yet the avenues to it are naturally well defended: for the country round about Achen is full of rivulets, marſhes, and thick woods of cane or bamboo, which are almoſt impenetrable, and very hard to cut: there are ſeveral little forts erected alſo at proper diſtances in the marſhes, where guards are planted to prevent any ſurprize. In the king's magazines, ſome authors tell us, are found a numerous artillery, and a good quantity of fire-arms, and that his guards conſiſt of many thouſand men; but that his greateſt ſtrength is in his elephants, who are trained up to trample upon fire, and ſtand unmoved at the report of a cannon; but this we ſhall examine more particularly when we come to ſpeak of the maintenance of the prince, both with reſpect to domeſtic and military ſupplies, for later travellers do not ſeem to admire his power or grandeur.

In the city of Achen there are ſeven or eight thouſand houſes, which take up the more ground becauſe they are not contiguous, every perſon ſurrounding his dwelling with a palliſado pale that ſtands ſome yards diſtant from it; except in two or three of the principal ſtreets where the markets are kept, and where foreigners inhabit, who chooſe to live near one another, to defend themſelves from thieves, robberies being very common here. The harbour which is ſo large as to be capable of containing any number of the largeſt ſhips, is commanded by a ſpacious fortreſs encompaſſed with a ditch well fortified according to the Italian manner, and mounted with cannon. The Engliſh, Dutch,

Dutch, Danes, Portugueze, Guzarats, and Chineſe, are the chief traders in this city.

The king of this country has a great number of horſes, which, as well as the elephants, have rich and magnificent trappings. He is at no expence in time of war, for all his ſubjects are obliged to march at their own expence, and carry with them proviſions for three months: he only furniſhes them with arms, powder, lead, and rice, which is very trifling. In peace, it does not coſt him any thing, even for the maintenance of his family, for his ſubjects ſupply him with all kinds of proviſions: they alſo provide him and his concubines with cloaths. He is heir to all his ſubjects who die without iſſue male, and to all foreigners who die within his territories; and ſucceeds to the eſtates of all thoſe who are put to death. From all which it appears, that the revenue of this prince, though not paid in money, is very conſiderable.

The natives of Achen are proud, envious, and treacherous; deſpiſe their neighbours, and yet pretend to have more humanity than the inhabitants of any other nation. Some of them are good mechanics, eſpecially in building gallies; and they are very dexterous in doing all kinds of ſmith's work. They alſo work well in wood and copper; and ſome of them are ſkilled in making artillery. They live very abſtemiouſly, their chief food being rice, to which ſome of the better ſort add a ſmall quantity of fiſh, and their uſual drink is water. They are very fond of tobacco, though they have but little of their own raiſing, and, for want of pipes, they ſmoke in a bueno, which is the leaf of a tree rolled up with a little tobacco in it; this they light at one end, and draw the ſmoke through the other, till it is nearly burnt to the lips. Theſe rolls are very curiouſly formed, and great quantities of them are ſold in the public markets.

A court of juſtice is held here five times a week, for determining all matters of controverſy, in which one of the chief orancayas preſides as judge. There is alſo a criminal court, where cognizance is taken of all quarrels, robberies, murders, &c. committed in the city: and there is a third court, in which the cadi, or chief prieſt, preſides, who judges concerning all infringements of an eccleſiaſtical nature. Beſides theſe, there is a court for determining diſputes between merchants, whether foreigners or natives. An exact account is kept here of all the cuſtoms, gifts, fines, and commodities belonging to the king, with a liſt of all the perſons who buy of his majeſty, pay the duty, or make preſents to him.

They bring offenders to a ſpeedy trial, and the puniſhment is inflicted immediately after their conviction. If the offence be of a trifling nature, the puniſhment for the firſt time is the loſs only of a hand or foot, and the ſame for the ſecond; but for the third, if they rob to a conſiderable amount, they are impaled alive. When the hand or foot is to be cut off, the limb is laid on the edge of a broad hatchet, and the executioner ſtrikes it with a large mallet till the amputation is perfected; and then they put the ſtump into a hollow bamboo ſtuffed with rags or moſs, to prevent the criminal from dying by loſs of blood. After he has thus ſuffered, whether by the king's command, or by the ſentence of the judge, all the ignominy of his crime is wiped off; and if any one upbraids him with it, he may kill him with impunity.

The crimes of murder and adultery are puniſhed with death; and, in this caſe, the criminal has many executioners, he being placed amidſt a number of people, who ſtab him with their daggers; but female offenders are put to death by ſtrangling. The king is frequently a ſpectator of theſe puniſhments, and ſometimes even acts as executioner: and though ſuch a ſpectacle muſt, to a feeling mind, appear extremely ſhocking, yet ſo little does he ſeem affected by it, that inſtances have been known of his executing a criminal, and immediately after entertaining himſelf with cock-fighting; a ſavage diverſion which in this country is more univerſally eſteemed than any other.

Having thus noticed the moſt conſiderable particulars relative to the kingdoms of Sumatra and Achen, we proceed through the ſtraits of Sunda to the weſt coaſt: and advancing from thence towards the north, the firſt Engliſh ſettlement we meet with is Sillabar, which lies in a bay at the mouth of a large river of the ſame name, in four degrees of ſouth latitude. Here the Engliſh have a ſmall reſidence, or a ſmall detachmen from Marlborough fort, (erected ſoon after the deſtruction of York fort at Bencoolen) to receive the pepper the natives bring hither.

The town of Bencoolen ſtands about ten miles to the northward of Sillabar; where was the principal ſettlement the Engliſh had upon the iſland Sumatra, from the year 1685, to the year 1719, when there happened a general inſurrection of the natives, who cut off part of the garriſon: the reſt eſcaping in their boats to ſea.

Bencoolen is diſtinguiſhed at ſea by a high ſlender mountain, called the Sugar-loaf, that riſes twenty miles beyond it in the country. Before the town of Bencoolen there lies an iſland, within which the ſhipping uſually ride; and the point of Sillabar extending two or three leagues to the ſouthward of it, makes a large bay: beſides theſe marks, the old Engliſh fort, which fronted towards the ſea, might have been diſcerned when a ſhip came within ſeven or eight miles of the place. The town is almoſt two miles in compaſs, and was inhabited chiefly by the natives, who built their houſes upon bamboo pillars, as in other parts of the iſland. The Portugueſe, Chineſe, and Engliſh had each a ſeparate quarter. The Chineſe people built all upon a floor, after the cuſtom of their country. The Engliſh houſes were after their own model: but they found themſelves under a neceſſity of building with timber (though there was no want of brick or ſtone), upon account of the frequent earthquakes.

The circumjacent country is mountainous and woody, and in ſome parts are volcanoes that frequently vomit fire. The air is very unwholeſome, and the mountains are generally covered with thick clouds that burſt in ſtorms of thunder, rain, &c. The ſoil is a fertile clay, and the chief produce is graſs; but near the ſea it is all a moraſs. There is a ſmall river on the north-weſt ſide of the town, by which the pepper is brought here from the inland part of the country; but there is a great inconvenience in ſhipping it, on account of a dangerous bar at the mouth of the river. The road is alſo dangerous for ſhips, as it has no other defence from the violence of the ſea during the ſouth-weſt monſoons, than a ſmall place called the Rat Iſland, which, with the land-point of Sillabar, makes the haven.

The company procure pepper here from the territories of the two neighbouring rajahs, one of whom reſides at Sindle-'demond, at the bottom of a bay ten or twelve miles to the north; and the other at Baſar, ten miles to the eaſt. Theſe two rajahs have houſes in the town, whither they come when they have any buſineſs to tranſact with the Engliſh, who pay them half a dollar duty for every five hundred and ſixty pounds weight of pepper; and they alſo pay to the owner for every ſuch quantity ten Spaniſh dollars, weighing each ſeventeen penny weights and twelve grains.

Other ſettlements to the north-weſt of the above alſo belong to the Engliſh, particularly, 1. Cattoun, ſituated about forty miles from Bencoolen; 2. Ippo, about thirty miles farther to the north; 3. Bantall, which is upward of one hundred miles north of Bencoolen; and 4. Mocho, ſituated a little to the ſouth of Indrapour.

Several good Dutch ſettlements are likewiſe on this iſland, the moſt conſiderable of which is Pullambam, or Pullamban, ſituated about one hundred and twenty miles north-eaſt of Bencoolen. The chief article of trade here is pepper, of which the Dutch have prodigious quantities, being under contract with the king of Pullamban, and other Indian princes, to take it at a certain price, one half of which they pay in money, and the other in cloth. All other nations are prohibited from trading except the Chineſe, by means of whom the Engliſh get a ſhare of their pepper, as our ſhips paſs through the ſtraits of Banca.

The Dutch formerly carried on a great trade here in opium; but as that was found to impoveriſh the country, by drawing away its ready caſh, the king, in 1708, ordered only three cheſts of about one hundred and ſixty pounds each, to be imported: and that if any ſhould be detected in acting contrary to this order, they ſhould forfeit not only their goods, but their lives alſo.

The town of Pullambam is very large, and pleaſantly ſituated on the banks of a fine river, which divides itſelf into ſeveral branches that run by four channels into the ſea. It continued to be a conſiderable city till the year 1659, when it was deſtroyed by the Dutch, in revenge for ſome injuries they pretended to have received from the natives. About this time the Dutch reduced the chief of the kingdoms in the ſouth part of this iſland; but ſeveral of them were afterwards recovered by the natives, who have ever ſince remained independent.

The Dutch have ſeveral other factories here; namely,

1. Bancalis, which is ſituated nearly oppoſite to Malacca, on the banks of a ſpacious river of its own name. The chief articles ſold by the company here are, cloth and opium; in return for which, they receive gold-duſt. The

country is very fertile, and in the woods and mountains are prodigious numbers of wild hogs, whoſe fleſh is exceeding ſweet and fat. They have likewiſe ſome good poultry, and there are various kinds of fiſh in the river.

2. Siack, ſituate on the river Andraghima: this is a very inconſiderable place, on account of the unwholeſomeneſs of the air, which is attributed to the great number of ſhads caught in the river at a particular ſeaſon of the year, for the ſake of the roes; and the reſt of the fiſh being thrown in heaps, corrupt, and exhale peſtilential vapours. Theſe roes the natives pickle, and then dry in ſmoke; after which they put them in large leaves of trees and then ſend them to different countries between Achen and Siam. They call it Turbow, and reckon it a great delicacy.

3. Pedang; which is ſituated about ſixty miles ſouth of the equator, and has a fine river, where large ſhips may come up and ride in ſafety; but it is the moſt inſignificant ſettlement the Dutch have on this iſland: it produces but a ſmall quantity of pepper; and the trade in gold is ſo trifling, as hardly to defray the natural expences attending it.

On this iſland are many other places independent of the Engliſh and Dutch; the chief of which are the following.

The firſt we ſhall mention is Priaman, which lies nearly oppoſite to Pedang, about one hundred miles north-weſt of Indrapour. It is very populous, and plentifully ſupplied with moſt kinds of proviſions. The natives carry on a conſiderable trade with the inhabitants of Manimcabo. The Dutch had a factory here for many years, but were at length driven from it by the king of Achen.

Ticow is another very conſiderable place, and is ſituated about ſeven leagues from Daſſaman, in twenty degrees ſouth latitude. The inland part of the country is very high; but that next the ſea is low, covered with woods, and watered with ſeveral ſmall rivers, which render it marſhy. There are, however, many pleaſant meadows well ſtocked with buffaloes and other horned cattle, which are purchaſed at a very eaſy price. It likewiſe affords plenty of rice, poultry, and ſeveral ſorts of fruits, as durians, ananas, oranges, citrons, pomegranates, melons, mangoes, cucumbers, and potatoes: but its moſt valuable produce is pepper, with which it abounds, and is in quality eſteemed ſuperior to that of any other place on the iſland. The pepper chiefly grows at the bottom of the mountains; for which reaſon thoſe parts are exceedingly populous. The city ſtands about two miles from the ſea, oppoſite to a ſmall iſland. It is but a little mean place, for the city and ſuburbs do not contain eight hundred houſes, which are chiefly built with reeds, and are neither ſtrong nor commodious. The king is ſubject to the king of Achen, who appoints a new governor every three years, and without him the king of Ticow cannot execute any buſineſs of importance. The governor, therefore, is the perſon applied to by foreigners in the tranſacting of buſineſs, and even the natives pay him the moſt diſtinguiſhed reſpect.

The inhabitants of the city are Malayans, but the inland parts are poſſeſſed by the natives, who diſown the king of Achen's authority, and have a peculiar language and king of their own. This part of the country produces great quantities of gold, which the natives exchange with the Dutch, or the inhabitants near the coaſt, for pepper, ſalt, iron, cotton, red cloth, and Surat pearls. The air here is very unhealthy, particularly from July to October, and the people are very ſubject to fevers, which are ſo violent in their nature, as ſeldom to admit of a cure; ſo that were it not for the pepper, no ſtranger would venture to go near them. Every perſon who trades to this place, muſt have a licence for that purpoſe from the king of Achen; and when that is obtained, they cannot be interrupted either by the king or governor of Ticow. They ſell their pepper by bahars of one hundred and ſixteen pounds averdupois: and the king of Achen has fifteen per cent. out of all that is ſold, that is ſeven and a half for the export of the pepper, and ſeven and a half for the import of the merchandize given in exchange for that commodity.

One of the moſt conſiderable places on the weſt coaſt is Barras, which belongs to the king of Achen; it is ſituated on a fine river near the center between Ticow and Achen, and, like the former, no perſon muſt trade here without permiſſion from the king. This place produces great plenty of gold, camphire, and benjamin, the latter of which ſerves the natives inſtead of money. The country is very pleaſant, and abounds with rice, and ſeveral ſorts of the moſt delicious fruits. The Dutch and Engliſh, as well as the inhabitants of the coaſt, buy up the camphire here, in order to carry it to Surat, and the ſtraits of Sunda.

Andzigzi is a ſmall province, but remarkable for producing great quantities of pepper: and gold is cheaper here than in any other part of the iſland.

On a river on the eaſt ſide of the iſland is ſituated Jamly, about fifty miles from the ſea, in two degrees ſouth latitude. Great quantities of pepper are produced in it, which is ſaid to be much ſuperior in quality to that of Andrigri. The Dutch had a factory here, the moſt conſiderable of all their ſettlements on the coaſt, but they withdrew from it in 1710. The Engliſh had likewiſe a factory near it, which they alſo quitted on account of the obſtructions they met with from the Dutch in their trade.

About thirty miles eaſt of Achen, is the large territory of Padir, which has the advantage of an excellent river. The ſoil is very fertile, and the country produces ſuch quantities of rice, that it is called the granary of Achen. It alſo produces a large quantity of ſilk, part of which is wove by the natives into ſtuffs, that are valued in moſt parts throughout the iſland, and the reſt is ſold to the inhabitants of the coaſt of Coromandel.

A large place, Paſſaiman, almoſt under the equinoctial, is ſituated at the foot of a very high mountain, but is remarkable only for producing pepper, which is both large and excellent in its quality.

At Cinquele is produced annually a large quantity of camphire, which the inhabitants of Surat, on the coaſt of Coromandel, purchaſe for fifteen or ſixteen rials the coff, or twenty-eight ounces. Daya abounds in rice and cattle.

A ſmall breed of horſes make part of the animals in the iſland of Sumatra; they have alſo buffaloes, deer, goats, hogs, tygers, hog-deers, monkies, ſquirrels, guanoes, porcupines, alligators, ſerpents, ſcorpions, muſkatoes, and other inſects: from the hog-deer is obtained a ſpecies of the bezoar-ſtone, which is of a dark brown colour, and has two coats; a ſmall quantity of this ſtone, diſſolved in any liquor, will remove an oppreſſion of the ſtomach, rectifies foul blood, and reſtores the appetite: it is alſo very efficacious in other diſorders incident to human nature. Here are alſo hens, ducks, and other poultry; pigeons, doves, parrots, paraquets, maccaws, and ſmall birds; ſea and river fiſh alſo are very plentiful, and turtle or ſea-tortoiſe. They have elephants, but they are ſuppoſed not to be natives.

Much the greateſt part of their food in all their meals is rice; ſtrong ſoup, made of fleſh or fiſh, and very little meat high ſeaſoned, ſerves to eat with their rice. The Mahometans that inhabit the coaſt, abſtain from ſwines fleſh, and from ſtrong liquors, as they do in all countries of the ſame faith. The mountaineers will eat any fleſh, except beef, the bull being one of the objects of their worſhip, and if we could give any credit to their neighbours, the people of Achen, they eat human fleſh; but the world is pretty well ſatisfied by this time that there are few nations of cannibals.

Tea, or plain water, is their common drink; but they ſometimes uſe the liquor of young cocoa-nuts, which is very cooling and pleaſant. They always ſit croſs-legged on the floor at their meals. Their ſalutations are much the ſame as in other Aſiatic countries.

The common language is the Malayan tongue, and the koran and religious books of the Mahometans are written in Arabic, which is now a dead language. Learning is not to be expected here. They have indeed the uſe of letters, as they have almoſt in every other eaſtern nation except China; but thoſe gentlemen are ſo ſelf-ſufficient, ſo much above being taught by people they look upon as their inferiors, that they have now the leaſt pretence to learning of any nation on the face of the earth. The Mahometans of Sumatra ſpeak and write the Malayan language. The Pagan mountaineers have a language peculiar to themſelves. As the Malayans write from the right hand to the left, the mountaineers write as we do, from the left hand to the right; and inſtead of pen, ink, and paper, they write, or rather engrave, with a ſtile, on the outſide of a bamboo cane; the Malays, indeed, uſe ink and a coarſe brown paper. Both nations are poor accomptants, and are forced to make uſe of the Banians that reſide amongſt them as their clerks, when they have any conſiderable accounts to make up, the Banians being ſaid to be poſſeſſed of great abilities in this particular, and are alſo ſome of the ſharpeſt traders in the world.

The inhabitants of Sumatra are in general of a moderate ſtature, and a very ſwarthy complexion: they have black eyes, flat faces, and high cheek bones: their hair is long and black, and they take great pains to dye their teeth black: they likewiſe beſmear themſelves with oil, as in other hot countries, to prevent being ſtung by the inſects;

ſects, and let their nails grow exceeding long, ſcraping them till they are tranſparent, and dying them with vermilion. The poorer ſort go almoſt naked, having only a ſmall piece of cloth faſtened round the waiſt; and about their heads they wear a piece of linen, or a cap made of leaves, reſembling the crown of a hat; but they have no ſhoes or ſtockings: the better ſort wear drawers or breeches, and a piece of calico or ſilk wrapped about their loins, and thrown over the left ſhoulder, and they wear ſandals on their feet, when in towns.

The Sumatrans are very proud and revengeful in their diſpoſitions: and are ſo indolent, that they will neither endeavour to improve themſelves in arts and ſciences, or in huſbandry. but ſuffer their manufactures to be neglected, and their lands to lie without cultivation. If foreigners, therefore, were not to ſupply their defects, they would in all probability ſuffer themſelves to be reduced to a ſavage ſtate, and only preſerve their exiſtence, like the beaſts of the country, with what the earth ſpontaneouſly produces.

As the king has no other ſtanding forces than his guards, but depends on his militia, which, as we hinted above, are as numerous as the people in his kingdom, all who are able to bear arms, are obliged to appear armed whenever they are ſummoned. They have ſcarce any fortified towns and caſtles, but what are natural; and the country ſeems to be ſo inacceſſible, that the natives boaſt it has never been conquered by any foreign power; but this muſt be a miſtake, for the preſent generation, who are maſters of the north part of the iſland and the ſea-coaſt, are not the original inhabitants, but came from Egypt and Arabia, and having driven the Pagans up into the mountains, ſucceeded them on the ſea-coaſts.

At Achen the religion of Mahomet is profeſſed, and upon all the coaſts of Sumatra; but they are not ſuch bigotted zealots as they are in ſome other Mahometan countries. Their temples or moſques are but meanly built, ſome of them being no bettter than cottages. The chief prieſt reſides at Achen, and has a great influence on affairs of ſtate. Their marriage contracts are made before their prieſts, who are judges in caſes of divorce, as well as in civil cauſes. Their prieſts alſo aſſiſt at the celebration of their funeral rites, as in other Mahometan ſtates.

This iſland, as well as many others in Aſia, was, no doubt, firſt peopled from the neighbouring continent. The Phœnicians, Egyptians, and Arabians afterwards trafficked with them; and we find Solomon deſiring Hiram, king of Tyre, to ſend him ſkilful mariners to pilot his fleet into theſe ſeas; and the Ophir mentioned in ſcripture is ſuppoſed to be this very iſland, from whence he fetched his gold. The Arabians and other nations bordering on the Red Sea, afterwards planted colonies here, and became ſo potent, that they drove the former inhabitants up into the mountains, and poſſeſſed the coaſt. The Portugueſe found the deſcendants of thoſe nations fixed on the ſhores of the Indian continent as well as the iſlands, when they arrived there.

The ſole traffic with this and the adjacent iſlands was engroſſed by the Portugueſe for near one hundred years, viz. from the year 1500 almoſt to the year of our Lord 1600, when other nations followed them round the Cape of Good Hope, and put in for a ſhare of the Indian trade.

We are aſſured by ſome writers, that this kingdom has been ever governed by queens: others affirm that there never was a queen regent here; we may, however, take the middle way, and allow that it has been ſubject both to kings and queens: certain it is, a king was upon the throne when we viſited this iſland, becauſe we have his letter which he wrote to queen Elizabeth, and kings have of late years filled that throne.

The people who live on the mountains are governed by the chiefs of their reſpective tribes, who are under a neceſſity of maintaining a good correſpondence among themſelves, in order to defend their country againſt their powerful neighbours; for as they are poſſeſſed of all the gold the iſland produces, there is no doubt but the Mahometan princes that lie round them, would make an effort to ſubdue thoſe golden mountains, if their princes were at variance: or, if they did not, the Dutch would find a way to their gold, if they ſhould find their chiefs divided; for the Dutch are poſſeſſed of ſeveral ſtrong places and countries in the iſland, which would be ſupported in ſuch an enterpriſe by fleets and forces from Batavia and Malacca, that lie but a very little diſtance from them.

The chief coins of the country are caſh, or pieces of lead, one thouſand five hundred of which make one mas, valued at fifteen pence, which is a gold coin. A pollum or copang is a quarter of a mas, ſixteen mas is one tael, which is an imaginary coin, and equivalent to twenty ſhillings ſterling; dollars and other Spaniſh coins alſo are current here. With reſpect to their weights, five taels make a buncal, twenty buncals one catty, and one hundred catty one pecul, being one hundred and thirty-two pounds Engliſh; three peculs are a China bahar of three hundred and ninety-ſix pounds China weight; and of Malay weight, at Achen four hundred and twenty-two pounds fifteen ounces, and at Bencoolen, and the reſt of the weſtern coaſt, a bahar is five hundred pounds great weight, or five hundred and ſixty pounds Engliſh. They make their payments at Achen oftener in gold pieces than in coin.

Some other iſlands belong to that of Sumatra, among which is one called by the inhabitants Pulo Lanchakay, and, by the natives of Achen, Pulo Lada, or the iſland of Pepper. This is a large iſland, ſituated in ſix degrees fifteen minutes north latitude. In the centre of it are two high mountains ſeparated from each other by a very narrow valley; and at the foot of theſe mountains is a plain at leaſt twelve miles in length. Pepper is produced in it: but the iſland is very thinly inhabited. The ſoil of the plain is well calculated for all kinds of drugs, fruit, rice, and cattle; and, as it has ſeveral good ſprings and rivers, it might produce excellent paſturage; but the inhabitants only attend to the cultivation of pepper, that being the article which turns out moſt to their advantage. The other parts of the iſland are covered with thick woods, in which are ſome remarkably ſtrait and lofty trees. The winds are weſterly from the beginning of July to the end of October, during which time they have very heavy rains; and the climate, as in other parts of the ſame latitude, is very unwholeſome. The iſland at preſent produces five hundred thouſand pounds weight of pepper, annually, which is ſaid to be preferable to that of any other place in the Indies. The inhabitants are Malayans, but are naturally better diſpoſed than thoſe of Achen; their habits are much the ſame in make, but not ſo elegant: they are very zealous Mahometans, and in their cuſtoms and ways of living differ little from the inhabitants of Achen.

Lingen is an iſland ſituated about ſixty miles north-eaſt of Jamby, and about the ſame diſtance to the ſouth-eaſt of Johore. It is fifty miles in length, and ten in breadth: the interior part of it is very mountainous, but that next the ſea lies low, and is very fertile. It produces pepper and canes, and in ſome parts of it are great numbers of porcupines.

Banca is a very large iſland, being at leaſt one hundred and fifty miles in length, and about twenty in breadth. The natives, like moſt of the Malayans, are treacherous, and very inhoſpitable to ſuch ſtrangers as unfortunately happen to be ſhipwrecked on the coaſt.

Lucipara is at the mouth of the ſtraits of Banca; this is a ſmall iſland, but ſo barren, that it has but few inhabitants, and only produces a ſmall quantity of pepper.

There are ſeveral other ſmall iſlands belonging to Sumatra, moſt of which are either uninhabited, or ſo inſignificant as not to merit a particular deſcription.

JAVA, one of the Sunda iſlands, is ſituate in the Indian ocean, between one hundred and two and one hundred and thirteen degrees of eaſtern longitude, and between five and eight degrees of ſouth latitude, being ſeven hundred miles long, and upwards of one hundred broad, having the iſland of Borneo on the north, the ſtraits of Bally on the eaſt, the Indian ocean on the ſouth, and the ſtraights of Sunda (from whence it is called one of the Sunda iſlands) on the north-weſt.

Near the ſea, the air of Java is generally unhealthful, unleſs where the bogs have been drained, and the lands cultivated; there it is much better, and in the middle of the iſland much more ſo. The worſt weather upon the north coaſt of Java is during the weſterly monſoon, which begins the firſt week in November, when they have ſome rain. In December the rains increaſe, and it blows freſh, and in January it blows ſtill harder, and the rains continue very heavy till the middle of February, when both the wind and rains become more moderate and decreaſe, till the end of March. Their fair ſeaſon commences in April, the winds are then variable, and it is ſometimes calm, only at the change of the moon there are ſudden guſts of wind from the weſt. In the beginning of May the eaſtern monſoon becomes conſtant, and in June and July there is a little rain; but in this monſoon they have generally clear, wholeſome weather, until the end of September. In October the eaſterly wind blows faintly, and in November the weſterly monſoon ſets in again: when the weſterly wind and currents are ſtrongeſt here, namely, in December, January,

and February, there is no failing againſt them. The eaſterly winds and currents are more moderate; ſhips may ſail againſt this monſoon, and a ſhip may come from the weſtward through the ſtraits of Sunda to Batavia almoſt at any time. There is good anchorage on the Java ſide, in twenty or thirty fathom water: near the coaſt of Java and Borneo, from April to November, they have land and ſea breezes from different points; the wind blows from the land between one and four in the morning, and continues till noon; at one or two in the afternoon it blows freſh from the ſea for five or ſix hours. A chain of mountains runs through the middle of the iſland from eaſt to weſt, which are covered with fine woods. It is ſaid theſe mountains produce great quantities of gold; but the natives conceal it from the Europeans. The moſt diſtinguiſhed of theſe mountains is called the Blue Mountain. The low lands are flooded in the time of the rains. Along the north coaſt of Java are fine groves of cocoa-nut trees, and wherever we ſee one of theſe groves, we do not fail to meet with a village of the natives.

Anciently this iſland was divided into abundance of petty kingdoms and ſtates; and when admiral Drake viſited it in his voyage round the globe, in the year 1579, he relates there were five kingdoms in it. We may now divide the whole into two parts, 1. The north coaſt, which is under the dominion of the Dutch; and 2. The ſouth coaſt, ſubject to the kings of Palamboan and Mataram. Bantam was, till lately, the moſt conſiderable kingdom of Java, but this king is now a vaſſal to the Dutch. We ſhall here give ſome account of the city.

Bantam, which was once the capital of a great kingdom (till the Dutch deſtroyed it, and depoſed the king) is ſeated in a plain at the foot of a mountain, out of which iſſue three rivers, or rather one river dividing itſelf into three branches, two whereof ſurround the town, and the other runs through the middle of it. This city, when in its glory, was very populous, and not leſs than twelve miles in circumference. It lay open towards the land; but had a very good wall to the ſea, fortified with baſtions, and defended by a numerous artillery: and the palace, or rather the caſtle, where the king reſided, was no mean fortification; beſides which there were ſeveral public buildings and palaces of the great men, which made no ordinary figure in this country. It was alſo one of the greateſt ports in the eaſtern ſeas, to which all nations reſorted, but it is now become a wretched poor place, and has neither trade nor any thing to render it deſirable. The principal inhabitants are removed, and the buildings ruined, the king deprived of his ſovereignty, and become a vaſſal to the Dutch.

Batavia, named Jacatra by the Indians, and by the natives and Chineſe Calacka, or Calappa, as they call the fruit of the cocoa-trees (which are very common here, and ſaid to be ſuperior to any in the Indies), lies in ſix degrees ſouth latitude, longitude from London one hundred and ſix, and ſtands about forty miles to the eaſtward of Bantam. It is ſituated at the bottom of a fine bay, in which there are ſeventeen or eighteen ſmall iſlands, which break the violence of the winds and waves; inſomuch that a thouſand ſail may ride here very ſecurely. Two large piers run out half a mile into the ſea, between which an hundred ſlaves are conſtantly employed, in taking up the mud and ſoil which is waſhed out of the town, or the mouth of the river would be ſoon choaked up.

The chief city, Batavia, ſtands in a flat country, and is almoſt ſquare, and about the bigneſs of Briſtol, regularly built like the towns in Holland, but with white ſtone. Their ſtreets are wide and ſtrait, and in twelve or fifteen of the principal are canals, faced with ſtone, and planted with ever-greens: the ſides of the ſtreets are alſo paved, and over their canals are reckoned no leſs than fifty-ſix ſtone bridges: after which deſcription there cannot be much occaſion to tell the reader that the place is extremely pleaſant, and that travellers are ſurprized with its beauty. It is ſurrounded with a good wall, and two and twenty baſtions well furniſhed with cannon, and ſo contrived as to be of equal ſervice againſt an inſurrection in the city, as againſt a foreign enemy; the guns being eaſily brought to point down the principal ſtreets. The houſes are plain, but very neat, and behind them are large gardens well ſtocked with herbs and vegetables, and moſt kinds of fruit. They have ſeveral handſome public buildings, ſuch as the great church, the ſtadt-houſe, the hoſpitals, the ſpin-houſe, or houſe of correction, the peſt-houſe, Chineſe hoſpital, the houſe of artiſans, &c. And there are two churches built for the reformed Portugueſe, and another for the Malays; but they do not allow either the Papiſts or Lutherans the public exerciſe of their religion.

On the weſt ſide of the city ſtands the fort, which commands both the town and the road: it is very large, and has four royal baſtions faced with ſtone, but has no moat except the canals, which lie at ſome diſtance from the rampart, may have been miſtaken for moats: they are about twenty-five feet broad, and fordable in moſt places; the inſide of the fort is crowded with buildings, there being the general's houſe, as well as the houſes of moſt of the principal officers, and companies ſervants: in the middle of the city there is a large ſquare, which ſerves as a parade for the garriſon, on the weſt ſide of which ſtands the great church, on the ſouth the ſtadt-houſe, on the north a fine range of buildings, and on the eaſt is one of their great canals: there are alſo ſeveral ſpacious market-places in the city. The ſuburbs reach almoſt half a mile into the country, and form a town larger than the former, but not ſo compact: being intermixed with kitchen gardens and orchards. Here the Chineſe chiefly live, and here they have their temples and burying places, and the exerciſe of their religion, which is denied the Lutheran Proteſtants. In this part of the town alſo live the Malays, and native Javans, and other nations which the Dutch have tranſplanted from Banda, Amboyna, &c. There are ſmall forts erected every way, at two or three leagues diſtance from the town, to defend the avenues; the Dutch being conſcious that the king of Mataran and the natives would lay hold of any opportunity of repoſſeſſing themſelves of their country, and driving the Hollanders from their coaſts; for, how much ſoever they may ſeem to acquieſce and tacitly conſent, according to the modern phraſe, to be inſulted and tyrannized over by the Dutch, there is not a nation in India but would gladly throw off the yoke, and declare in favour of liberty, and for any prince who ſhould come to their relief.

The inhabitants of the city and ſuburbs of Batavia being formed of various nations, who all preſerve the dreſſes, modes, and cuſtoms of their reſpective countries, they conſequently exhibit a very ſtrange appearance; we ſhall, therefore, for the information of our readers, give a particular deſcription of them.

The greateſt retail trade here is in the hands of the Chineſe, who are many of them good mechanics; they alſo generally farm the fiſhery, exciſe, and cuſtoms, and apply themſelves to huſbandry and gardening; to manure and cultivate the rice, cotton, and ſugars, which grow in the fields, about Batavia and other great towns; and exceeding the Dutch, it is ſaid, in thriftineſs, as well as in cozening and over-reaching thoſe with whom they deal. They dreſs in a veſt and gown of ſilk or calico, after the faſhion of their country, and wear their hair wound up in a roll, on the hinder part of the head, and faſtened with bodkins; for which every one pays a certain tribute to the Dutch.

Some privileges are granted by the Dutch company to the Chineſe; for they have not only a governor of their own nation, who manages their affairs, but are alſo allowed a repreſentative in the council. They bring tea and porcelane hither from China; but they who are employed for this purpoſe, muſt not continue on the iſland longer than ſix months. They have ſingular maxims in the interment of their dead; for they will never open the ſame grave where any one has been buried; their burial grounds, therefore, in the neighbourhood of Batavia, cover a prodigious ſpace of ground, for which the Dutch make them pay large ſums. In order to preſerve the body they make the coffin of very thick wood, not with planks faſtened together, but cut out of a ſolid piece like a canoe; the coffin, being covered and put into the grave, is ſurrounded with a kind of mortar about eight inches thick, which in time becomes as hard as ſtone. A great number of weeping women, hired on purpoſe, attend the funeral, beſides the relations of the deceaſed. In Batavia, the law require that every man ſhould be buried according to his rank; ſo that if the deceaſed has not left money ſufficient to pay his funeral expences, an officer takes an inventory of his goods, which are ſold, and out of the produce he buries him in the manner preſcribed.

The Dutch are the greateſt merchants here, and are alſo very good mechanics; they keep the chief inns and moſt places of public entertainment. They pay two reals a month for their licence, and ſeventy for every pipe they ſell of Spaniſh wine: but theſe inn keepers are far from being obliging to their gueſts, and particularly to foreigners. Here are alſo great numbers of Portugueſe; and in order to diſtinguiſh them from other Europeans, they are called by the natives Oran-ferante, or Nazarene men. They in general ſpeak the Malayan language, but ſome of them a corrupt

corrupt dialect of the Portugueſe; and they have all renounced their religion, by profeſſing the principles of Luther. They are chiefly employed in the moſt ſervile offices: ſome of them are handicraftſmen, others get their living by hunting, and the greateſt number by waſhing linen. They have ſo cloſely followed the cuſtoms and manners of the Indians, that they are only diſtinguiſhed from them by their features and complexion, their ſkin being conſiderably lighter, and their noſes not ſo flat; and the manners of adjuſting their hair conſtitutes the only difference in their dreſs.

The inhabitants in general have very tawny complexions. The Malays wear a ſhort coat with ſtrait ſleeves, and a cloth about their loins, binding their temples with a piece of linen, in which they incloſe part of their hair, the reſt hanging down. The women wear a waiſtcoat and a cloth about their waiſt, which reaches half way down their legs, and ſerves inſtead of a petticoat; they wear nothing but their hair on their heads, and go bare-foot. The men get their living by fiſhing, and have ſome retail trade, though not comparable to the Chineſe. They profeſs the Mahometan religion; but are naturally very profligate, and will not ſcruple to commit crimes of the moſt infamous nature.

The people of Amboyna wear veſts, and wrap a piece of callico ſeveral times about their heads, the ends whereof hang down. The women only wrap a piece of callico about their loins, throwing part of it over their breaſts and ſhoulders, their legs and arms bare; the men are moſt of them carpenters, and ſome of theſe, as well as of the other nations, the Dutch enliſt in their troops, being eſteemed brave bold fellows, but given to mutiny, as the Dutch relate, by which they probably mean, they are not yet reconciled to ſlavery. Their houſes are made of wood, and covered with branches of trees; they are pretty lofty, and the floors are divided into ſeparate apartments, ſo that one houſe will contain ſeveral families.

The natives of Java wear a kind of ſcull cap, but their bodies are naked to the middle, wrapping a piece of ſilk or callico about their loins, which reaches below the middle of their legs, which are bare. The women cover their bodies with a piece of ſilk or callico, and have another piece wrapped about their loins, and dreſs in their hair. The men are employed in huſbandry and fiſhing, or building country boats.

A mixed breed, called Topaſſes or Mandikers, conſiſting of ſeveral nations, have incorporated with the Dutch, and enjoy greater privileges than the reſt. Many of theſe are merchants, and differ but little in their habits or way of life from the Dutch, only the men wear large breeches or trowſers, which reach down to their ancles. The women tie up their hair in a roll on their heads, wear a waiſtcoat, and petticoat of ſilk or callico, which reaches down to their feet. Theſe live both in the city and ſuburbs, their houſes are ſeveral ſtories high, built of brick or ſtone, and very neatly furniſhed within. The Macaſſars, whoſe anceſtors poſſeſſed the iſland of Celebes, and were enſlaved by the Dutch, though they went almoſt naked in their mother-country, wear clothing here.

Some of the Timoreans, who inhabit an iſland of Eaſt China, having been brought hither by the Dutch, now conſtitute part of the people of Batavia. The habits and cuſtoms of theſe and of the Macaſſars are nearly the ſame: their chief employment is huſbandry and gardening. As many of them profeſs Chriſtianity, and are conformable to the Dutch in their religion and cuſtoms, it is to be preſumed they clothe themſelves as the Hollanders do.

Several of the negroes here are pedlars, and hawk about the ſtreets glaſs-beads and coral; others follow mechanical trades; but the moſt conſiderable of them deal in free-ſtone, which they bring from the neighbouring iſlands. Theſe people are chiefly Mahometans. All the inhabitants enjoy liberty of conſcience; but they are not allowed to exerciſe their different modes of worſhip. Prieſts and monks are permitted to live here, but they are prohibited from being publicly ſeen in the reſpective habits of their prieſtly orders.

The women of Java are remarkable for their amorous diſpoſition and conſtancy to the man they eſpouſe, and expect that the man ſhould be equally conſtant: if her lover goes aſtray, ſhe makes no ſcruple to prepare a doſe for him. An old traveller, who ſeems much enamoured with the Javaneſe ladies, gives this deſcription of them: he obſerves, that they are much fairer than the men, have good features, little ſwelling breaſts, a ſoft air, ſprightly eyes, a moſt agreeable laugh, and a bewitching mien, eſpecially in dancing; that they expreſs the greateſt ſubmiſſion to their huſband, proſtrating themſelves before him when he enters the houſe. Polygamy prevails here; the Javaneſe have ſeveral wives beſides female ſlaves, of whom they make concubines when they ſee fit.

As there is a ſcarcity of European women, the Dutch are allowed to marry a native, provided ſhe will profeſs Chriſtianity, which ſhe is ſeldom averſe to, as it gratifies her pride; a Chriſtian and the wife of a Dutchman taking place of a native Javaneſe, and being allowed a great many privileges, which the natives cannot enjoy; and her huſband is obliged to confine himſelf to her bed; and bring no rivals into the family.

The principal grain that grows here is rice. They have alſo plantations of ſugar, tobacco, and coffee: their kitchen gardens are well repleniſhed with cabbages, purſlain, lettuce, parſley, fennel, melons, pompions, potatoes, cucumbers, and radiſhes. Here alſo are all manner of Indian fruits, ſuch as plantains, bananas, cocoas, ananas, mangoes, mangoſteens, durions, oranges of ſeveral ſorts; limes, lemons, the betel and areka nut; gums of ſeveral kinds, particularly benjamin: in March they plant rice, and their harveſt is in July. In October they have the greateſt plenty of fruit, but have ſome all the year.

Good timber, cotton, and other trees proper to the climate, grow here, beſides the oak, cedar, and ſeveral kinds of red wood. The cocoa tree is very common, which is of univerſal uſe, affording them meat, drink, oil, and vinegar; and of the fibres of the bark they make them cordage; the branches cover their houſes, and they write on the leaves with a ſteel ſtyle; and with the tree, and the great bamboo cane, they build their houſes, boats and other veſſels.

In this iſland are buffaloes, ſome oxen, and a ſmall breed of horſes. The few ſheep we find here have hair rather than wool, and their fleſh is dry. Their hogs, wild and tame, are the beſt meat we find there, or in any other countries between the tropics; and their veniſon is good: here are alſo tygers and other wild beaſts, crocodiles, porcupines, ſerpents, ſcorpions, locuſts, and a multitude of inſects. Monkies of various kinds are found here, alſo flying ſquirrels; and a remarkable animal called jackoa; it is almoſt like a lizard, is very malicious, and darts its urine at every thing which offends it: the urine is of ſuch a quality, that it will canker the fleſh, and if the part is not immediately cut out, the object on which it falls muſt immediately periſh. Few accidents, however, happen from this creature, as it always gives notice of its ſituation from the ſingulariiy of its voice, ſo that the natives, as well as animals, have an opportunity of eſcaping it.

In Java, the food, ſalutations and diverſions of the Indians, are the ſame as in Borneo and Sumatra, and therefore need not be repeated here. The Dutch travel in coaches, and on horſeback; and ſometimes in palanquins, or covered couches, carried on men's ſhoulders, as the Indians do, with a grand retinue.

No nation of Europe is ſuffered to trade to Java; but from China fourteen or fifteen junks of two hundred or three hundred tons, uſed to come every year in November or December, and return home in June; which furniſh the Dutch with the merchandize of China upon eaſier terms than they could purchaſe it in that country: and this is the reaſon the Dutch ſo ſeldom viſit that kingdom, and permit other nations to trade thither, which they could prevent if they pleaſed, by ſhutting up the ſtraits of Sunda and Malacca, which the ſquadrons of men of war they always keep in India, enable them to do. Beſides the goods imported to Batavia by the Chineſe, the Dutch themſelves import the produce of Japan, the Spice iſlands, Perſia, Surat, Bengal, the coaſt of Coromandel and Malabar, and all the merchandize of Europe and Africa. Never were ſuch magazines of goods laid up in any city, as are to be found in Batavia, except in Amſterdam itſelf; and as they barter the goods of one country for another, the Indian trade is ſo far from diminiſhing their treaſure, that it brings them in more gold and ſilver than any other traffic.

In Batavia, the Dutch governor takes great ſtate upon him, and has in reality the power of a ſovereign prince. A troop of horſe-guards precede his coach whenever he goes out, halberdiers ſurround the carriage, and a company of foot-guards march after it, cloathed in yellow ſatin, enriched with ſilver lace and fringe; and the governor's lady has her guards, and is attended in all reſpects, both within and in public, with a dignity equal to that of a queen.

The moſt conſiderable officer here, next to the governor, is the director-general, whoſe buſineſs is to purchaſe ſuch commodities as are brought to the port, and to diſpoſe of

ſuch as are taken from it. He is ſole maſter of all the magazines, and has the ſupreme direction of every thing that relates to the commercial intereſt of the company.

As Batavia is a place of the greateſt trade in India, the cuſtoms muſt be very conſiderable; more eſpecially as the inhabitants are in general wealthy, and almoſt every article is ſubject to a duty. The taxes are paid monthly; and to ſave the charge and trouble of gathering them, on the day they become due a flag is diſplayed on the top of a houſe in the center of the town, and all parties are obliged immediately to pay their money to the proper officers appointed to receive the ſame. The money current here conſiſts of ſeveral ſorts; as ducats, which are valued at one hundred and thirty-two ſtivers; ducatoons, at eighty ſtivers; imperial rix-dollars, at ſixty; rupees of Batavia at thirty; ſchellings, at ſix; double cheys, at two ſtivers and a half; and doits at one fourth of a ſtiver. Some of theſe coins are of two ſorts, though of the ſame denomination, namely, milled and unmilled, the former of which is of moſt value; a milled ducatoon is worth eighty ſtivers, but an unmilled one is not worth more than ſeventy two. All accounts are kept in rix-dollars and ſtivers, which are here merely nominal coins, like our pounds ſterling.

Beſides the land forces here, which are very numerous, the Dutch have men of war ſufficient to engage any fleets they are likely to meet with on the Indian ſeas; and from their great ſtrength and importance in this part of the globe, they aſſume the title of "Sovereigns of all the ſeas, from the Cape of Good Hope eaſtward, to Cape Horn in America."

About eighty miles eaſt of Batavia Cherebon is ſituate: it is a place of conſiderable extent, and where the Dutch have a factory. The country is very fertile, and produces moſt kinds of proviſions, particularly rice. The inhabitants are under the dominion of four great lords, called ſultans, one of whom is particularly attached to the Dutch, and for that reaſon is diſtinguiſhed from the reſt by the name of the company's ſultan. The reſt, indeed, may not be undeſerving of the like epithet, as they are in alliance with the Dutch, whoſe friendſhip they endeavour to preſerve, and whom they conſider as their ſole protectors; for had it not been for them, theſe petty princes would have been reduced to the ſubjection of the king of Bantam, who made inroads on their diſtrict, but was repulſed by the interpoſition of the Dutch. Since this circumſtance, the ſultans have teſtified their gratitude by granting many diſtinguiſhed privileges to their protectors in theſe dominions.

The principal perſon belonging to the Dutch factory here is ſtyled the reſident, who correſponds with the governor general of Batavia, but is ſolely independent of any other officer. Here is a good fort, where the Dutch have a garriſon conſiſting of eighty men; about a mile and a half from which is a large temple containing the tombs of ſeveral of the princes of Cherebon. It is a lofty building of variegated ſtones, and very elegantly ornamented within. The generality of their prieſts reſide near this temple, the whole order of whom are treated with the moſt diſtinguiſhed reſpect by the inhabitants.

We ſhall now deſcribe the kingdoms of Palamboan and Mataram, the latter of which is ſubject to the Dutch.

The kingdom of Palamboan, which is independent of the Dutch, lies at the ſouth-eaſt end of Java, in a pleaſant country watered with ſeveral rivulets, which fall on each ſide of the town into the neighbouring ſtraits. The rajah, or king of this country, generally reſides either at Palamboan, or at a fort fifteen miles from the ſea. His dominion reaches from the eaſt end of Java, eighty miles along the ſea coaſt, and about ſixty miles from north to ſouth; but its extent up the country is not known. This kingdom is ſaid to produce gold, pepper and cotton, alſo rice, Indian corn, roots, and garden ſtuff. Their animals are, horſes, buffaloes, oxen, deer, and goats, and they have great plenty of ducks, geeſe, and other ſorts of poultry. The ſovereign and his ſubjects are Pagans, but there are ſome Mahometans among them, and a few Chineſe.

The capital of the abovementioned kingdom, of the ſame name, is ſituate in one hundred and fourteen degrees of eaſtern longitude, and in ſeven degrees thirty minutes ſouth latitude, on the ſtraits of Bally, through which the Eaſt-India ſhips ſometimes paſs, when they are homeward bound from Borneo; ſuch ſhips touch at the town of Palamboan for freſh water and proviſions; but the ſurf often beats with ſuch violence on the ſhore, that makes it difficult watering there.

The kingdom of Mataram, when in its moſt flouriſhing ſtate, extended its dominion over the whole iſland, and even now takes up a conſiderable part of it: this was the laſt in the iſland which the Dutch reduced under their government; having continued its ſtruggles for independency till the year 1704, when the Dutch took the advantage of an opportunity that offered in a diſpute relative to the ſucceſſion of the crown, between the ſon and brother of the deceaſed ſovereign. Theſe two rivals produced an univerſal diviſion in the nation. He who was intitled to the crown by order of ſucceſſion had ſo much the advantage over his antagoniſt, that had it not been for the Dutch, who declared in favour of his rival, he would certainly have poſſeſſed himſelf of the ſupreme power. After a ſeries of conteſts, the party eſpouſed by the Dutch at length prevailed: the young prince was deprived of his ſucceſſion, and his uncle, who was unworthy of the character, aſſumed the ſovereignty.

After the death of this prince, the company placed the legal heir on the throne, and dictated ſuch laws to him as they thought beſt calculated to anſwer their ſiniſter purpoſes. They choſe the place where his court was to be fixed, and ſecured his attachment by erecting a caſtle, in which a guard was kept with no other apparent view than to protect the prince. They employed every artifice to lull his attention by pleaſures, made him valuable preſents, and ſoothed him by pompous embaſſies. From this time the prince and his ſucceſſors have become mere tools of the company. The neceſſary protection allowed them by the company conſiſts of three hundred horſe and four hundred foot; but the expences the company are at on this account are amply repaid by the advantages that accrue to them.

The harbours contain docks for building all the ſmall veſſels employed in the ſervice; and they are ſupplied from hence with the chief part of the timber that is uſed in their reſpective ſettlements. Beſides theſe advantages, they are furniſhed with various productions of the country at ſtipulated prices, which are ſo low as to be extremely profitable to them.

For the moſt part this country is very fertile, and produces great quantities of rice, as alſo plenty of fruit. There are alſo various ſorts of animals, particularly horſes, ſheep, goats, and remarkably large oxen. The rivers abound with fiſh, and the woods produce great plenty of game: but the moſt valuable articles in this kingdom are, rice, pepper, cadiang, cotton, yarn, cardamum and indigo; the latter of which is eſteemed to be as good in quality as any found in this part of the world.

The king's reſidence is uſually at Mataram, the capital of the kingdom. His palace is a very handſome ſpacious building, adjoining to which are many good houſes belonging to his nobles, who continually wait on him, and the greateſt homage is paid him by his ſubjects in general; for though theſe princes are vaſſals, yet they are permitted to live in as great ſtate as when they were independent monarchs; and the orders of the Dutch are always executed in their names. They therefore aſſume a dignity not inferior to that of the moſt deſpotic prince, and, when they go abroad, a very diſtinguiſhed mark of loyalty is beſtowed on them.

The town of Japara is the laſt place of importance that remains to be mentioned in this iſland: it is ſituated at the bottom of an eminence called the Invincible Mountain, on the top of which is a fort built of wood. It is a very conſiderable town, and has a good road ſecured by two ſmall iſlands. The Engliſh had once a factory here, but they were driven from it by the Portugueſe, who at that time were maſters of the place. This country produces almoſt every neceſſary of life, eſpecially cattle, hogs, and poultry: they have alſo great plenty of rice, with various ſorts of the moſt delicious fruits; and their waters abound with the beſt of fiſh. But the moſt valuable commodities here are pepper, ginger, cinnamon, and indigo. In the woods and mountains are ſeveral kinds of wild beaſts, as buffaloes, ſtags, tygers, and rhinoceros's: the latter of theſe the natives hunt for the ſake of their horns, which are much admired, becauſe they will not contain poiſon; for they will immediately break to pieces if any ſuch compoſition is put into them.

The natives of this country very much reſemble thoſe of other Indian nations, and have the ſame kind of cuſtoms and ceremonies. They are exceedingly fond of public diverſions, particularly the repreſentation of comedies, which principally conſiſt in ſinging and dancing; and they are ſuch ſlaves to cock-fighting, that by the large ſums they bet, they are frequently reduced to the moſt abject diſtreſs and poverty.

The inhabitants are chiefly of the Mahometan religion, as is alſo the king, who generally reſides at a place called Kattafura, where the Dutch have a fort and garriſon.

This

This prince reigns abſolute among his ſubjects, who are very faithful to him, and pay him the greateſt homage. Like moſt eaſtern monarchs, he is conſtantly attended by women, and takes as many wives and concubines as he thinks proper. When his courtiers obtain an audience, they approach him with the profoundeſt humility; and even his prieſts ſo revere him, that ſome of them go in pilgrimage to Mecca, to make vows, and pray for his proſperity, and that of his family and government.

The iſland of Bally, or the Leſſer Java, is only divided from the larger iſlands by the ſtraights of Bally; and eaſtward of this are the iſlands Lambock, Combava, Flores, Solor, Timor, and ſeveral more, upon which the Dutch have forts and ſettlements, and take the liberty of governing and even tranſplanting the natives whenever they pleaſe: from hence they frequently recruit their troops, and thus make one nation of Indians contribute to keep another in ſubjection.

Timor is the largeſt of theſe iſlands, being about two hundred miles in length, and fifty in breadth, and divided into ſeveral petty ſtates, which the Dutch oppoſe againſt one another, and by that means govern the whole. It has not any navigable rivers or harbours, but there are ſeveral commodious bays. The Portugueſe had formerly colonies here, whoſe deſcendants are now ſo intermixed with the original natives, that they are ſcarce to be diſtinguiſhed from them, eſpecially as they profeſs the ſame religion. The principal kingdoms in this iſland are Namquimal, Lortriby, Pobumby, and Amaby; each of which has an independant and abſolute ſovereign: theſe have ſeveral rajahs and other diſtinguiſhed officers under them: all of whom, with their ſubjects in general, pay them the greateſt homage. Each kingdom has a language peculiar to itſelf, but the manners and cuſtoms of the inhabitants differ but little. There are ſome Pagans and Mahometans ſtill remaining, and the Chineſe come hither to trade once a year: the inhabitants are ſo very ſwarthy, that they are ſometimes taken for blacks, and thoſe that are not under the government of the Portugueſe or the Dutch are repreſented as ſavages: they wear no cloathing but a little piece of cloth about their loins; and the better ſort wear a kind of coronet about their temples, adorned with little thin plates of gold or ſilver; the reſt have caps made with palmetto leaves. Their arms are ſwords, darts, and lances or ſpears, and with theſe they run down and kill their game. Their animals are the ſame as in the iſland of Java, as well as their foreſt and fruit trees. The Dutch do not ſeem to make any great profit of theſe iſlands; the principal deſign of their building forts here is to defend the avenues to the ſpice iſlands, which lie in their neighbourhood.

There is, on this laſt mentioned iſland, a Portugueſe ſettlement called Laphao: it is ſituated by the ſea ſide, about three leagues to the eaſt of the Dutch fort called Concordia. It is a very ſmall place, containing only a few mean houſes, and a church made of boards, covered with palmetto leaves. There is, indeed, a kind of platform here, on which are ſix iron guns; but the whole are ſo much decayed, as to be rendered almoſt uſeleſs. The people in general ſpeak the Portugueſe language; and the natives have been ſo intermixed with the Portugueſe by marriages, that it is difficult to know one from the other. Moſt of them profeſs the Roman catholic religion; but in the other parts of the iſland they are either Mahometans or Pagans. The chief trade is carried on at Porta Nova, ſituated at the eaſt end of the iſland, and where the Portugueſe governor uſually reſides. Some years ago a pirate attacked, plundered, and then deſtroyed ſeveral of the buildings in this town, with that of Concordia belonging to the Dutch.

Mandura is an iſland oppoſite the eaſternmoſt point of Java, the moſt valuable produce of which, for foreign markets, are Deer-ſkins. Its principal town is Arabia, ſituated near a deep bay about eight leagues from the weſternmoſt land of Java. The ſoil of this iſland is very fertile, and produces ſeveral ſorts of grain, particularly rice; alſo ſeveral kinds of the moſt delicious fruits. The chief animals are, buffaloes, horſes, ſheep, and oxen, the latter of which are remarkably large, and the fleſh little inferior to thoſe of Europe. Their buildings, maxims, cuſtoms, &c. reſemble thoſe of other Indian nations: ſome of them are Mahometans, and others Pagans. The men are in general very robuſt and courageous, for which reaſon, when there is any deficiency in the fixed number of the Dutch troops, they recruit from them their forces at Batavia and other ſettlements.

SECT. X.

Treating of the ſeveral Iſlands of NICOBAR, ANDOMAN, and CEYLON.

THE Nicobar iſlands are ſituate in the Indian ſea, between ninety-two and ninety-four degrees of eaſtern longitude, and between ſeven and ten degrees of north latitude, near the entrance of the bay of Bengal, a little north of the iſland of Sumatra. Theſe iſlands form three cluſters: the middle, called Sombrero, are well inhabited, except one: the northern cluſter called Carnicubars, are not ſo populous. The ſouthern cluſter of the Nicobars, are very mountainous, and the people much more ſavage than thoſe of the middle and northern cluſters. The prieſts of Sombrero, are dreſt much in the ſame manner as we paint the devil, by which they keep the inhabitants in awe. The largeſt of theſe iſlands, which lies moſt to the ſouth, is forty miles long, and fifteen broad; the ſouth end is mountainous, and there are ſome ſteep rocks near the ſea; the reſt of the iſland is covered with woods, but not high land. It is a rich ſoil, that would produce almoſt any grain, if it was cultivated. The groves of cocoa-nut trees that ſtand in the flat country near the ſea, are exceeding pleaſant; but I do not find there are any towns, only as we ſail by, we ſee cluſters of five or ſix little houſes in every creek and bay, which are built on bamboo pillars, eight or nine feet above the ſurface of the ground, the roof neatly arched with bended cane, and covered with palm branches.

Theſe iſlanders are moderately tall, their complexion a deep olive, and have long black hair, and black eyes; their women might be eſteemed handſome, if it was not the cuſtom to pull the hair off their eyebrows by the roots.

The men wear no cloaths, but a little linen cloth about their loins; that of the women is deeper, reaching below their knees. The country is ſtill over-run with wood; they neglect to clear it, and cultivate the ground, but live chiefly on fiſh and ſuch fruits as the country produces ſpontaneouſly; they have little trade or commerce with any other people; but as ſhips ſail by in their way to and from the ſtraits of Malacca, they bring off hogs, poultry, and ſuch fruits as the country affords, taking tobacco, linen, and other neceſſaries in return.

The Andoman iſlands lie in the bay of Bengal, north of the Nicobar iſlands, in ninety-two degrees of eaſtern longitude, and between ten and fifteen degrees of north latitude. Theſe iſlands do not ſeem to differ much from thoſe of Nicobar, except in producing rice, which is cultivated here and eaten by the natives as well as fiſh and fruit. The inhabitants are a harmleſs, inoffenſive people, living chiefly on rice, fruit, and herbs.

Here are alſo the cocoa iſlands, ſituated thirty-five leagues weſt-ſouth-weſt of cape Negrais: they produce great abundance of cocoa-trees, but are uninhabited.

The iſland of Ceylon is ſituated between five degrees thirty minutes and ten degrees ſixteen minutes north latitude, and between ſeventy-nine degrees forty minutes and eighty-two degrees forty-five minutes eaſt, at the diſtance of about one hundred and ninety miles from cape Comorin. Ptolemy deſcribed this iſland under the name of Taprobane. It is about nine hundred miles in circumference, being about three hundred in length, and about one hundred and forty in breadth.

It is for the moſt part a mountainous country, covered with wood; but there are ſeveral fruitful plains and vallies, well watered by rivulets. The moſt remarkable mountain, which ſtands on the ſouth-ſide of Condudà, the name of the northern diviſion, is by the natives called Hamalel, and by the Europeans, Adam's Peak, being of a pyramidal form, only on the top is a little rocky plain, with a print of a man's foot on it, near two feet long, to which the natives come in pilgrimage once a year to worſhip the impreſſion, having a tradition, according to ſome, that their god Buddow aſcended to heaven from hence, leaving this print of his foot, which the Portugueſe, when they poſſeſſed this iſland, called Adam's Foot, and the mountain Pico de Adam; others affirm, that it received its name from a tradition of the natives, that Adam was created and buried here. In this mountain riſe the principal rivers, which run into the ſea in different directions. The largeſt of theſe is the Mavillagonga, which runs north-eaſt of the cities of Candy and Alatneur, diſcharging itſelf into the ocean at Trincomale. Theſe rivers run with ſuch rapidity, and are ſo full of rocks, that none of them are navigable: the rains, which happen when the ſun is vertical,

increaſe their waters, and create abundance of torrents, which are not viſible in the dry ſeaſon. The air is for the moſt part healthful, except near the ſea, and the north part of the iſland, where they have no ſprings, or rivers; and if the rain fails them, they are ſure to be afflicted with famine or ſickneſs. The chief towns are theſe,

1. Candy, the capital of the iſland, and ſituate in the middle of it, in ſeventy-nine degrees of eaſt longitude, and eight degrees of north latitude: it is an open town, with fortifications, and yet almoſt inacceſſible, being ſurrounded by rocks and thick woods that are impaſſable, except through ſome lanes, which are fenced with gates of ſtrong thorns; and yet it appears that the Portugueſe made themſelves maſters of Candy, and almoſt demoliſhed it, obliging the king to retire to Digligyneur, five miles ſouth-eaſt of Candy.

2. Columbo, the capital of the Dutch ſettlements, is a great port-town in the ſouth-weſt part of the iſland, in ſeventy-eight degrees eaſt longitude, and ſeven degrees north latitude. It has a good harbour, defended by a caſtle, and ſeveral batteries of guns. In this caſtle reſide the governor, merchants, officers, and ſoldiers belonging to the Eaſt India company; and four thouſand ſlaves have their huts between the caſtle and the ſea. The Dutch have two hoſpitals here: one for the ſick and wounded, and another for the orphans: as the boys grow up, they are entered into the ſea and land-ſervice; and the girls are married at twelve or thirteen years of age; and they have a Malabarian ſchool for teaching the Indian language.

3. Negumbo, which is alſo a port town, lies about twenty-five miles north of Columbo.

4. Chillao, one of the harbours of the coaſt, is ſituate twenty miles north of Negumbo.

5. Jaffnapatan, the capital of the province of Jaffnapatan, the northern diviſion of this iſland, is regularly fortified; for though there is no cinnamon in this part of the iſland, the Dutch have fortified it all round, to prevent any other nation ſending colonies thither.

6. Trincomale is ſituate on the eaſt ſide of the iſland, about eighty miles ſouth of Punta Pedra, the moſt northerly promontory of the iſland.

7. Battadalao is another fortreſs, fifty miles ſouth of the former.

Beſides theſe towns, there are the ſeven little iſlands of Ourature, Xho, Deſerba, Analativa, Caradiva, Pongardiva, and Nainandiva.

The country villages of the natives are very irregular, not laid out into ſtreets, but every man incloſes a ſpot of ground with a bank or pale ſuitable to his circumſtances, and there are frequently twenty or thirty of theſe incloſures pretty near together. The buildings are mean, the houſes of the generality of the people low thatched cottages, conſiſting of one or two ground rooms, the ſides are ſplintered with ratans or cane, which they do not always cover with clay, and if they do, it ſeems, they are not permitted to white-waſh them, this being a royal privilege. The better ſort of people have a ſquare in the middle of their houſes, and as many rooms on the ſides of it as the number of the family requires, with banks of earth raiſed a yard high above this ſquare court, on which they ſit croſs-legged, and eat or converſe with their friends. They have no chimnies, but their meat is dreſſed in their yards or a corner of the room. Their furniture conſiſts only of a mat, a ſtool or two to ſit on, a few china plates, and ſome earthen and brazen veſſels, for their water, and to dreſs their meat in, except one bedſtead which is allowed the maſter of the houſe to ſit or ſleep on, and this is corded, if we may uſe the expreſſion, with rattans or ſmall canes, and has a mat or two and a ſtraw pillow upon it, but no teſter and curtains. The women and children lye on mats by the fire ſide, covering themſelves only with the cloth they wear in the day time, but they will have a fire burning all night at their feet; the pooreſt people never want fuel, wood being ſo plentiful that nobody thinks it worth while to claim any property in it. Their pagodas or temples, which are of any antiquity, are built of hewn ſtone, with numbers of images both on the inſide and out, but no windows in them, and in all other reſpects like thoſe on the neighbouring continent of India: but their temples of a modern date are little low buildings with clay walls, almoſt in the form of a dove-houſe, and beſides their public temples, they have little chapels in their yards, ſometimes not more than two feet ſquare, which they ſet upon a pillar four feet high, and having placed the image in it they reverence moſt, they light candles and lamps before it, and every morning ſtrew flowers about the image, and peform their devotions.

The original inhabitants, of whom the body of the people at preſent conſiſts, are called Chingulays or Cinglaſſes: beſides whom there are a great many Moors, Malabars, Portugueſe, and Dutch in the iſland.

The natives are eſteemed men of good parts and a pretty addreſs, grave, and of an eaſy temper, eat and ſleep moderately, but lazy and indolent, which is the caſe in moſt hot countries. They are not given to thieving, it is ſaid, though addicted to lying, which, to me, ſeems a paradox; for a man that will lye and deceive, would not make much ſcruple to cheat. They are far from being jealous, or reſtraining their women from taking innocent freedoms.

The men are of a moderate ſtature, and well proportioned, wear long beards, and have good features; they have long black hair and black eyes, dark complexions, but not black as the natives upon the neighbouring continent of India are. They ſit on mats and carpets on the floor, but have a ſtool or two for ſtrangers of diſtinction; the vulgar are prohibited to ſit on ſtools.

Young men of figure wear their hair long and combed back; but in a more advanced age, caps in the form of a mitre are worn. Their dreſs is a waiſtcoat of calico, and a piece of the ſame wrapped about their waiſts, in which they put their knife and trinkets, and have a hanger by their ſide, in a ſilver ſcabbard; beſides which they walk with a cane or tuck, and a boy carries a box with their betel and arek nut after them. The betel is a leaf of the ſhape of a laurel leaf, and the arek nut about the bigneſs of a nutmeg, which they cut into thin ſlices, with an inſtrument made on purpoſe for it, and this with a paſte made of lime they chew together almoſt all day long, as moſt other Indians do; this mixture ſeems to be a kind of opiate, and renders them perfectly eaſy while they uſe it.

They have a perſon to carry a covered ſilver pot, or one made of ſome other metal, to ſpit in, for this compoſition has a nauſeous ſmell, and it would be the greateſt affront imaginable to ſpit on the carpets or floors in a friend's houſe; and thoſe that chew it ſpit perpetually. It makes their lips very red, of which they are proud; and this may be one reaſon of their taking it; but there is nothing in the taſte that ſhould invite one to uſe it, though it be univerſally chewed by all degrees of people, and is the firſt thing offered a ſtranger when he makes a viſit.

The women wear their hair long without any covering, and make it ſhine with cocoa-nut oil, as they do on the neighbouring continent; though this oil has a very ſtrong ſmell, perhaps the natives eſteem it a perfume, for cuſtom will bring people to like almoſt any thing. The women are dreſſed in a calico waiſtcoat, which diſcovers their ſhape, and they wrap a piece of calico about them, which falls below their knees, and does the ſervice of a petticoat; theſe are longer or ſhorter, according to the quality of the perſon that wears it; they bore holes in their ears, in which they hang ſuch a weight of jewels, or ſomething that reſembles them, that you may put a half crown through the hole of their ears; they load their necks alſo with weighty necklaces, which fall upon their breaſts, containing a great many ſtrings or rounds of beads, &c. They adorn their arms with bracelets, and wear a great number of rings on their fingers and toes, and a girdle of ſilver wire and plate ſurrounds their waiſts; when they go abroad, they throw a piece of ſtriped ſilk over their heads, which ſometimes reſembles a hood. The people are obliged to go bare-footed, becauſe none but the king is allowed to wear ſhoes and ſtockings.

The uſual ſalutation here, as in other parts of India, is the Salam; (i. e.) the carrying one or both hands to their heads according to the quality of the perſon they ſalute. The neareſt relations and friends do not talk much when they viſit, but ſit ſilent great part of the time. Talkative people are in no eſteem.

Before marriage, the man ſends a friend to purchaſe the woman's cloaths, which ſhe freely ſells for a ſtipulated ſum. In the evening he carries them to her, ſleeps with her all night, and in the morning appoints the day of marriage; on which he provides an entertainment of two courſes for the friends of both parties. The feaſt is held at the bride's houſe, when the young couple eat out of the ſame diſh, ſleep together that night, and on the enſuing morning depart for the bridegroom's habitation. The meaning of making a purchaſe of the bride's cloaths, is, that ſhe and her friends may be ſatisfied with reſpect to the man's circumſtances.

They are permitted to part from each other whenever they pleaſe: but if there are any children, the man is obliged to maintain the boys, and the woman the girls; and

and they are ſo fond of availing themſelves of this liberty, that ſome of them have been known to change a dozen times. The profeſſion of a midwife is unknown, as the women in general are both qualified and willing on that occaſion to aſſiſt each other.

This iſland produces rice, the common food of the inhabitants in all hot countries: of this they have ſeveral kinds; one of them will be ſeven months before it comes to maturity, ſome ſix, and others five between the ſeed time and harveſt; that which grows faſteſt is the beſt taſted, but yields the leaſt increaſe; and as all ſorts of rice grows in water, the inhabitants are at great labour and expence in levelling the ground they deſign for tillage, and making channels from their wells and repoſitories of water, to convey to theſe fields: they cut out the ſides of their hills from top to bottom, into little level plains, one above another, that the water ſhall ſtand in them till the corn is ripe, and theſe levels not being more than ſix or eight feet wide, many of them look like ſtairs to aſcend the mountain at a little diſtance. In the north part of the iſland, where there are few ſprings, they ſave the rain water in great ponds, or tanques, of a mile in compaſs, in the time of the monſoons, as they do on the continent of India, and when their fields are ſown, let it down into them gradually, ſo that it may hold out till harveſt.

They do not thraſh, but tread out their corn with oxen and buffaloes, frequently in the field where it grows: as ſoon as it is reaped they lay out a round ſpot of ground for this purpoſe, about twenty-five feet over, which they dig a foot and a half deep, and the women, whoſe buſineſs it is, bring the corn in bundles on their heads, after which the cattle are driven round the pit till they have trampled it out of the ſtraw; then a new floor is laid, and with half a dozen oxen they will trample out forty or fifty buſhels in a day. Before they begin to tread out the corn they always perform ſome religious ceremony, and apply to their idols for a bleſſing on their labours.

They have ſeveral other kinds of grain, which they eat of the latter end of the year, when rice begins to be ſcarce; and particularly coracan, which is as ſmall as muſtard-ſeed, which they beat or grind into flour and make cakes of. This grain grows on dry ground, and is ripe within three or four months after it is ſown. They have another kind, called tanna, as ſmall as caracan, every ſeed whereof ſhoots out four or five ſtalks, which have each an ear, and are ſaid to multiply a thouſand for one. The women, who do the greateſt part of the harveſt work, cut off only the ears of it when it is ripe, and carry it home in baſkets. This is very dry food, and only eaten when rice is not to be had. They have alſo a ſeed called tolla, of which they make oil, and anoint themſelves with it.

Here are great variety of fruits, but the natives ſeldom eat them ripe, or cultivate any, but thoſe which ſerve to make pickles for their ſoup or curree, and ſauces, when they are green, to eat with their rice. The betel-nut ſo often mentioned, they have great plenty of, which they uſed to export to the coaſt of Cormandel to great advantage, before the Dutch excluded them from all trade with foreigners.

The fruit called jacka is part of their food; they grow upon large trees, are of a round ſhape, and as big as a peck loaf, being covered with a green prickly rind; they have ſeeds or kernels in them as big as a cheſnut, and in colour and taſte like them. They gather theſe jackas before they are ripe, and boil them, and they eat much like cabbage: if they let them grow till they are ripe they are very good to eat raw; they roaſt the kernel in the embers, and carry with them, when they take a journey, for their proviſion.

There is another fruit called jambo, which is very juicy, and taſtes like an apple, it is white, ſtreaked with red, and looks very beautiful; they have alſo ſome fruits which reſemble our plumbs and cherries; nor do they want any of the common Indian fruits, ſuch as mangoes, cocoas, pine-apples, melons, pomegranates, oranges of ſeveral ſorts, citrons, limes, &c. They frequently dedicate their fruit trees to ſome dæmon, to prevent their being ſtolen; after which their neighbours dare not touch them, leſt the dæmon, to which they are devoted, ſhould puniſh them for the theft; and before the owner eats of it himſelf, he offers part of it to the idol.

Their kitchen gardens are well ſtored with roots, plants, and herbs, for the Portugueſe and Dutch have introduced almoſt all manner of European plants that grow in our kitchen gardens. They alſo abound in medicinal herbs, which they know very well how to apply, and with which they perform many notable cures.

Here are alſo flowers of various colours and a delicious ſcent, which grow ſpontaneouſly, but are never cultivated; with theſe, the young people of both ſexes adorn their hair. Among others, they have white and red roſes, as ſweet and beautiful as thoſe of Europe, and a white flower reſembling jaſmine, which the king reſerves for his own uſe, no ſubject being allowed to wear it. There is another flower, which is obſerved to open about four every evening, and cloſe again about four in the morning.

Among their trees the talipot is much taken notice of, which grows very tall and ſtrait, a leaf of which will cover fifteen or twenty men, and will fold up like a fan; they wear a piece of it on their heads on a journey, to ſkreen them from the ſun: theſe leaves are ſo tough, that they make their way with them through the buſhes and thickets without tearing them; they ſerve the ſoldiers for tents to lie under in the field.

There is a tree called kettule, a kind of palm, as high as a cocoa-tree, from whence they draw a pleaſant liquor, but not ſtrong; an ordinary tree yielding three or four gallons a day, and when boiled, makes a kind of brown ſugar, called jaggory; the wood of this tree is black, hard, and very heavy.

The tree of moſt ineſtimable value to the Dutch, as it was formerly to the Arabs and the Portugueſe, is the cinnamon, which is found in no other country, but grows commonly in the woods, on the ſouth weſt part of the iſland. This tree is of a middle ſize, and has a leaf of the form of a laurel leaf. When the leaves firſt appear, they are as red as ſcarlet, and being rubbed between the fingers, ſmell like cloves. It bears a fruit like an acorn, which neither ſmells nor taſtes like the bark; but if boiled in water, an oil ſwims on the top, which ſmells ſweetly, and is uſed in ointment in ſeveral diſtempers; but as they have great plenty of it, they frequently burn it in their lamps. The tree having two barks, they ſtrip off the outſide bark, which is good for little, and then cut the inner bark round the tree with a pruning-knife: after which they cut it long ways in little ſlips, and after they have ſtripped theſe pieces off, lay them in the ſun to dry, and they roll up in the manner we ſee them brought over. The body of the tree is white, and ſerves for building and other uſes, but has not the ſmell or taſte the bark has. When the wind ſets off the iſland, the cinnamon groves perfume the air for many miles out at ſea, of which we have inconteſtable evidence; probably, it is at that time of year, when the cinnamon trees are in bloſſom.

This iſland abounds in elephants of a very large ſize; they have alſo oxen and buffaloes, deer, hogs, and goats, and ſome wild beaſts, with monkies in abundance: but they had neither horſes, aſſes, or ſheep, till they were imported by the Europeans, nor have they any lions or wolves; and here is an animal in all reſpects like a deer, but not bigger than a hare: the wild elephants feed upon the tender twigs of trees, corn and graſs, as it is growing, and do the huſbandmen a great deal of miſchief, by trampling down their corn, as well as eating it, and breaking and ſpoiling their trees. The monkies have black faces, and white beards, very much reſembling old men. Alligators, or crocodiles, abound here, and ſerpents of a monſtrous ſize: but the ſtory of the ſnake that ſwallowed a ſtag with the horns, does not deſerve much credit, eſpecially as Mr. Knox, who relates it, had it by hearſay, and never met with one above the common ſize, though he reſided in the iſland twenty years.

Vermin and inſects are very numerous here, particularly ants, which eat every thing they come at, except iron and other minerals as hard. Their houſes are peſtered with them; if a diſh of meat is ſet down, it is immediately full of ants: in the fields they raiſe hills ſix feet high, of a pure white clay, ſo hard, that a pick-axe will hardly demoliſh them; and of this clay it is that the prieſts frequently form their idols: theſe inſects are not long-lived; when they are full grown they have wings, and fly up in ſuch clouds, that they intercept the light of the ſun; ſoon after which they fall down dead, and are eaten by fowls, who devour them alſo at other times, or there would be no living at quiet for them.

The common ſort of bees build in hollow trees, or in holes of the rocks; but there are much larger bees, of a more lively colour, which form their combs upon the high boughs of trees, and at the ſeaſon for taking them, the country people go out into the woods and take their honey.

In the ſeaſon when the rains begin to fall, they are troubled with little red leeches, which are not at firſt much bigger than a hair: theſe run up peoples bare legs as they travel, and, fixing themſelves there, are not eaſily removed, till

till the blood runs about their heels. The beſt remedy againſt their bite is, to rub their legs with a compoſition of aſhes, lemon-juice, and ſalt. The bite of theſe creatures is ſo far from being attended with any ill conſequences, that this bleeding is eſteemed very wholeſome.

Their fowls are geeſe, ducks, turkies, hens, woodcocks, partridges, pigeons, ſnipes, wild peacocks, parroquets, and a beautiful ſparrow as white as ſnow, all but his head, which is black, and a plume of feathers ſtanding upright upon it, the tail is a foot long.

The natives of this iſland make ſavoury ſoups of fleſh or fiſh, which they eat with their rice; people of condition will have ſeveral diſhes at their tables; but they conſiſt chiefly of rice, ſoups, herbs, and garden-ſtuff: they eat but little fleſh or fiſh. Their meat is cut into little ſquare pieces, and two or three ounces of it laid on the ſide of the diſh by their rice; and, being ſeaſoned very high, gives a reliſh to the inſipid rice. They uſe no knives or forks, but have ladles and ſpoons, made of the cocoa-nut ſhell; their plates are of braſs or china ware: the poor people have a broad leaf inſtead of a plate; and ſometimes ſeveral leaves ſewed together with bents, where broad ones are not to be had. Water is their uſual drink, which they pour out of a cruce or bottle, holding it more than a foot above their heads: ſome of them will ſwallow near a quart of water in this manner, without gulping once. They draw arrack and ſpirits from rice; but there is neither wine nor beer made in this country. They never eat beef, the bull and cow being objects of adoration here. Neither the people in high, or low ſtation, eat with their wives. The man ſits down by himſelf, and, when he has done, the women and children are allowed to eat.

In this woody and mountainous country there are no wheel carriages, unleſs what belong to the Dutch near the ſea-coaſt. The baggage is uſually carried upon the backs of their ſlaves.

Calico or cotton cloths, which they ſpin or weave, are the chief manufacture here; they make alſo braſs, copper, and earthen veſſels, ſwords, knives, and working-tools uſed by ſmiths, carpenters, and huſbandmen; goldſmiths work, painting, and carving, are alſo performed tolerably well, and they now make pretty good fire-arms.

We may trace their foreign trade up to the earlieſt ages. They ſupplied Perſia, Arabia, Egypt, and Ethiopia, with their ſpices, before Jacob went down into Egypt, which is above three thouſand years ſince, as appears by the hiſtory of Joſeph's being ſold to the Iſhmaelite merchants, who were travelling with a caravan acroſs Arabia to Egypt with the ſpices of India, of which the cinnamon of Ceylon, that lies near the coaſt of Hither India, was no doubt the chief: ſo profitable was this branch of trade, that all the nations above mentioned ſent colonies hither, whoſe deſcendants were planted here when the Portugueſe firſt viſited theſe coaſts.

The Portugueſe language is generally ſpoken upon the coaſt; the natives, however, have a language of their own, which comes neareſt to that ſpoken on the Malabar coaſt; and there is a dead language only ſpoken by their bramins or prieſts, in which the books relating to their religion are written.

They write upon the leaves of the talipot cut into pieces of three fingers broad, and two feet long, with a ſteel ſtyle or bodkin. They have long ſtudied aſtronomy, which they learnt from the Arabian colonies which had ſettled on theſe coaſts, and foretell eclipſes pretty exactly. They are great pretenders alſo to aſtrology, and by the planets calculate nativities, foretell future events, and direct people when will be the moſt lucky days for them to enter upon any affair of moment, or to begin a journey; and they find men weak enough to be impoſed upon, if they have been never ſo often diſappointed. Their year is divided into three hundred and ſixty-five days, and every day into thirty pays or parts, and their night into as many; and they have a little copper diſh, with a hole at the bottom of it, which being put empty into a tub of water, is filled during one of their pays, when it ſinks, and then it is put in the water again to meaſure another pay; for they have neither ſun-dials nor clocks.

Any of the male cinglaſſes may indifferently charge another within hearing (as we do the conſtables) to aid them in execution of their duty, or upon any emergency; but the women are not permitted to mention the king's name, upon the ſevere penalty of having their tongues cut out for the offence.

In Ceylon, the criminals are frequently impaled alive, others have ſtakes driven through their bodies, ſome are hung upon trees, and many are worried by dogs, who are ſo accuſtomed to the horrid butchery, that, on the days appointed for the death of criminals, they, by certain tokens, run to the place of execution. But the moſt remarkable criminal puniſhment is inflicted by the king himſelf, who rides an elephant trained up on purpoſe: the beaſt tramples the unhappy wretch to death, and tears him limb from limb.

Some are puniſhed by fines and impriſonment, at the diſcretion of the judges. When the fine is decreed, the officers ſeize the culprit, wherever they meet him, ſtrip him naked, his cloaths going as part of the payment, and oblige him to carry a large ſtone, the weight being daily increaſed by the addition of others that are ſmaller, till the money is either paid or remitted.

Sometimes a creditor will go to the houſe of the debtor, and very gravely affirm, that if he does not diſcharge the debt he owes him immediately, he will deſtroy himſelf: this ſo terrifies the other, that he inſtantly collects all the money he can, even ſelling his wife and children rather than be deficient, and pays the ſum demanded. This is owing to a law, which ſpecifies, that, if any man deſtroys himſelf on account of a debt not being diſcharged, the debtor ſhall immediately pay the money to the ſurviving relations, and forfeit his own life, unleſs he is able to redeem it by the payment of a very large ſum to the king.

They have two modes of deciding controverſies, the one is by imprecating curſes to fall upon them if they do not ſpeak the truth; and by the other, both perſons are obliged to put their fingers into boiling oil, when the perſon who can bear the pain the longeſt, and with the leaſt appearance of being affected, is deemed innocent. They have, however, methods of evading both theſe laws; the firſt, by uſing ambiguous expreſſions; and the latter, by certain preparations, which prevent the oil from doing them any injury.

It is not lawful to beat a woman without permiſſion from the king; ſo that they may thank his majeſty for all the blows they get. But they may be made to carry heavy baſkets of ſand upon their heads as long as the puniſher pleaſes, which is much more dreadful to them than a hearty drubbing. The circumſtances of the children entirely depend upon thoſe of the mother; for if the mother is a free woman, they are free; but if ſhe is a ſlave, they are always vaſſals.

As to phyſic, every one almoſt underſtands the common remedies, applying herbs or roots, according to the nature of the complaint; and they have an herb which cures the bite of a ſnake: but there are neither phyſicians or ſurgeons amongſt them, who make a profeſſion of this ſcience. As they abound in poiſonous herbs and plants, ſo they have others that are antidotes againſt them. Their diſeaſes are chiefly fevers, fluxes, and the ſmall-pox. They never bleed except when leeches ſeize them in the wet ſeaſon, as has been mentioned already, from which they acknowledge they have ſometimes received great benefit.

The natives worſhip God, but make no image of him; however they have idols, which are the repreſentatives of ſome great men that formerly lived upon earth, and are now, they imagine, mediators for them to the ſupreme God of heaven. The chief of theſe demi-gods is Buddow, who, according to their tradition, originally came from heaven in order to procure the happineſs of men, and aſcended thither again from Adam's mountain already mentioned, leaving the impreſſion of his foot on the rock. They are ſaid likewiſe to worſhip the devil, that he ſhould do them no miſchief: and another of their favourite idols is the tooth of a monkey. They worſhip in like manner the ſun and moon, and other planets. Every town has its tutelar dæmon, and every family their houſhold god beſides, to whom they build chapels in their courts, and ſacrifice and pay their devotions every morning; but to the ſupreme God they erect no temples or altars. There are three claſſes of idols, and as many orders of prieſts, who have their ſeveral temples, and to which eſtates in lands are appropriated. The god Buddow, already mentioned, is the chief of theſe ſubordinate deities, and his prieſts in the greateſt eſteem, being all of the higheſt caſt or tribe in the nation. They wear a yellow veſt and mantle, their heads ſhaved, and their beards grow to a great length. Their diſciples fall down on their faces before them; and they have a ſtool to ſit on wherever they viſit, which is an honour only ſhewn to their princes and magiſtrates.

Theſe prieſts have no commerce with women, drink no ſtrong liquor, and eat only one meal a day; but are debarred from no fleſh except beef. They are ſtiled ſons of the god Buddow, and cannot be called to account by the temporal power, whatever crimes they commit.

There

There is a ſecond order of prieſts that officiate in the temples of other idols; theſe are allowed to profeſs any ſecular employment, and are not diſtinguiſhed from the laity by their habit, but have, however, a certain revenue. Every morning and evening they attend the ſervice of their temples, and when the people ſacrifice rice and fruits, the prieſt preſents them before the idol, and then delivers them to the ſinging men and women, and other ſervants that belong to the temple, and to the poor that come to perform their devotions, who eat the proviſion: no fleſh is ever ſacrificed to the idols of this claſs.

The third order of prieſts have no revenues, but build temples for themſelves, without any election or conſecration, and beg money to maintain themſelves. This begging claſs are mountebanks in their way, ſhewing a variety of whimſical tricks for their bread. They are prohibited by law from touching the waters in wells or ſprings, and muſt not uſe any, but what is procured from rivers or ditches. They are conſidered in ſo deſpicable a light, that it is held diſgraceful to have any connections with them.

Wedneſdays and Saturdays are the times they reſort to the temples; and at the new and full moon they offer ſacrifices to the god Buddow; and on a new-year's day, in the month of March, they offer a ſolemn ſacrifice to him on a high mountain, or under a ſpreading tree which is deemed ſacred. The principal feſtival of the Chingulays is obſerved, in the month of July, in honour of the new moon, when a prieſt goes in pompous proceſſion with a garland of flowers, to which the people preſent their offerings. The ridiculous pageantry attending this feſtival was attempted to be aboliſhed in 1664; but the attempt cauſed an inſurrection, ſo that the kings of Ceylon are obliged to let them continue the ſolemn mummery.

They have alſo idols of monſtrous ſhapes and forms, made of ſilver, braſs, and other metals, and ſometimes of clay; but thoſe in Buddow's temples are the figures of men ſitting croſs-legged in yellow habits, like his prieſts, repreſenting ſome holy men, who, they ſay, are teachers of virtue, and benefactors to mankind.

The iſland of Ceylon was formerly divided into nine monarchies, but at preſent it is under the dominion of one king, whoſe court is kept in the center of the iſland, at a place called Digligy-Neur: the palace is but meanly built, though the gates are large, ſtately, and finely carved; the window-frames are made of ebony, and inlaid with ſilver: the king's elephants, troops, and ſpices are numerous, and his concubines many. The guards are commanded by Dutch and Portugueſe renegado officers. This monarch aſſumes great dignity, and demands much reſpect, which his ſubjects readily pay him, as they imagine that all their kings, immediately on their demiſe, are turned into gods. He expects that Chriſtians ſhould ſalute him kneeling and uncovered, but requires nothing more of them. His title is, Emperor of Ceylon, king of Candy, prince of Onva and the four Corles, great duke of the ſeven Corles, marquis of Duranura, lord of the ſea-ports and fiſheries of pearls and precious ſtones, lord of the golden ſun, &c. His revenue conſiſts in the gifts and offerings of his ſubjects; his palaces are built upon almoſt inacceſſible places for the greater ſecurity; no bridges are permitted to be erected over rivers or ſtreams, or good roads to be made, to render the country as impaſſable as poſſible. None are permitted to approach his palace without a paſſport ſtamped on clay. The troops are hereditary, and their weapons are ſwords, guns, pikes, bows and arrows, &c. They are ſubtle, but not courageous, and will not engage an enemy but by ſurpriſe, and when there is ſome manifeſt advantage in their own favour. It is ſo difficult to penetrate into the inland parts, and all the paſſes are ſo well guarded, that even the Dutch themſelves are unacquainted with the greateſt part of the iſland.

In 1505 the Portugueſe landed in Ceylon, and about twelve years after they eſtabliſhed factories there, the reigning king permitting them to build forts; and upon his demiſe, he declared the king of Portugal his heir; but in proceſs of time the Portugueſe behaving with great cruelty and arrogance, the young king of Candy invited in the Dutch, in 1639, who, after a tedious war, at length, in the year 1655, ſubdued the Portugueſe, and became maſters of the coaſt and trade. They drove the king, their ally, into the mountains, and with their wonted gratitude made him their tributary. The Dutch have in ſubſequent years committed many cruelties, and the natives frequently retaliate by making excurſions among them, or murdering all they meet with at a diſtance from the forts, and the interior part of the iſland.

SECT. X.

Containing a Deſcription of the MALDIVIA ISLANDS BOMBAY, and others in the Indian Seas.

ABOUT five hundred miles ſouth-weſt of Ceylon and cape Comorin, lie the Maldivia iſlands, ſo called from Male the chief of them, which is the reſidence of their king: they extend from four degrees ſouth latitude, to eight degrees north latitude, are about ſix hundred miles in length, and upwards of one hundred in the broadeſt part. They are ſaid to be one thouſand in number, but many of them are only large hillocks of ſand, and from the barrenneſs of the ſoil, are intirely uninhabited. The whole country is divided into thirteen provinces, called Attolons, each of which contains many ſmall iſlands, and is of a circular form, about one hundred miles in circumference. Theſe provinces all lie in a line, and are ſeparated by channels, four of which are navigable for large ſhips, but are very dangerous, on account of the amazing rocks that break the force of the ſea, and raiſe prodigious ſurges. At the bottom of theſe channels is found a ſubſtance like white coral, which when boiled in cocoa-water, greatly reſembles ſugar. The currents run eaſt and weſt alternately ſix months, but the time of the change is uncertain; and ſometimes they ſhift from north to ſouth.

The climate is exceeding ſultry, this country lying near the equinoctial on both ſides: the nights, however, are tolerably cool, and produce heavy dews that are refreſhing to the trees and vegetables. Their winter commences in April, and continues till October, during which they have perpetual rains and ſtrong eaſterly winds; but they never have any froſt. The ſummer begins in October, and continues ſix months, during which time the winds are eaſterly and the heat is ſo exceſſive as ſcarce to be borne, there not being any rain during that ſeaſon.

Theſe iſlands are in general very fertile; and produce great quantities of millet, and another grain much like it, of both which they have two harveſts every year. They have alſo ſeveral kinds of roots that ſerve for food, particularly a ſort of bread-fruit called nell-pou, which grows wild and in great plenty. The woods produce excellent fruits, as cocoas, citrons, pomegranates, and Indian figs. Their only animals for uſe are ſheep and buffaloes, except a few cows and bulls that belong to the king, and are imported from the continent; but theſe are only uſed at particular feſtivals. They have little domeſtic poultry, but are ſupplied with prodigious quantities of wild fowl that are caught in the woods, and ſold at a very low price. They have alſo plenty of wild pigeons, ducks, rails, and birds reſembling ſparrow-hawks. The ſea produces moſt kind of fiſh, great quantities of which are exported from hence to Sumatra. Among the fiſh is one called a cowrie, the ſhells of which (called in England black-amoor's teeth) are uſed in moſt parts of the Indies inſtead of coin.

Snakes are the only poiſonous animals here; there is a dangerous ſort of them that frequent the borders of the ſea; but the inhabitants are greatly infeſted with rats, dormice, piſmires, and other ſorts of vermin, which are very deſtructive to their proviſions, fruit, and other periſhable commodities; for which reaſon they build their granaries on piles in the ſea, at ſome diſtance from the ſhore; and in this manner moſt of the king's granaries are built.

The natives of the Maldives are very robuſt, of an olive complexion, and well-featured. They are naturally ingenious, and apply themſelves with great induſtry to various manufactures, particularly the making of ſilk and cotton. They are cautious and ſharp in trading: and are courageous and well ſkilled in arms. The common people go almoſt naked, having only a piece of cotton faſtened round their waiſt, except on feſtival days, when they wear cotton or ſilk jerkins, with waiſtcoats, the ſleeves of which reach only to the elbows: the wealthier ſort tie a piece of cloth between their legs and round the waiſt, next to which they have a piece of blue or red cotton that reaches to the knees, and to that is joined a large piece of cotton or ſilk, reaching to their ancles, and girded with a ſquare handkerchief embroidered with gold or ſilver; and the whole is ſecured by a large ſilk girdle fringed, the ends of which hang down before; and within this girdle, on the left ſide, they keep their money and betel, and on the right ſide a knife. They ſet a great value on this inſtrument, from its being their only weapon; for none but the king's officers and ſoldiers are permitted to wear any other. The richer ſort wear turbans on their heads made of ſilk richly ornamented, but thoſe of the meaner ſort are made of cotton, and only ornamented with ribbons of various colours.

In theſe iſlands the women are fairer than the men, and in general of a very agreeable diſpoſition. They wear a coat of cotton or ſilk that reaches from the waiſt to the ancles, over which they have a long robe of taffety, or fine cotton, that extends from the ſhoulders to the feet, and is faſtened round the neck by two gilt buttons. Their hair is black, which is eſteemed a great ornament; and to obtain this, they keep their daughters heads ſhaved till they are eight or nine years of age, leaving only a little hair on the forehead to diſtinguiſh them from the boys. They waſh their heads and hair in water, to make the latter thick and long, and let it hang looſe, that the air may dry it, after which they perfume it with an odoriferous oil. When this is done, they ſtroke all the hair backwards from the forehead, and tie it behind in a knot, to which they add a large lock of man's hair; and the whole is curiouſly ornamented with flowers of various colours.

The common people have houſes built of cocoa-wood, and covered with leaves ſewed one within another; but the ſuperior ſort build their houſes of ſtone, which is taken from under the flats and rocks in the following manner: among other trees in this iſland, is one called candou, which is exceedingly ſoft, and, when dry and ſawed into planks is much lighter than cork; the natives, who are excellent ſwimmers, dive under water, and, having fixed upon a ſtone for their purpoſe, they faſten a ſtrong rope to it: after this, they take a plank of the candou wood, which, having a hole bored in it, is put on the rope, and forced down quite to the ſtone: they then run on a number of other boards till the light wood riſes up to the top, dragging the ſtone along with it. By this contrivance the natives weighed up the cannon and anchors of a French ſhip that was caſt away here about a century ago.

The people are in general very polite, particularly thoſe on the iſland of Male, but they are very libidinous, and fornication is not conſidered as any crime: neither muſt any perſon offer inſult to a woman that has been guilty of miſconduct previous to marriage. Every man is permitted to have three wives if he can maintain them, but not more. The girls are marriageable at eight years of age, when they wear an additional covering on their necks: the boys go naked till ſeven, when they are circumciſed, and wear the uſual dreſs of the country afterwards.

The Maldivians are very abſtemious in their diet, their principal food conſiſting of roots made into meal and baked; particularly thoſe called nell-pou and elas, the latter of which they dreſs ſeveral ways; they alſo make a pottage of milk, cocoa, honey, and bread, which they eſteem an excellent diſh; and their common drink is water. They ſit croſs-legged at their meals, in the ſame manner as in other eaſtern countries; the floor on which they ſit is covered with a fine mat, and they uſe banana leaves inſtead of table cloths. Their diſhes are chiefly of china, all veſſels of gold or ſilver being prohibited by law: they are made round with a cover, over which is a piece of ſilk to keep out the ants. They take up their victuals with their fingers, and in ſo careful a manner as not to let any fall; and if they have occaſion to ſpit, they riſe from the table, and walk out. They do not drink till they have finiſhed their meal, for they conſider that as a mark of rudeneſs; and they are very cautious of eating in the preſence of ſtrangers. They have no ſet meals, but eat when the appetite demands, and all their proviſions are dreſſed by the women; for this buſineſs is accounted diſgraceful to a man.

Being naturally very cleanly, as ſoon as they riſe in the morning they waſh themſelves, rub their eyes with oil, and black their eye-brows. They are alſo very careful in waſhing and cleanſing their teeth, that they may the better receive the ſtain of the betel and areka, which is red, and the colour they are particularly fond of. They preſent betel to each other upon occaſional ſalutations, as they always keep ſome about them.

They preſerve many Pagan cuſtoms, though their religion is Mahometaniſm: when meeting with any diſaſter at ſea, they pray to the king of the winds; and there is in every iſland a place, where they who have eſcaped danger make offerings to him of little veſſels made for the purpoſe, in which they put fragrant woods, flowers, and other perfumes, and then turn the veſſel adrift to the mercy of the waves. They dare not ſpit to the windward, for fear of offending this airy deity; and all the veſſels which are devoted to him are kept as clean as their moſques. They impute croſſes, ſickneſs, and death to the devil; and, in order to pacify him, in a certain place, make him banquets and offerings of flower

Each of their moſques is ſituated in the center of a ſquare, and round it they bury their dead: they are very neat buildings, have three doors, each aſcended by a flight of ſteps: the walls within are wainſcotted, and the ceiling is of wood beautifully variegated. The floor is of poliſhed ſtone, covered with mats and tapeſtry; and the ceiling and wainſcotting are firmly joined without either nails or pegs. Each moſque has its prieſt, who, beſides the duties of his office, teaches the children to read and write the Maldivian language, which is a radical tongue; he alſo inſtructs them in the Arabic language, and is rewarded for theſe ſervices by the parents.

Such people here as are very religious go to their moſque five times a day; and, before they enter it, they waſh their feet, hands, ears, eyes, and mouth: this they never neglect to do. They who do not chuſe to go to the moſque, may ſay their prayers at home; but if they are known to omit doing one or the other, they are treated with the greateſt contempt, and every body avoids their company.

Friday is the day on which they keep their ſabbath, which is celebrated with great feſtivity; and the ſame is obſerved on the day of every new moon. They have ſeveral other feſtivals in the courſe of the year; the moſt diſtinguiſhed of which is one called maulude, and is held in the month of October, on the night of which Mahomet died. On this occaſion a large wooden houſe, or hall, is erected on a particular part of the iſland, the inſide of which is lined with the richeſt tapeſtry. In the center of the hall is a table covered with various ſorts of proviſions, and round it are hung a prodigious number of lamps, the ſmoke of which gives a moſt fragrant ſcent. The people aſſemble about eight o'clock in the evening, and are placed by proper officers appointed for that purpoſe, according to their reſpective ſtations. The prieſts and other eccleſiaſtics ſing till midnight, when the whole aſſembly fall proſtrate on the ground, in which poſture they continue till the head prieſt riſes, when the reſt follow his example. The people are then ſerved with betel and drink; and when the ſervice is intirely over, each takes a part of the proviſions on the table, and preſerve, as a ſacred relic, with the utmoſt care.

When two perſons intend to enter into the marriage ſtate, the man gives notice of his deſign to the pandiare, or naybe, who aſks him if he is willing to have the woman propoſed; on his anſwering in the affirmative, the pandiare queſtions the parents as to their conſent: if they approve of it, the woman is brought, and the parties are married in the preſence of their friends and relations. After the ceremony is over, the woman is conducted to her huſband's houſe, where ſhe is viſited by her friends, and a grand entertainment is provided on the occaſion. The bridegroom makes preſents to the king, and the bride equally compliments the queen. The man does not receive any dowry with his wife, and he is not only obliged to pay the expence of the nuptial ceremony, and to maintain her, but he muſt likewiſe ſettle a jointure upon her, though if ſhe thinks proper, ſhe may relinquiſh it after marriage. A woman cannot part from her huſband without his conſent, though a man may divorce his wife; but if ſhe does not aſſent to the ſeparation, ſhe may demand her jointure; yet as this is conſidered as a mean act, it is ſeldom practiſed.

On the death of any perſon the corpſe is waſhed by one of the ſame ſex, of which there are ſeveral in each iſland appointed for that purpoſe. After this, it is wrapped up in cotton, with the right hand placed on the ear, and the left on the thigh. Then it is laid on the right ſide in a coffin of candou wood, and carried to the place of interment by ſix relations or friends, and followed by the neighbours, who attend without being invited. The grave is covered with a large piece of ſilk or cotton, which after the interment, becomes the property of the prieſt. The corpſe is laid in the grave with the face towards Mahomet's tomb; and, after it is depoſited, the grave is filled up with white ſand ſprinkled with water. In the proceſſion both to and from the grave, the relations ſcatter cowries for the benefit of the poor, and give pieces of gold and ſilver to the prieſt, according to the circumſtances of the deceaſed. The prieſt ſings continually during the ceremony; and when the whole is over, the relations invite the company to a feaſt. They incloſe their graves with wooden rails, for they conſider it as a ſin for any perſon to walk over them; and they pay ſuch reſpect to the bones of the dead, that no perſons, not even the prieſts, dare touch them.

In their habit on theſe occaſions they make little difference: the mourners only go bareheaded to the grave, and continue ſo for a few days after the funeral is ſolemnized.

If a perſon dies at ſea, the body, after being waſhed, is put

put into a coffin, with a written paper mentioning his religion, and requesting those who may meet with the corpse to give it decent interment. They then sing over it, and, after having completed their ceremonies, commit it to the waves on a plank of candou wood.

The island of Male, where the king resides, is situated in the center of the rest, and is about five miles in circumference. The palace is built of stone, and divided into several courts and apartments; but it is only one story high, and the architecture very insignificant: however, it is elegantly furnished within, and surrounded with gardens, in which are fountains and cisterns of water. The portal is built like a square tower, and in festival days the musicians sing and play upon the top of it. The ground floors of the respective apartments are raised three feet, to avoid the ants, and are covered with silk tapestry, fringed and flowered with gold. The king's beds are hung like hammocks between two pillars ornamented with gold, and when he lies down, his attendants rock him to sleep.

The dress of the king usually consists of a coat made of fine white cloth or cotton, with white and blue edgings, fastened with buttons of solid gold: under this is a piece of red embroidered tapestry that reaches down to his heels, and is fastened with a large silk girdle fringed, and a great gold chain before, with a locket formed of the most precious stones. He wears a scarlet cap on his head, which is a colour so esteemed, that no other person dare presume to use it. This cap is laced with gold, and on the top of it is a large gold button with a precious stone. The grandees and soldiers wear long hair, but the king's head is shaved once a week; he goes bare-legged, but wears sandals of gilt copper, which are worn only by the royal family.

The dignity of the king, when he goes abroad, is particularly distinguished by a white umbrella, which no other persons, except strangers, are permitted to use. He has three pages near his person, one of whom carries his fur, another his sword and buckler, and a third his box of betel and areka, which he almost constantly chews. He goes to the mosque on Fridays (their sabbath) in great pomp, his guards dancing, and striking their swords on each others targets to the sound of music; and is attended, on his return, by the principal people of the island. He either walks, or is carried in a chair by slaves, there being no beasts of burden.

The queen is attended, when she goes abroad, by a great number of female slaves, some of whom go before, to give notice to the men to keep out of the way; and four ladies carry a veil of white silk over her head, that reaches to the ground: on this occasion, all the women from the several districts meet her with flowers, fruits, &c. She and her ladies frequently bathe in the sea for their health, for the convenience of which they have a place on the shore close to the water, which is inclosed, and the top of it covered with white cotton. The only light in the chambers of the queen, or those of the ladies of quality, is what lamps afford, which are kept continually burning, it being the custom of the country never to admit day-light. The drawing-room, or that part where they usually retire, is blocked up with four or five rows of tapestry, the innermost of which none must lift up till they have coughed, and told their names.

The guards appointed to attend on the king's person consist of six hundred, who are commanded by his grandees; and he has considerable magazines of arms, cannon, and several sorts of ammunition. His revenues consist chiefly of a number of islands appropriated to the crown, with certain taxes on the various production of others; in the money paid to purchase titles and offices, and for licences to wear fine cloths. Besides these, he has a claim to all goods imported by shipping; for when a vessel arrives, the king is acquainted with its contents, out of which he takes what he thinks proper at a low price, and obliges his subjects to purchase them of him again at what sum he pleases to fix, by way of exchange, for such commodities as best suit him. All the ambergris found in this country, (which produces more than any other part of the Indies) is also the property of the king; and so narrowly is it watched, that a person would be punished with the loss of his right hand, if detected in converting it to his own use.

Most of the nobility and gentry live in the north parts of this island, for the convenience of being near the court; and so much is this division esteemed, that when the king banishes a criminal, the sending him to the south is thought to be a sufficient punishment.

Absolute monarchy prevails in the government here, as every thing depends on the king's pleasure. Each attolon, or province, has a naybe, or governor, who is both a priest and a doctor of the law. He not only presides over the inferior priests, and is vested with the management of all religious affairs, but he is likewise intrusted with the administration of justice, both in civil and criminal cases. They are in fact so many judges, and make four circuits every year throughout their jurisdiction; but they have a superior, called the pandiare, who resides in the isle of Male, and is not only the supreme judge of all causes, but also the head of the church. He receives appeals from the governor of each province, but does not pass sentence without consulting several learned doctors; and from him appeals are carried to the king, who refers the matter to six of his privy-council. The pandiare makes a circuit once a year through the island of Male, (as every governor in his respective province does) and condemns all to be scourged, that cannot say their creed and prayers in the Arabic tongue, and construe them in the Maldivian. At this time the women must not appear in the street unveiled, on pain of having their hair cut off, and their heads shaved, which is deemed very disgraceful.

They have various modes of punishment for crimes. If a man is murdered, the wife cannot prosecute the criminal; but if the deceased has left any children, the judge obliges him to maintain them till they are of age, when they may either prosecute or pardon the murderer. The stealing any thing valuable is punished with the loss of a hand, and for trifling matters they are banished to the southern islands. An adulteress is punished by having her hair cut off, and those guilty of perjury pay a pecuniary mulct. Notwithstanding the law makes homicide death, yet a criminal is never condemned to die, unless it is expressly ordered by the king; in which case he orders his own soldiers to execute the sentence.

The chief articles exported from these islands are, cocoa-nuts, cowries, and tortoise-shell, the latter of which is exceedingly beautiful, and not to be met with in any other place except the Philippine islands. The imported articles are, iron, steel, spices, china, rice, &c. all which, as we observed, are ingrossed by the king, who sells them to his subjects at his own price.

They have only one sort of money here, which is silver, called lorrins, each of which is about the value of eightpence. It is about two inches in length, and folded, the king's name being set upon the folds in Arabic characters. One thousand two hundred cowries make a lorrin; in their own markets, they frequently barter one thing for another. Their gold and silver is all imported from abroad, and is current here as in all other parts of the Indies, by weight.

These islands are happily placed, with respect to each other, for producing mutual commerce to the respective inhabitants, for though the thirteen attolons, or provinces, are in the same climate, and all of them very fertile, yet they produce such different commodities, that the people in one cannot live without what is found in another. The inhabitants have likewise so divided themselves, as greatly to enhance this commercial advantage; for all the weavers live in one island, the goldsmiths in another, and the like of the different manufactures. In order, however, to render the communication easy, these artificers have small boats, built high on the sides, in which they work, sleep, and eat, while sailing from one island to another to expose their goods to sale, and sometimes they are out a considerable time before they return to their fixed habitations.

Bombay is situate on an island near the west coast of India, in seventy-two degrees eastern longitude, and nineteen degrees north latitude. It has an excellent harbour, from whence the Portuguese were the first Europeans that possessed it, gave it the name of Boonbay, now corruptly called Bombay. The island on which it stands, is about twenty miles in circumference: the chief town is a mile in length, meanly built: the fort stands at a distance from it. The island is inhabited by English, Portuguese, and Moors: there are three or four more small towns on the island. The soil is barren, and the water bad: they preserve the rain-water, therefore, in cisterns, and there is a well of pretty good fresh water about a mile from the town. The king of Portugal transferred this island to Charles II. king of Great-Britain, as part of the portion of the infanta Katharine, whom he married, in the year 1662, and the king afterwards gave it to the East India company. The fort has been besieged both by the Mogul and the Dutch, but neither of them were able to take it.

Though Bombay lies within the tropics, yet the climate is not disagreeable to the constitution of the Europeans; there

there are but few days in the courſe of the year, in which the weather is very intenſe; the ſhort hot ſeaſon precedes the periodical return of the rains: the night-dews, however, are extremely dangerous, therefore great care ſhould be taken not to be expoſed to them. If people would but live temperately in this place, they need not be afraid of the climate, which is far healthier than in any other of the European ſettlements; and there are now ſome good phyſicians on the iſland. They have wet weather at Bombay about four months in the year, which is commonly introduced by a very violent thunder ſtorm: during this ſeaſon all trading veſſels are laid up. The rains begin about the latter end of May, and continue till September, when the black merchants keep a feſtival, gilding a cocoa-nut, which they conſecrate and commit to the waves.

What they abound in moſt is their groves of cocoa-trees, their rice-fields, and onion-grounds. Their gardens alſo produce mangoes, jacks, and other Indian fruits; and they make large quantities of ſalt, with very little trouble, from the ſea-water, which being let into little pits, extracts the mixture, and the ſalt is left behind.

The town or city of Bombay is a mile long, and ſurrounded by a wall or ditch, it has alſo a pretty good caſtle; ſo that it is well ſecured, and eſteemed one of the ſtrongeſt places belonging to the Eaſt-India company. The houſes of the Engliſh here conſiſt in general of a ground-floor, with a court both before and behind, in which are offices and out-houſes. Moſt of the windows are of tranſparent oyſter-ſhells, which admit a pretty good light; and the flooring of their habitation is a ſort of ſtucco compoſed of ſhells that have been burnt; this they call chunam, which, being well tempered, and becoming hard, has an elegant poliſh on it. The houſes in which the black merchants reſide, are in general ill-contrived, aukward ſtructures.

The Engliſh church is a very neat building, ſituated on a pleaſant green, round which are the houſes of the Engliſh. As to the pagodas of the Gentoos, they are ſuch wretched edifices, as to be unworthy of notice.

The government is entirely Engliſh, ſubordinate to the India company, who appoint by commiſſion a preſident and council: and the marine and military force is under the immediate direction of the preſident, who is ſtiled commander in chief.

The common ſoldiers are of many nations, ſome Portugueſe, ſome Dutch, and others French: what are called topaſſes, are for the moſt part black, or of a mixed breed from the Portugueſe. There are alſo regular companies of the natives, who are called ſeapoys.

Any popiſh prieſt, except a Portugueſe, may officiate in the churches of the three Roman catholic pariſhes, into which Bombay is divided; but the Engliſh formed an objection againſt the Portugueſe, from an apprehenſion that theſe fathers might have rather too cloſe a connection with others of their own country, in the adjacent ſettlements belonging to their maſter. There are no diſputes in this town about profeſſions in religion, all alike are tolerated. Liberty of conſcience, freedom of ſpeech, riches, and honours, diſtinguiſh the people and clime.

The inhabitants of Bombay, are a mixture of ſeveral nations, Engliſh, Portugueſe, and Indians, amounting, as it is ſaid, to fifty or ſixty thouſand. The preſident of Surat is uſually governor of the place, who has a deputy here, and courts of juſtice after the model of England. And the governor, when he is upon the iſland, appears in greater ſtate than the governor of fort St. George, being attended when he goes abroad, by two troops of Moors and Bandarins, with their ſtandards. The natives, and thoſe who are ſeaſoned to the country, enjoy a tolerable ſtate of health, and, if they uſe temperance, live to a good old age; and thoſe who go over young, do pretty well.

Near Bombay are ſeveral iſlands, the chief of which are Butcher's iſland, Elephanta, and Salſette. The firſt is ſo called from great numbers of cattle being kept in it for the uſe of Bombay; and the ſecond has its name from the enormous figure of an elephant cut in ſtone, and which at a diſtance appears as if alive, the ſtone being exactly of the colour of that quadruped. On this iſland, which is nearly one intire hill, and about three miles in circumference, there is a temple hewn from a rock. This real curioſity, which is ſupported by two rows of pillars, is ten feet high; it is an oblong ſquare, about eighty feet in length, and about forty in breadth; and its roof is formed of the rock cut flat. At the farther end of this ſingular ſtructure ſtand the figures of two giants, the faces of which however, have been much mutilated; the Portugueſe, when they became poſſeſſed of this iſland, diſfiguring and injuring thoſe pieces of antiquity as much as poſſible. This curious fabric has two doors, which front each other; near one of them are ſeveral images, much diſfigured: and there is one image ſtanding erect, with a drawn dagger in one hand, and a child in the other. The other door, which opens on the left hand, has an area before it; at the upper end of which is a range of pillars or colonade, adjoining to an apartment ornamented with regular architecture, round the cornices of which are ſome paintings. The whole of this temple differs from any of the moſt antique Gentoo buildings; but with reſpect to the æra when genius and labour produced it, no diſcoveries have yet been made.

To the northward of Bombay lies Salſette, being about twenty-ſix miles in length, and nine or ten broad. Here is a ruinated place called Canara, where are ſeveral caverns in rocks, which conſiderably gratify the curioſity of ſuch Europeans as viſit them. The ſoil of Salſette is extremely fertile, and great plenty of game is found in this iſland, which it muſt be acknowledged is a moſt agreeable ſituation. It was originally comprehended under the regality of Bombay, and of conſequence became the property of the Engliſh crown when Bombay was given to king Charles II. but the Portugueſe defrauded us of it, though it is ſo connected with Bombay, that the people thereof cannot well ſubſiſt without it, having of neceſſity almoſt all their proviſions from it. The Portugueſe, however, loſt this iſland by the invaſion of the Marattas, who inhabit the continent bordering on Bombay: they are a very formidable tribe of Gentoos, who have extended their dominions by dint of arms. Their chief or king reſides generally on the mountains of Decan, at a fort called Raree, reported to be the ſtrongeſt place in the univerſe: it is ſo well and powerfully guarded by nature, that no enemy can approach it, being ſurrounded by ſteep inacceſſible rocks. In this well-defended fort the king, or mar-rajah, holds his court, and lives in great ſplendor. He has long been the avowed foe of the Moguls, Subahs, and Nabobs; making war and concluding treaties juſt as it ſuits his intereſt or ambition.

The Marattas are alike bred to arms and agriculture: they learnt the uſe of the former from the Europeans, though they depend greatly on their targets, which will turn the ball of a piſtol, and even that of a muſket, from ſome diſtance. Their muſkets are very indifferent; but their ſwords are excellent, and they uſe them with great execution. Their targets are quite round, and riſe in the centre nearly to a point. The horſes on which they ride are ſmall, active, and will go through a deal of fatigue.

European arts and manufactures receive little encouragement among theſe people, who prefer thoſe of their own country to the moſt curious that can be ſhewn them from foreign parts.

On an iſland about twelve miles in length, and ſix in breadth, and in fifteen degrees twenty minutes north latitude, and ſeventy-four degrees twenty minutes eaſt longitude from London, ſtands the large and ſtrong town of Goa, which is the principal place belonging to the Portugueſe in India: it was taken by them in 1508. It has the convenience of a fine ſalt water river, capable of receiving ſhips of the greateſt burden, where they lie within a mile of the town. The banks of the river are beautified with a great number of handſome ſtructures, ſuch as churches, caſtles, and gentlemens houſes. The air without the town is very unwholeſome, for which reaſon it is not ſo well inhabited now as formerly. The viceroy's palace is a noble building, and ſtands at a ſmall diſtance from the city, which leads to a ſpacious ſtreet, terminated by a beautiful church.

Goa contains a great number of handſome churches, convents, and cloiſters, with a ſtately large hoſpital, all well endowed, and kept in good repair. The market place takes up an acre of ground; and in the ſhops about it may be had the produce of Europe, China, Bengal, and other countries of leſs note. Every church has a ſet of bells, ſome of which are continually ringing.

Their religion is the Roman catholic, and they have a ſevere inquiſition. There are a great many Indian converts, and they generally retain ſome of their old cuſtoms; particularly they cannot be brought to eat beef. However, there are many Gentoos in the city, who are tolerated, becauſe they are more induſtrious than the Chriſtians, and better artiſts. The clergy are very numerous and illiterate; but the churches are finely embelliſhed, and have great numbers of images. Their houſes, which are of ſtone are ſpacious and handſome, and make a fine ſhew; but within they are poorly furniſhed.

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The inhabitants are contented with greens, fruits, and roots, which, with a little bread, rice, and fiſh, is their principal diet, though they have hogs and fowls in plenty. However, they are much addicted to women, and are generally weak, lean, and feeble. Captain Hamilton, when he was in this iſland, ſtood on a hill near the city, and counted above eighty churches, convents, and monaſteries; and he was told, that there were about thirty thouſand prieſts and monks. The body of St. Francis Xavier is buried in St. Paul's church, and, as they pretend, performs a great many miracles. None of the churches, except one, have glaſs windows; for they make uſe of oyſter ſhells inſtead of glaſs, and all their fine houſes have the ſame.

The town itſelf has few manufactures or productions, their beſt trade being in arrack, which they diſtil from toddy, the ſap of the cocoa-nut tree. The river's mouth is defended by ſeveral forts and batteries, well planted with large cannon on both ſides; and there are ſeveral other forts in different places. This ſettlement is two hundred and fifty miles north by weſt of Cochin.

The iſland of Diu or Dio, ſituated in ſixty-eight degrees fifty-five minutes eaſt longitude, and twenty-one degrees forty-five minutes north latitude, is three miles long and two broad. The town, which bears the ſame name, is pretty large, and fortified by a high ſtone wall, with baſtions at convenient diſtances, and well furniſhed with cannon. The harbour is ſecured by two caſtles, one of which is made uſe of for powder, and other warlike ſtores. It was one of the beſt places in thoſe parts, the ſtructures being built of free-ſtone and marble. It contains five or ſix fine churches well embelliſhed within with images and painting, built by the Portugueſe; but it is much decayed of late years, not one fourth part of it being inhabited. In 1670 it was taken by the Arabs, who plundered all the churches and other places of their riches, but were driven away with the loſs of one thouſand men. There are not now above two hundred Portugueſe inhabitants, for the reſt are Banians, who may amount to forty thouſand. If this town was in good hands, it would be the beſt place for trade on the coaſt.

The Johor iſlands lie to the north-eaſt of cape Romano, but produce nothing fit for the carrying on commerce. Pulo Aure, one of them, is peopled by Malays, who are ſaid to form a ſort of republic, headed by a chief. In this iſland are ſeveral mountains, on which are many plantations of cocoa-trees. Articles in trade are purchaſed here with iron, and the people have the character of being very honeſt, friendly, and hoſpitable.

The iſland and town of Sincapour, or Sincapora, lie at the ſouthernmoſt point of the peninſula of Malacca, and give name to the ſouth-eaſt part of Malacca ſtraights. Here is a mountain which yields excellent diamonds, and ſugar-canes grow to a great ſize. The ſoil of Sincapour is fruitful, and the woods produce good timber for ſhip building.

There are ſeveral iſlands in the Eaſt Indian ſea, lying off the coaſt of Cambodia, the principal of which, called Pulo-Condore, is the only one inhabited. It is ſituated in one hundred and ſeven degrees forty minutes eaſt longitude, and eight degrees thirty-ſix minutes north latitude. It is about thirteen miles in length, and nine in breadth; but in ſome places not above a mile over.

The inhabitants of this iſland are of a middle ſtature, and well ſhaped, but their complexion is exceedingly ſwarthy. Their hair is ſtrait and black, their eyes are remarkably ſmall, and their noſes high; they have thin lips, ſmall mouths, and white teeth, and in their diſpoſitions are very courteous. They go almoſt naked, except on very particular occaſions, when they are dreſſed in a long garment girded about the waiſt, and ornamented with various coloured ribbands.

Their houſes are built of bamboos, covered with long graſs; but they are very ſmall. They are raiſed ſeveral feet from the earth, on account of the dampneſs of the ground; and they have neither doors or windows; ſo that one ſide is left open as well for convenience of light, as for the entrance of the people. They are very free of their women, and will bring them on board the ſhips, where they are kept by the ſailors while they ſtay.

Theſe people are idolaters, but of what kind is not known; however, they have images of elephants in their temples, as well as horſes. In a ſmall village, on the ſouth ſide of the iſland, is a temple, which is a mean edifice built of wood: within it is the figure of an elephant, and without is that of a horſe.

The ſoil of theſe iſlands is a brackiſh, and pretty deep, but the hills are ſomewhat ſtony. The trees are not very thick, but large, tall, and fit for any uſe. The principal fruits are mangoes, a ſort of grapes, and baſtard nutmegs. The animals are hogs, lizards, and gnanoes; there are fowls of various kinds, as turtle-doves, pigeons, wild cocks and hens, parrots and parroquets, and ſeveral ſorts of birds not known in Europe. The ſea produces great plenty of turtles, limpets, and muſcles; the chief employment of the inhabitants, is, to get tar out of the very large trees that grow here.

In 1702 the Engliſh ſettled on this iſland, after the factory of Chuſan, on the coaſt of China, was broke up. However they continued here but a ſhort time; for, having made an agreement with ſome Macaſſars, natives of the iſland of Celebes, to ſerve for ſoldiers, and aſſiſt in building a fort, and not diſcharging them at the end of three years, (for which term they were engaged) they roſe in the night, and murdered every Engliſhman they could find on the iſland. The Engliſh had purchaſed this iſland of the king of Cambodia, to whom, after this circumſtance, it again reverted. Few remains of the fort are now ſtanding, it having been for the moſt part demoliſhed.

There are ſeveral other ſmall iſlands in theſe ſeas; namely, 1. Pulo-Dinding, near the continent of Malacca, which belongs to the Dutch, where they have a fort. 2. Pulo-Timon, on the eaſtern coaſt of the peninſula of Malacca, in one hundred and five degrees forty minutes eaſt longitude, and three degrees twelve minutes north latitude. It is pretty large, covered with trees, and the vallies are very pleaſant. It is often touched at for wood, water, and other refreſhments; and there is great plenty of green turtles. 3. Pulo-Way, near the iſland of Sumatra: it is ſituated in twenty-one degrees forty-ſeven minutes eaſt longitude, and five degrees forty minutes north latitude, and is the largeſt of all thoſe which form the entrance of the channel of Achem, and is peopled by men baniſhed from Achem. 4. Puna, one hundred and twenty miles north of Patay, one thouſand degrees five minutes weſt longitude, and three degrees fifteen minutes ſouth latitude, it lies at the entrance of the bay of Guiaquil.

SECT. XI.

Treating of the ASIATIC ISLANDS under the Dominion of the Turks.

THE Turks are poſſeſſed of all the iſlands that are diſperſed about the Archipelago; but, from the rigorous government of the Ottomans, they are greatly degenerated from their priſtine opulence and importance.

We ſhall deſcribe them as they lie, beginning with thoſe ſituated to the weſtward; namely, 1. Tenedos; 2. Leſbos; 3. Careeners; 4. Chios; 5. Pſara; 6. Samos; 7. Icaria, or Nicaria; 8. Patmos; 9. Claros; 10. Leros; 11. The Mandria iſles; 12. Coos, or Stanchio; 13. Stampalia; 14. Carpanthus; 15. Iſles in the gulf of Smyrna. Thoſe ſituated to the northward, are, Rhodes and Cyprus.

1. Tenedos. This is one of the ſmalleſt in the Ægean ſea, but was greatly famed among the antients. It lies in forty degrees north latitude and ſixteen degrees eaſt longitude, exactly oppoſite to Troy, from the ſhore of which it is about two leagues diſtant, and indeed formed the Trojan harbour. The Grecians concealed their fleet behind this iſland, in order to delude the Trojans, by making them ſuppoſe that they had raiſed the ſiege, and returned to Greece. The inhabitants of this iſland were reduced to the utmoſt indigence after the fall of Troy, were at length conquered by the Perſians, and afterwards alternately ſubdued by the Lacedæmonians, Romans, and Turks.

This iſland is near twenty miles in circumference, and had formerly a conſiderable city, and two havens: it was likewiſe celebrated for a temple dedicated to Apollo Sminthius. The only antiquities now to be ſeen on this iſland are the ruins of the granaries built by the emperor Juſtinian; they were two hundred and eighty feet in length, and ninety in breadth. In this iſland is produced the beſt and moſt delicious wine in all the Levant, which is called Muſcadine, and is held in the higheſt repute both by Europeans and Aſiatics.

Tenedos is ſurrounded by rocks, and contains ſeveral towns, or rather villages, the principal of which has the ſame name, as the iſland, is inhabited by Greeks, and adorned with many fountains of white marble, being made of ſtones brought from the ruins of Troy. A ſtrong caſtle, flanked with ſquare towers, ſtands on the north of the town, cloſe to the ſea: beſides which, two round

towers, and a battery of twenty cannon, defend the haven. To the ſouth of the port there is another caſtle, which commands the harbour and town, and is conſequently of the utmoſt importance to the place. Here are ſhewn the tomb of Marpeſia queen of the Amazons, and that of the Grecian hero Achilles.

2. Leſbos; which is one of the principal iſlands of the Archipelago, is about ſixty miles from Tenedos, and near eight miles from the continent of Aſia Minor: it lies under the thirty-ninth degree north latitude, and between the twenty-ſixth and twenty-ſeventh degrees eaſt longitude, being about ſeventy miles in length, and one hundred and eighty-ſix in compaſs.

The chief cities of Leſbos were, 1. Ariſba, which was intirely deſtroyed by an earthquake. 2. Pyrrha, on the weſtern coaſt towards Greece, which met with the ſame fate, as the former, as did Hiera and Agamis.

3. Ereſſus; which was ſituated on the ſouthern promontory of the iſland, and only famous for having been the birth-place of the celebrated Theophraſtus, who ſucceeded Ariſtotle in his peripatetic academy. 4. Antiſſa, according to Strabo, was formerly an iſland of itſelf, and was called Antiſſa from being oppoſite to Leſbos, which was then known by the name of Iſſa. This city was deſtroyed by the Romans, on account of its diſſaffection to their government. 5. Methymna was the place of Arion's nativity, and in great repute for the excellent wine which the inhabitants made. 6. Mitylene, the metropolis of Leſbos. This city was not more famed for the fertility of the circumjacent country, and the uncommon magnificence of its buildings, than for the number of conſiderable perſonages to whom it gave birth, among theſe were, Pittacus, one of the ſeven Grecian ſages; Alcæus the Lyric poet; Sappho, the celebrated poeteſs; Terpandor, the muſician; Hellanicus, the hiſtorian; Callias, the critic; beſides many others. Mitylene was deemed ſo much the ſeat of the Muſes, and the centre of politeneſs, that Ariſtotle reſided in it two years, to partake of the elegant converſation of its inhabitants. After having revolted from the Romans, this city was greatly injured by the Peloponneſian war. It was afterwards deſtroyed by the Romans, and at its ſiege the famous Julius Cæſar made his firſt campaign, and greatly ſignalized his courage. Being rebuilt, Pompey reſtored it to its antient franchiſes. The emperor Trajan adorned it with many elegant ſtructures, and from his own name called it Trajanopolis.

This iſland is naturally very fertile, and was celebrated by the antients for producing in great abundance all the neceſſaries and luxuries of life. The wine in particular is excellent, and as much celebrated by phyſicians for its ſalubrity, as admired for its admirable flavour by the voluptuous.

The Leſbians in general bore ſuch an immoral character, as at length to become proverbial; for the Greek ſaying "To live like a Leſbian:" implied to live the moſt abandoned and profligate life that it was poſſible for any perſon to be addicted to.

At preſent Leſbos is but thinly peopled, and ſcarce any thing is to be ſeen but the fragments of its former magnificence: however, travellers tell us, there are ſtill one hundred and thirty ſmall villages, and ſeveral harbours, particularly Caſtri, built on the ruins of the antient Mitylene, which is ſituated on the eaſt ſide of the iſland, has an excellent port, and is defended by a ſtrong caſtle.

There is a town named Cos-dogg, which is built on a ſpot where a city antiently ſtood, called the Mounts of Ida; the inhabitants are principally Greeks; but the neighbouring mountains are infeſted by a great number of Turkiſh robbers, who are ſome of the moſt bloody and mercileſs miſcreants on earth.

The trade of Leſbos conſiſts principally of wine, grain, fruits, cheeſe, butter, pitch, &c. The duties paid to the Ottomans amount to eighteen thouſand piaſtres, and the inhabitants are computed at about twenty thouſand. The houſes at preſent are low, and meanly built, und the people miſerably poor; they are, however, as vicious as when they lived in greater affluence. Magazines are kept here, to furniſh with ſtores the Turkiſh gallies which are employed by the Porte to cruize againſt the pirates that infeſt ſome of theſe iſlands. The governor is a cadi; but the troops on the iſland are commanded by an aga of the janiſaries.

3. The Careeners, or Spalmadori iſlands, are exceedingly ſmall, and, being ſituated to the north of Leſbos, the pirates put in here to careen, the ſituation being extremely convenient for watching the ſhips that go to, or come from Conſtantinople, for the purpoſes of trade.

4. Chios, or Scio, lies in thirty-nine degrees north latitude, and twenty-ſeven eaſt longitude; the Turks call it Sakiſaduci. It is ſituated oppoſite to the coaſt of Ionia, and has a coaſt of about eighty miles in circuit, being divided into upper and lower ground, the former terminating towards the north at cape Apanomeria, and the latter towards the ſouth at cape Mallico.

This iſland is mountainous and rocky, yet the plains produce corn, wine, oil, honey, fruit, and gums, though the fertility is much impeded by the great ſcarcity of water. The country is in general fertile and populous, and the inhabitants opulent. The men are well made, the women handſome, and both ſexes ſo much inclined to mirth, that they think all the time loſt that is not employed in ſinging, dancing, feaſting, revelling, gallantry, or ſome kind of merriment.

Commerce is carried on here to a great extent: but the harbour is bad, and indeed dangerous; yet the ſhips going to and coming from Conſtantinople rendezvouſe at this place; and a Turkiſh ſquadron is kept here, to protect the merchant ſhips and chaſtiſe the pirates that infeſt theſe ſeas.

The capital, Scio, is a handſome city. The houſes are elegant, and have grand terraces, and windows glazed with red and green glaſs. This city is two miles in circumference, and environed by ſeveral beautiful gardens. The inhabitants are chiefly of the Greek church, or Roman catholics, and have ſeveral churches and monaſteries, which remain unmoleſted by the Turks, who likewiſe permit them openly to profeſs their religion. The Venetians, in 1694, took Scio, and greatly embelliſhed it, but loſt it the year following.

The port and town are defended by a caſtle, which was built by the Genoeſe: the garriſon conſiſts of one thouſand four hundred men, and both fortreſs and town are not above twelve miles from the continent of Aſia, from whence they are ſupplied with proviſions, ſince the iſland, though tolerably fertile, does not afford a ſufficiency for its numerous inhabitants, and the great number of ſtrangers who are perpetually touching at the port. It is to be obſerved that Scio was one of the ſeven cities that contended for the honour of being the birth-place of Homer, and their coin formerly was ſtamped with the image of that ancient and celebrated bard.

The neighbouring people in general deem the natives of this iſland a very ſtupid and ignorant ſet of people: the Turks call them praſinios, which ſignifies ſhallow wretches; and have a proverb concerning them, which implies, that we may as ſoon expect to meet with a green horſe, as to ſee a wiſe Sciot.

There are, in this iſland, thirty villages, three hundred churches, two thouſand Latins, ten thouſand Turks, and one hundred thouſand Greeks. In time of peace, it is governed by a cadi, with a ſtipend of five hundred aſpers per day; but in war time a baſſa is ſent from Conſtantinople, to take upon him the ſupreme command. The Greek biſhop is immenſely rich, having, beſides the abovementioned three hundred churches, many chapels and monaſteries under his juriſdiction; the chief of the latter, called Neamoni, or New Solitude, is about five miles from Scio, contains one hundred and fifty monks, and pays to the government five hundred crowns annually, which it can well afford, its yearly revenue being an eighth part of the produce of the whole iſland, amounting to fifty thouſand crowns.

Their ſtaple commodity is gum maſtich, gathered in Auguſt and September; at which ſeaſon the officer who goes to receive the grand Signor's quota, is entertained in a very ſumptuous and feſtive manner by the people.

The moſt conſiderable towns of the iſland, next to the capital, are the following: Callimacha, the chief maſtich town; it contains ſix churches, which have thirty ſubordinate chapels and a nunnery belonging to them. 2. Pergi, which contains a caſtle, thirty churches, and two thouſand inhabitants. 3. Meſta, famous for the nectar wine which its neighbouring vineyards produce. 4. Armolia, a maſtich town, defended by a ſtrong caſtle. 5. Voliſta is famous for its ſilk manufactory; it contains three hundred houſes, one thouſand five hundred inhabitants, and is defended by a caſtle erected by the celebrated Beliſarius, who experienced a moſt aſtoniſhing reverſe of fortune, having been reduced to the condition of a public beggar, from being one of the moſt glorious conquerors. 6. St. Helena is ſituated on a rock, and contains two churches, a chapel, and about two hundred inhabitants. 7. Cambia has a caſtle upon a rock, and is celebrated for its pines, with which the Turks build many gallies, and for a hot medicinal ſpring. 8. Cardamita; ſituated in a very rich territory, which in particular produces annually

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one hundred and ſeventy tons of excellent wine; many coins of Conſtantine the Great have been dug up in the neighbourhood; and a ſpring of water iſſues from a rock at no great diſtance, which in its fall forms a beautiful caſcade. This town was antiently famed for the temple of Neptune near port Dolphin, the ruins of which are yet to be ſeen.

The natives of this iſland, while under the dominion of the Venetians and Genoeſe, were permitted to be governed by their own laws; but ſince the Turks conquered it, the poor people are both deſpiſed and oppreſſed by them.

5. Pſara is a very ſmall iſland to the weſtward of Chios, and remarkable for nothing but a breed of aſſes, who die immediately after being carried from the iſland, but are exceeding ſtrong, hardy and long-lived, while they remain in their native place. Near this iſland are ſome ſmaller ones, called Careeners, which, like thoſe already mentioned, are frequented by pirates who interrupt the trade.

6. Samos, at the diſtance of forty miles from Chios, and oppoſite to the ſouth coaſt of Ionia, lies in thirty-ſeven degrees north latitude, and twenty-ſeven eaſt longitude. It is about eighty miles in circumference, and the ſee of an archbiſhop; but this prelate is exceedingly poor, for he is obliged annually to pay ſo large a ſtipend to the court of Conſtantinople, that he ſcarce leaves himſelf any thing. It was formerly a commonwealth; and is naturally ſo fertile, that when Greece was at the ſummit of her glory, it was deemed, though leſs than many, of as much importance as any of the iſlands of the Archipelago. The trade at preſent conſiſts of ſeveral ſorts of wines, which are admirable, a ſuperior kind of onions and garlick, fine earthen ware, raw ſilk, oil, honey, ſaffron, fruits, drugs, minerals, emery, oker, and black dye, &c. Notwithſtanding the natural richneſs of this iſland, the natives are ſo much oppreſſed by the Turks, and plundered by the pirates, who infeſt the coaſt, that they are in general very miſerable and indigent.

There are about twelve thouſand inhabitants in this iſland, which are principally Greeks; the capitation tax which they pay amounts to about ſix thouſand four hundred crowns, and the cuſtoms are farmed at ten thouſand more. The governor, who is an aga of the janiſſaries, collects about as much again for himſelf, and makes him likewiſe heir to every Greek who dies without male iſſue, taking money, houſe, goods, and indeed every thing but the garden, which is left to the quiet poſſeſſion of the daughters.

This iſland abounds with wild fowls, ſuch as partridges, woodcocks, ſnipes, thruſhes, wood-pigeons, turtle-doves, and wheat-ears; beſides which, their poultry are excellent; they have iron mines, and moſt of the ſoil is of a ruſty colour: they have alſo emery ſtone, and all the mountains are of white marble.

The Greek monks are two hundred in number: and are ſo extremely ignorant, that their whole knowledge of religion conſiſts in being able to ſay maſs by rote: they have a biſhop who reſides at Cora. The women are very naſty and ugly, and never ſhift above once a month: they are cloathed in the Turkiſh manner, except a red coif, and their hair hanging down their backs, with plates of ſilver, or block tin faſtened to the ends.

Samo, the chief town, which, as well as the iſland itſelf, the Turks call Suſſan, is now reduced to a poor village: and, to add to its wretchedneſs, the pirates frequently plunder it, but the noble fragments of its antient ſplendor, which ſtill remain, excite at once admiration and grief in the ſpectator.

The other towns are, 1. Vati, the reſidence of the French vice conſul; this, though formerly a ſplendid city, is now only a mean village, containing about three hundred miſerable houſes, and a few wretched inhabitants; but though they poſſeſs not worldly wealth, they appear rich in the moſt valuable of all treaſures, contented minds. 2. Cora, which contains about ſix hundred houſes; but, ſince it was plundered by the Venetians, many of them are gone to ruin, and more are uninhabited. A cadi and an aga of the janiſaries are obliged by the porte to reſide here, notwithſtanding the unwholeſomeneſs of the air, occaſioned by the putrid waters that ſurround the place, which are now ſtagnant, though they freely flowed to the ſea in antient times. The reſt of the towns are as much or more miſerable; and, upon the whole, the iſland contains little elſe than ſcenes that are ſhocking to the imagination of the beholder. It was, however, celebrated in hiſtory, for having been the birth place of that admirable philoſopher Pythagoras, who afterwerds removed to Crotona.

Among other things, the city of Samos was remarkable for a noble temple built to the honour of Juno; it was formerly a very magnificent city, as we may judge from its ruins, which are ſtill ſuperb monuments of its ancient grandeur.

7. Nicaria, or Icaria, is about ſeventy miles in circumference, and rocky, mountainous, and barren: it lies in thirty-ſeven degrees thirty minutes north latitude, and twenty-ſix degrees thirty minutes eaſt longitude. It has no harbour for ſhipping, and conſequently muſt be without commerce. The Samians ſay, that when the two iſlands were made, all the good materials were exhauſted in making Samos, and that nothing but the rubbiſh remained for Nicaria. Some negative benefits, however, ariſe to the natives from theſe diſadvantages, for the Turks do not think it worth their while to oppreſs them, nor the pirates to plunder them of their little property.

The inhabitants are about three thouſand in number: they have wine, which is but indifferent; ſheep, goats, and aromatic herbs. They row their boats, and do other work quite naked, for fear of wearing out the few cloaths, they are able to procure. They are of the Greek communion, have a kind of biſhop, twenty-four prieſts, and a few chapels.

A ridge of mountains runs through the whole iſland: they are covered with wood, and ſupply the country with ſprings. The people are ſtrong and well made, but, ill-favoured and naſty; they are exceedingly lazy, of ſavage diſpoſitions, and ſpeak a moſt barbarous dialect of the Greek.

8. Patmos lies between Nicaria and Samos, in thirty-ſeven degrees twenty minutes north latitude, and twenty-ſix degrees forty-five minutes eaſt longitude, and is only about eighteen miles in circumference; nevertheleſs, it has ſeveral convenient harbours, which give it an advantage over many other of the Levant iſlands. De la Scala, its principal port, is deemed the very beſt in the Archipelago. Sapſila and Cricon are likewiſe excellent harbours; but they are all terribly infeſted by pirates, which has obliged the inhabitants of Sapſila to evacuate the town, and retire up a neighbouring hill to the monaſtery of St. John, which is at once a religious houſe and fortreſs, has an annual revenue of ſix thouſand crowns, and maintains one hundred monks. Though the uſe of bells are prohibited in all other parts of the Turkiſh dominions, yet the monks of this monaſtery are permitted to have two large ones.

The whole iſland is very barren, and without wood: however, it abounds with partridges, rabbits, quails, turtles, pigeons, and ſnipes. All their corn does not amount to one thouſand barrels a year. There are ſcarce three hundred men in the iſland; but then there are twenty women to one man, who expect that all ſtrangers, who land here, ſhould carry ſome of them away; theſe latter are good tempered and handſome, but ſpoil their faces by uſing a prodigious quantity of paint.

This is the iſland to which St. John the evangeliſt was baniſhed by the Romans, and where, it is ſuppoſed, he wrote his revelation; and, to his memory, there is an hermitage on the ſide of a mountain, the entrance to which is hewn out of a ſolid rock, and leads to the chapel, which is almoſt forty-four feet long, fifteen broad, and is covered with a gothic roof. Over-head they ſhew ſtrangers a chink in the rock, through which they tell you that the Holy Ghoſt dictated to St. John. The management of the iſland is committed to the care of two Greek officers, as no Turks reſide upon it. The taxes produce about ten thouſand crowns annually. The houſes are neater than thoſe of moſt of the other iſlands; and the chapels are well built arched, and about two hundred and fifty in number.

9. Claros, which is about forty miles in circumference, lies very near Patmos: it is mountainous, has two ſea ports, a town, and a caſtle, to which it gives name, yet was never famous for any thing but a magnificent temple dedicated to Apollo, and was on that account celebrated by the poets.

10. Leros, Lerio, or Oleron, lies to the ſouth of Patmos and north of Claros, is eighteen miles in circumference, and produces abundance of aloes: Greeks and Turks inhabit it, but are not numerous. It contains but one ſmall town, a few ſcattered hamlets, and a ſmall number of monaſteries. Upon a hill are ſome noble ruins, in particular about twenty ſuperb marble pillars that remain intire, and which are perhaps the remnants of the temple of Diana, on whoſe account this iſland was famous. This iſland, according to ſome authors, was remarkable for the birth of Patroclus.

11. The Mandria iſlands are to the eaſtward of Leros; the center iſland is by far the largeſt, but none of them are inhabited, except by the pirates that infeſt thoſe parts, who are ſome of the moſt cruel and ſavage wretches exiſting, murdering the crews of all the ſhips that fall into their power.

12. Stanchio,

12. Stanchio, or Coos, lies in thirty-ſix degrees forty minutes north latitude, and twenty-ſeven degrees thirty minutes eaſt longitude, is oppoſite to the coaſt of Doris, eighty miles from Samos, ſeventy in circumference, has a fruitful ſoil, and towards the eaſt gradually riſes into mountains; it is rich in paſture, wines, fruit, turpentine, cypreſs, medicinal and other plants, &c.

The capital, Cos, is ſpacious, populous, well built, and ſtrongly fortified: it is ſituated on the eaſtern coaſt, and was formerly famous for a ſuperb temple of Æſculapius, as the iſland itſelf was for the birth of the celebrated Hippocrates, whoſe houſe is ſtill ſhewn in the town of Harangues; but both theſe celebrated phyſicians owed their fame more to their recommending temperance, than to any of the medicines they diſcovered or preſcribed.

This iſland was celebrated for ſome light garments manufactured here, and called veſtimenta coa: but was ſtill more remarkable for the ſtatue of Venus, made here by Apelles, who was a native of this little iſland; and hence the notion of Venus's riſing out of the ſea originated. This admirable piece of workmanſhip was firſt lodged in a ſtately temple, but Auguſtus carried it to Rome; and to make the ſuperſtitious people ſome amends for its loſs, their tribute was intirely remitted. The harbour is good, and well ſecured from the depredations of the pirates that infeſt theſe ſeas.

13. Stampalia is ſixty miles in circumference, and lies about forty miles from the coaſt of Anatolia, has a town of its own name on the ſouth coaſt, two harbours, and was antiently celebrated for its temple of Apollo. It is very thinly inhabited; but has a church or two, ſubject to a biſhop.

14. Carpanthus, or Scarpanto, lies on the ſouth coaſt of Doris, between Corale and Rhodes, in thirty-five degrees forty-five minutes north latitude and twenty-ſeven degrees forty minutes eaſt longitude, it antiently gave name to the Carpanthian ſea. It is near eighty miles in circumference, but is mountainous, barren, and but thinly inhabited. It has no town, except Scarpanto, whoſe harbour is tolerable, but terribly infeſted by the pirates.

15. The iſlands in the gulf of Smyrna, are five in number, ſmall and uninhabited: one is called Long Iſland, or Iſola de Eglere, that is Church Iſland; it is ten miles long, rather narrow, and contains the ruins of a magnificent temple. Another of them, the Greeks ſay, formerly contained many elegant buildings, of which no veſtiges are at preſent left, except an apartment ſupported by four pillars, the whole being cut out of the ſolid rock; from this iſland a cauſeway formerly joined to the main land, but it is now intirely ruined. Some have imagined this to be the Clazomene of the antients, but we cannot determine on the propriety of this conjecture.

16. Rhodes is ſituated ſeventy-five miles eaſt from Candia, eight from the Lycian coaſt, is about one hundred and twenty in circumference, and extends from thirty-five degrees fifty minutes to thirty-ſix degrees thirty minutes north latitude, and from twenty-eight degrees twenty minutes to twenty-eight degrees forty-four minutes eaſt longitude. It has formerly gone under the names of Aſteria, Ethræa, Corymbia, and many others; as for the name of Rhodes, ſome are of opinion that it was ſo called by the Grecians from the abundance of roſes the ſoil produces, Rhodes in that language ſignifying a roſe. While the poets feign it received this name from Rhoda, one of the daughters of Apollo by Venus. The chief town is called by the ſame name, and was always eſteemed a place of ſtrength: it is ſituated on the north-eaſt part of the iſland, having a tolerable good harbour, and as ſome ſay three harbours, but two of them will receive only very ſmall veſſels: the city ſtands part of it on the riſing of a hill, and is three miles in circumference, the ſtreets broad, ſtraight and well paved, and the largeſt is paved in the middle with marble from one end to the other. In this ſtreet are ſtill to be ſeen the apartments of the knights of St. John of Jeruſalem, and the palace of the grand maſter, but very much decayed; for as the Turks did not demoliſh them upon their taking the place; ſo neither will they do any thing towards the repairing of the moſt beautiful buildings whatever: the grand maſter's palace is ſeated on the higheſt part of the hill, now converted into a priſon for the chams of Tartary, whom the Grand Signor baniſhes hither when he depoſes them, and he has almoſt always one of the royal family of that prince here to ſet up againſt him if he diſputes his orders: the church of St. John, which adjoins to that palace, is now a moſque: the city is defended by three walls, and as many ditches, and eſteemed one of the ſtrongeſt fortreſſes in the Sultan's dominions: the inhabitants conſiſt of Turks, Jews, and Chriſtians, but the Chriſtians have only ſhops within the walls, and are obliged to have their dwellings without the city, whither they retire every night. Lindus and Camirus were antiently conſiderable towns in the iſland; but we do not find there any worth obſervation at preſent, except Rhodes. The houſes are elegantly built in the Italian taſte, and the markets well ſupplied with all kinds of proviſions. This city was formerly celebrated for the learning and politeneſs of its inhabitants; but at preſent literature meets here with the ſame treatment that it does in all other parts of the Turkiſh dominions.

The air of this iſland is very healthful, and the country exceeding pleaſant, cloathed with trees and herbage always green, and a day ſcarce ever happens, it is ſaid, wherein the ſun does not ſhine upon them; their wines are much admired, and the country affords ſuch plenty of all things beſides, which can render life agreeable, that it gave occaſion to the fiction of golden ſhowers. Indeed they do not abound in corn, but then they are well ſupplied with it from the neighbouring continent of Natolia.

At the mouth of the harbour of Rhodes, which is fifty fathoms wide, it is ſaid, ſtood that great coloſſus of braſs, eſteemed one of the wonders of the world: one foot placed on one ſide of the harbour, and the other upon the other, ſo that ſhips paſſed in between the legs of it: the face of coloſſus repreſented the ſun, to whom this image was dedicated; the height of it was ſeventy cubits, and every part proportionable, the thumb being as thick as a man could graſp in his arms, and every finger of the ſize of an ordinary ſtatue, and it carried in one hand a lighted houſe for the direction of veſſels into the harbour: this prodigious ſtatue was thrown down by an earthquake, fifty or threeſcore years after it was erected, and lay there till the Saracens made themſelves maſters of Rhodes, who having beat it to pieces, fourteen hundred years after the making of it, ſold it to a Jew that tranſported it to Egypt, and there loaded nine hundred camels with the braſs. Chares of Lyndus, a town in the iſland of Rhodes, is reported to have been the ſtatuary who framed this mighty image, which he was twelve years in making.

The principal manufactures are ſoap, tapeſtry, and camblets; but the city is a mart for all the commodities and productions of the Levant; yet Rhodes is kept merely in oppoſition to the Chriſtians, as it does not remit any thing to the Grand Signor, the Turkiſh baſſa being allowed the whole of its revenues to maintain the gallies, the garriſon, and himſelf.

When this iſland was attacked by the Greeks, the Rhodians called in the Romans to their aſſiſtance; who drove away the Rhodians enemies, and, according to their uſual cuſtom, repaid themſelves for their trouble, by ſeizing their country, and making bold with the property of the natives; after which it underwent many revolutions, being taken by the Venetians in 1124. The Turks conquered it in 1283, but were driven out of it by the knights of St. John of Jeruſalem in 1308; however, Soliman the Magnificent attacked it with an army of two hundred thouſand men and three hundred ſhips, and took it, January 1, 1523, after the Rhodians had loſt ninety thouſand of their men, and the Turks a much greater number. After this misfortune moſt of the Rhodians quitted their country, ſo that the iſland became in a manner depopulated; the Turks, however, ſhewed ſo great reſpect to the knights of Rhodes, that they ſuffered them to keep their houſes, effects, coats of arms, ſtatues, inſcriptions, &c. and granted very conſiderable privileges to ſuch as would come and ſettle there, which drew back ſome of the Rhodians, and many of the Greeks; ſo that Rhodes at preſent is as populous and flouriſhing as Turkiſh tyranny will permit any place to be that is under the dominion of the Ottomans.

17. The iſland of Cyprus is ſituate in the moſt eaſterly part of the Levant between the thirty-fourth and thirty-ſixth degrees of north latitude, and between thirty-three and thirty-ſix eaſt longitude, ſixty miles ſouth of the coaſt of Caramania or Cilicia, thirty weſt of the coaſt of Syria, and about three hundred miles to the eaſtward of Candia, and is ſuppoſed to have obtained the name of Cyprus, from the great number of cypreſs trees, which flouriſh here. The iſland ſtretches from the ſouth-weſt to the north-eaſt, being about an hundred and fifty miles in length, and ſeventy in breadth in the broadeſt part, but much wider on the ſouth-weſt, than on the north eaſt. The chief town is Nicoſia, the capital of the iſland, being at preſent the ſeat of the baſſa or viceroy, and formerly the reſidence of their kings. It ſtands near the middle of the country, and is about three miles in circumference, but



A Representation of the INHABITANTS of NORTON SOUND, and of their HABITATIONS, &c.

but much fallen to decay ſince it has been in the power of the Turks. The cathedral which went by the name of St. Sophia is converted into a Turkiſh moſque; there are however ſeveral churches and chapels in it, which are allowed to the Greeks, Latins, Armenians, Neſtorians, and Maronites. This city is of a circular form, ſurrounded by walls, and is well fortified, and defended by a deep ditch. The Greek archbiſhop reſides in it, whoſe ſuffrages are the biſhops of Famaguſta, Paphos, Larneza, and Cerenes.

Next to the capital, the following are the principal places; namely, 1. Famaguſta, or Arſinoe; which is an elegant city, and good ſea-port, pleaſantly ſituated, and defended by two forts: it is incloſed on two ſides by a ditch, and double wall well fortified; and on the other two by the ſea. The Turks are ſenſible of the importance of this place, and contrary to their uſual cuſtom, keep the fortifications in excellent repair. The governor of this city is accountable only to the Ottoman Porte, not being ſubordinate to the baſſa of the iſlands. The Greeks and other Chriſtians are only permitted to keep ſhops here in the day time, but are not allowed to ſleep in the city. 2. Larneza is a good ſea port town, in which the French and Venetians have a conſul; the houſes are, however, low and mean, and the inhabitants compoſed of Turks, Greeks, and ſome Europeans. The commodities are cotton, cotton yarn, wool, &c. 3. Cerenes, the antient Ceraunia, is almoſt in ruins, though formerly a ſtrong and populous place. People depart from hence to the continent, as the neareſt port. The palace of Peace, a magnificent edifice, formerly belonging to the knights, is near this city; and at about nine miles diſtance there is a Greek monaſtery, the monks of which have cells along the ſea coaſt, where they depoſit the fiſh which they are employed to catch for the uſe of the brotherhood. 4. Limiſſo; this is now nothing but a mere village, though it remains a biſhop's ſee; and the ſituation of the antient city of Amatheus is not at preſent known. 5. Paphos, now called Baffa, is ſituated on the weſtern coaſt of the iſland. Though much decayed from its former glory, it is ſtill a biſhop's ſee, and a good ſea-port town. In antient times it was much celebrated for its magnificent temple dedicated to Venus, from which the goddeſs of love was called the Paphian Venus. In this city St. Paul converted its governor Sergius, and ſtruck the necromancer Barjeſus with blindneſs, Acts xiii. 6.

This iſland was formerly divided into twelve diſtricts, each containing a large city, and the whole including eight hundred villages. It is, as we before obſerved, governed by a baſſa, ſubordinate to whom are five ſangiacs, namely, Itchili, Alaine, Cyprus, Schis, Tarſus; and theſe have again under them forty ziamets and one hundred and ſixty-ſeven timariots. The inhabitants were formerly deemed ſome of the moſt lewd and debauched people in the univerſe; and, according to the moſt authentic accounts, their inclinations are as depraved as ever; but the Turkiſh government compels them to a more reſerved behaviour, and at leaſt obliges them to act with an outward appearance of decency. The preſent inhabitants are chiefly Greeks, who dreſs after the Italian faſhion, but retain their own religion and cuſtoms.

The natives of Cyprus were converted to Chriſtianity by St. Paul and St. Barnabas, the latter of whom was a native of Cyprus. It gave birth to the poet Aſclepiades, Xenophon, Zeno, Apollonius, the famous biſhop of Epiphanius, and ſeveral other great men.

There are no conſiderable rivers in this iſland; but ſome famous mountains, particularly Olympus, which is of an aſtoniſhing height and extent. On this mountain, at the diſtance of every league, there is a Greek monaſtery, and a fountain ſaid to be erected by the empreſs Helena, the mother of Conſtantine the Great. Hardly any veſtiges remain of the antient city of Salamis, formerly celebrated for its temple of Jupiter, who was here repreſented by an image armed with thunder and lightning.

Cyprus was formerly populous and opulent, but at preſent is poor and thinly inhabited, which is chiefly owing to two cauſes, viz. the oppreſſive nature of the Turkiſh government; and the ſwarms of locuſts which for ſome ages paſt have infeſted it, to the frequent deſtruction of the produce of the earth. The ſoil produces all kinds of grains: their wines, oil, ſugar, cotton, honey, ſaffron, wood, metals, minerals, plants, drugs, flowers, &c. are all excellent in their kinds. Their wool and cotton manufactures are the beſt in the eaſt, but the ſilk is very indifferent. All the ſugar canes in the iſland were deſtroyed by one of the Turkiſh baſſas; the people, however, have a great traffic in a delicious bird, which they catch in the month of September and October, and pickle in vaſt quantities to export to Venice, where they are much prized, and purchaſed by the voluptuous at a high price.

This iſland, like moſt others, was at firſt governed by ſeveral petty ſovereigns or heads of families, who were afterwards brought under the dominion of the Egyptians, and next of the Phœnicians their neighbours; at leaſt each of theſe nations had their colonies here upon the ſea coaſt, and kept the inland natives in ſubjection to them: Cyrus the Perſian emperor afterwards invaded the iſland, which he found under the dominion of nine ſeveral ſovereigns, whom he ſuffered after his conqueſt to retain the name and authority of kings, (the firſt of whom was Cinyras, brother of Pygmalion) but obliged them to pay an annual tribute. Alexander the Great, next made a conqueſt of it, and in the diviſion of his empire it fell to the ſhare of Ptolemy king of Egypt, under whoſe ſucceſſors it remained till the Romans caſting an eye on the wealth of the country, without any other colour for invading it, ſent Porcius Cato to reduce it under their power, which he effected, bringing back with him to Rome the ſpoils of the iſland, which amounted to ſeven thouſand talents: the Saracens afterwards plundered it, but it returned to the obedience of the Greek emperors again, to whom it fell on the diviſion of the empire. About the year 1191, Richard I. king of England, putting in here for freſh water in his voyage to the Holy Land, met with a very unhoſpitable reception, whereupon he ſubdued the iſland, and transferred his right to it, to Guy Luſignan the titular king of Jeruſalem, in whoſe family it remained till the year fourteen hundred and twenty-three; when the ſultan of Egypt invaded the iſland, taking John the king priſoner, whom he admitted to ranſom for a great ſum of money, and permitted him to enjoy his kingdom again, under a tribute of forty thouſand crowns per annum, and about the year 1473, one of theſe tributary princes made the ſenate of Venice his heir, who held it about an hundred years, under the like tribute. When Selimis the Turkiſh emperor, as ſovereign of Egypt, claimed a title to Cyprus, and his grand vizier Muſtapha, ſitting down before the city of Famaguſta, then the ſtrongeſt town in the iſland, obliged the governor Seignior Brigandino to ſurrender upon honourable terms in the year 1570.

SECT. XII.

Containing a Deſcription of NEW HOLLAND, NEW GUINEA, and other Iſlands lately diſcovered.

THE iſland of New Holland is ſuppoſed to be the largeſt in the univerſe, being two thouſand miles long, and its ſquare ſurface exceeds that of Europe. The north-weſt and ſouth-weſt coaſts were diſcovered by the Spaniards in the ſeventeenth century, but captain Cook was the firſt who ſaw the eaſt coaſt, which was in 1770. The ſouthern parts are low and level; the northern parts hilly, but diverſified with woods and lawns. There are but two ſorts of timber trees: the largeſt is the gum tree, which grows all over the iſland: it yields a deep red gum, and the wood is heavy, hard, and dark coloured, like the lignum vitæ, with narrow leaves like thoſe of the willow. The other grows tall and upright, reſembling the pine, ſomething like the live-oak of America. The wood alſo of this tree is hard and heavy. Beſides theſe, there are trees having a ſoft bark, eaſily peeled off, the ſame that is uſed for caulking of ſhips in the Eaſt Indies. Here are palms of three ſorts, a kind of cherry-tree, a ſort of fig plum trees, trees with a red apple, margroves, ſhrubs, a ſtrong bearded graſs, plants of various kinds, &c.

There are ſeveral ſorts of quadrupeds, but, as they could not be caught, no deſcription can be given of them. They ſeem to be of the wolf, pole-cat, and weazel kind. There are goats, but no tame animals, except dogs. They have the opoſſum, a creature with a membranous bag near the ſtomach, in which it conceals and carries its young, when apprehenſive of danger. They have alſo a remarkable animal, about the ſize of a ſheep, called a kanguroo, ſome of which weigh upwards of eighty pounds, and are not bad eating, reſembling the fleſh of a hare, but better flavoured. Here are birds of various kinds, innumerable inſects, and abundance of fiſh of various ſorts.

The complexion of the people is chocolate colour, their features tolerable, their teeth white and even, and their hair, though they ſinge it ſhort, is naturally long and black, and generally ſtraight with a ſlight curl at bottom. Their hair is in general matted and ſleek, but without oil

or greaſe; and, though they ſeldom comb it, find a method to keep it free from vermin.

The ſtature of the men is of the middle ſize, but ſlender, and their bones ſo ſmall, that a common hand may ſpan their ancles and their arms above their elbows; and in general they are clean-limbed and remarkably vigorous, active, and nimble. Their beards are of the ſame colour with their hair, and alſo buſhy and thick, it never being ſuffered to grow long.

The people in general go naked, without the leaſt ſenſe of indecency; they are not, however, without their ornaments, the principal of which is a bone five or ſix inches long, and as thick as a man's finger, which they thruſt through the ſeptum of their noſes: it reaches quite acroſs the face, and ſo effectually ſtops up the noſtrils, that the wearer, when he ſpeaks, ſnuffles ſo as ſcarce to be underſtood, and is obliged to keep his mouth conſtantly open, in order to breathe freely: the ſailors, in humour, call it their ſprit ſail yard. They wear alſo necklaces made of ſhells, bracelets of ſmall cord round the upper part of their arms, and a ſtring of human hair plaited and tied round their waiſt; and ſome were ſeen with large gorgets of ſhells hanging on the breaſt, and a few women had feathers on their heads, ſtuck on with gum. They paint themſelves red and white, and duſt their faces with a white powder. The red is generally laid on in broad patches upon the breaſt and ſhoulders, and the white in ſtreaks, one round their thighs, two below their knees, one like a ſaſh over their ſhoulders, and another acroſs their foreheads. They have holes alſo in their ears, but no ornaments were ſeen in them. On their bodies were obſerved large ſcars in irregular lines, apparently made by ſome blunt inſtrument, probably as memorials of grief for the dead.

They have very mean huts, like hovels, ſcarce big enough to hold their families, and here they make fires, with which they are almoſt ſmoke-dried. Their utenſils are a veſſel made of bark, to hold water, and a bag, made like a cabbage-net, to carry their whole property, which conſiſts of paint, fiſhing-hooks, darts, and bracelets. They feed principally on vegetables and fiſh. To produce fire, they take two pieces of ſoft, dry wood, one a round ſtick of about eight or nine inches long, the other piece flat: one end of the round piece they ſhape into an obtuſe point, and make a hole in the flat piece. In this hole they twirl the end of the ſtick between their hands, as we do a chocolate mill, preſſing it down in the hole, till it fires. By this method they get fire in leſs than two minutes, and, from the ſmalleſt ſpark, they encreaſe it with aſtoniſhing ſpeed. They will wrap up a ſpark in a little dry graſs, which, by moving, will be fanned into a flame. Thus a man will run on for miles, and, without any viſible fire in his hands, will at every fifty or a hundred yards, ſtoop down and leave fire behind him. One of their methods of annoying their European viſitors, whom they conſider as enemies, was, by ſetting fire to the high graſs in the neighbourhood of the place where the tents were fixed, which, being dry as ſtubble, burnt with amazing force, and did a great deal of miſchief in its progreſs.

Spears and lances of different kinds, are among their weapons; ſome with four prongs, pointed with bone and barbed; the points of which are covered with a hard reſin, which gives them a poliſh, and facilitates their entrance into the object they ſtrike: others with only one point, and ſome barbed all the way up the ſhaft. They throw theſe with a throwing ſtick. They have likewiſe bows and arrows, an oblong ſhield, and a ſword reſembling a ſcymitar. Some of their weapons had a chiſſel fixed at their ends, but of what ſubſtance they were framed, could not be learnt.

To the ſouthward of New Holland, the canoes are made of one piece of bark, about twelve feet long, tied up at the ends, and ſpread open in the middle by two ſticks. In ſhallow water, they puſh them on by a pole, and in deep water by paddles, two of which they uſe at a time. More to the northward they are made of the trunk of a tree, fourteen feet long, hollowed out by fire. They are in general very narrow, and furniſhed with an outrigger, to prevent their overſetting. Four people are the moſt they will carry.

With reſpect to their tools, the only ones ſeen among them were, an adze made of ſtone, wedges of the ſame, wooden mallets, and a few ſhells and pieces of coral. They make uſe of the rough leaves of a wild fig (which anſwers the purpoſe of ſhave graſs, for poliſhing.

Theſe people have no idea of traffic, nor could any be given them; for all the ſigns made to them, deſcribing a return for things preſented to them, were fruitleſs: they did not ſeem to underſtand them. This indifference with reſpect to buying, kept them honeſt: they never attempted to purloin any thing, but, if refuſed what they wiſhed for, they attempted to take it by force. They ſeemed to ſet no value upon any thing that was given them, for, like play things given to children, they pleaſed only while they were new. Nor do they ſeem to have any curioſity; for though walking on the ſea ſhore, in ſight of the ſhip, a wonderful machine they had never ſeen before, ſcarce one caſt an eye towards it, though numbers trudged along the ſhore. They introduce into company as the Engliſh do, by their names.

We cannot truly aſcertain whether they are brave or not: they made ſome oppoſition to the ſhip's crew on landing, but they were ſoon intimidated by the fire arms, as a few pieces fired with ſmall ſhot preſently diſperſed them, and, after the firſt conteſt, they would never come near enough to parley: ſo that the Europeans could by no means form the leaſt connection with them. How it happens that there are ſo few inhabitants, is not eaſy to deviſe: whether they are deſtroyed by each other in conteſts for food, whether ſwept off by famine, or their increaſe prevented by any particular cauſe, cannot be at preſent determined. That they have wars amongſt them, is evident by their weapons; but what gives riſe to theſe wars, or what is the conſequence of them, we cannot determine.

In confirmation of what has been related above, and for the farther ſatisfaction of our readers, we ſhall add the following remarkable particulars: when captain Cook firſt landed at Botany Bay (thirty-four degrees ſouth, one hundred and fifty-two degrees thirty-ſeven minutes eaſt) ſo called from the great quantity of plants which the gentlemen collected there, two of the natives came down, each armed with a lance about ten feet long, and a ſhort ſtick which appeared to be uſed as a machine to aſſiſt him in throwing it. They ſeemed determined to defend their coaſt, though the party that landed were forty in number. "I could not," ſays captain Cook, "but admire their courage, and being very unwilling that hoſtilities ſhould commence with ſuch inequality of force between us, I ordered the boat to lie upon her oars. We then parlied by ſigns for about a quarter of an hour, and, to beſpeak their good will, I threw them nails, beads, and other trifles, which they took up, and ſeemed to be pleaſed with. I then made ſigns that I wanted water, and, by all the means that I could deviſe, endeavoured to convince them that we would do them no harm. They now waved to us, and I was willing to interpret it as an invitation: but upon our putting the boat in, they came again to oppoſe us. One appeared to be a youth about nineteen or twenty, and the other a middle aged man. As I had no other recourſe, I fired a muſket between them. Upon the report, the youngeſt dropped a bundle of lances upon the rock, but, recollecting himſelf in an inſtant, he ſnatched them up again with great haſte. A ſtone was then thrown at us, upon which I ordered a muſket to be fired with ſmall ſhot, which ſtruck the eldeſt upon the legs, and he immediately ran to one of the houſes, which was diſtant about one hundred yards.

"I now hoped that our conteſt was over, and we immediately landed: but we had ſcarcely left the boat, when he returned; and we then perceived that he had left the rock, only to fetch a ſhield or target for his defence. As ſoon as he came up, he threw a lance at us, and his comrade another, they fell where we ſtood thickeſt, but happily hurt nobody. A third muſket was then fired at them; upon which, one of them threw another lance, and both immediately ran away. If we had purſued, we might probably have taken one of them; but Mr. Banks ſuggeſting that the lances might be poiſoned, I thought it not prudent to venture into the woods. We repaired immediately to the huts, in one of which we found ſome children, who had hidden themſelves behind a ſhield and ſome bark: we peeped at them, but left them in their retreat; without their knowing that they had been diſcovered; and we threw into the houſe, when we went away, ſome beads, ribbons, pieces of cloth, and other preſents, which we hoped would procure us the good will of the inhabitants when they ſhould return: but the lances we found lying about, we took away with us, to the number of about fifty. They were from ſix to fifteen feet long, and all of them had four prongs in the manner of a fiſh-gig, each of which was pointed with fiſh-bones, and very ſharp. We obſerved that they were ſmeared with a viſcous ſubſtance of a green colour, which favoured the opinion of their being poiſoned, though we afterwards diſcovered that it was a miſtake: they appeared, by the ſea-weed that was found

found ſticking to them, to have been uſed in ſtriking fiſh. Upon examining the canoes that lay upon the beach, we found them to have been the worſt we had ever ſeen. They were between twelve and fourteen feet long, and made of the bark of a tree in one piece, which was drawn together, and tied up at one end, the middle being kept open by ſticks, which were placed acroſs them from gunwale to gunwale as thwarts.

"Here was ſeen a tree, the fruit of which in colour and ſhape, reſembled a cherry. There are but two kinds of timber wood here, both of which are as large, or larger than the Engliſh oak, and one of them has not a very different appearance. This is the ſame that yields the reddiſh gum like ſanguis draconis, and the wood is heavy, hard, and dark coloured, like lignum-vitæ. The other grows tall and ſtraight, ſomething like the pine; and the wood of this, which has ſome reſemblance to the live-oak of America, is alſo hard and heavy. There are a few ſhrubs, and ſeveral kinds of the palm; mangroves alſo grow in great plenty near the head of the bay. The country in general, as far as it was obſerved, is level, low, and woody. The woods abound with birds of exquiſite beauty, particularly of the parrot kind: here are alſo crows, exactly the ſame as thoſe in England. About the head of the harbour, where there are large flats of ſand and mud, there is great plenty of water fowl, moſt of which are ſpecies intirely unknown. One of the moſt remarkable was black and white, much larger than a ſwan, and in ſhape ſomewhat reſembling a pelican. On theſe banks of ſand and mud there are great quantities of oyſters, muſcles, cockles, and other ſhell fiſh, which ſeem to be the principal ſubſiſtence of the inhabitants, who go into ſhoal water with their little canoes, and pick them out with their hands. They were not obſerved to eat any of them raw, nor do they always go on ſhore to dreſs them, for they have frequently fires in their canoes for that purpoſe. They do not, however, ſubſiſt wholly upon this food, for they catch variety of other fiſh, ſome of which they ſtrike with gigs, and ſome they take with hook and line.

"All the inhabitants were ſtark naked; they did not appear to be numerous, or to live in ſocieties, but, like other animals, were ſcattered about along the coaſt, and in the woods. Of their manner of life, little is known, as no connection was formed with them, for they never would come near enough for a parley; nor did they touch a ſingle article of all that was left at their huts, and the places they frequented, on purpoſe for them to take away. At the ſight of theſe Indians, Tupia, with an air of ſuperiority and compaſſion, ſhook his head, and ſaid, that they were taata enos, "poor wretches." A midſhipman, who had ſtraggled alone into the country, ſaw an old man and woman, and ſome little children; they were both greyheaded with age; the hair on the man's head was buſhy, and his beard long and rough; the woman's hair was cropped ſhort, and both were ſtark naked.

"More to the northward is Hervey's Bay, in which was found a true mangrove, ſuch as grows in the Weſt Indies, and the firſt of the kind met with in theſe ſeas. In the branches of this mangrove were many neſts of a remarkable kind of ant, as green as graſs. When the branches were diſturbed, they came out in great numbers, and puniſhed the offenders by a much ſharper bite than the ſame kind of animal is elſewhere known to give. Upon theſe mangroves were alſo ſeen ſmall green caterpillars in great numbers: their foreheads were thick ſet with hairs, and they were ranged upon the leaves, ſide by ſide, like a file of ſoldiers, to the number of twenty or thirty together. On touching them, the hair on the bodies was found to have the quality of a nettle, and gave a much more acute, though a leſs durable pain. More northwardly was found a ſpecies of the buſtard, as large as a turkey, one of which weighed ſeventeen pounds and an half. It was generally agreed, by the gentlemen who eat of it, to be the beſt bird they had taſted ſince they left England, and in honour of it they called the inlet Buſtard Bay: it lies in latitude twenty-four degrees four minutes one hundred and fifty-one degrees forty-two minutes eaſt. Here are oyſters in great numbers, and of various kinds; among others, the hammer-oyſter, and abundance of ſmall pearl-oyſters.

"Thirſty Sound, twenty-two degrees ten minutes ſouth, one hundred and fifty degrees eighteen minutes eaſt. Upon the branches of gum-trees here, were found ants neſts, made of clay, as big as a buſhel, ſomething like thoſe deſcribed in Sir Hans Sloane's natural hiſtory of Jamaica, vol. ii. page 221. tab. 258, but not ſo ſmooth. The ants which inhabited theſe neſts were ſmall, and their bodies white. On another ſpecies of the tree was found a ſmall black ant, which perforated all the twigs, and having worked out the pith, occupied the pipe which had contained it; yet the parts in which this inſect had thus formed a lodgment, and in which they ſwarmed in amazing numbers, bear leaves and flowers, and appeared to be in as flouriſhing a ſtate, as thoſe that were found. Here was alſo ſuch a ſwarm of butterflies, that for the ſpace of three or four acres the air was ſo crouded with them, that millions were to be ſeen in every direction; at the ſame time that every branch and twig was covered with others that were not upon the wing. Here was alſo found a ſmall fiſh of a ſingular kind; it was about the ſize of a minnow; and had two very ſtrong breaſt-fins. It was found in places quite dry, but did not ſeem to become languid by the want of water, for when it was approached it leaped away, by the help of the breaſt fins, as nimbly as a frog; and when it was found in the water, it frequently leaped out, and purſued its way upon dry ground. From the great difference in the needle when brought on ſhore, captain Cook thinks there is iron ore in the hills.

"Along the coaſt of New South Wales, the ſea in all parts conceals ſhoals, that ſuddenly project from the ſhore, and rocks that riſe abruptly like a pyramid from the bottom, for an extent of twenty-two degrees of latitude more than one thouſand three hundred miles. Off cape Tribulation, which lies ſixteen degrees ſix minutes eaſt longitude, our intrepid, and hitherto proſperous adventures very nearly eſcaped the miſeries of ſhip wreck. On the 10th of June 1770, at eleven o'clock at night, the ſhip ſuddenly ſtruck againſt a coral rock, and became immoveable, except by the heaving of the ſurge, which beat her againſt the crags of the rock upon which ſhe lay, and cauſed ſo violent a concuſſion, that it was with the utmoſt difficulty any one on board could ſtand on his legs, at the dawn of the day land appeared at eight leagues diſtance, without any iſland in the intermediate ſpace, upon which they might be ſet on ſhore by the boats, and afterwards proceed to the main, if the ſhip ſhould go to pieces; the wind, however, died away, till it became a dead calm, by which the ſhip eſcaped inſtant and inevitable deſtruction." After relating ſeveral other circumſtances reſpecting the perilous ſituation the ſhip's company were in, and the hardſhips and diſtreſſes they underwent in endeavouring to ſave the veſſel from ſinking, captain Cook ſums up the narrative as follows: "But the full danger which they had eſcaped, was not known till the veſſel arrived at Batavia, and was hove down; for, on examining her bottom, it was found to be in a worſe condition than was apprehended. The falſe keel was all gone to within twenty feet of the ſtern poſt; the main keel was conſiderably injured in many places; a great quantity of ſheathing was torn off, and ſeveral planks were much damaged; two of them, and the half of a third, under the main channel, near the keel, were, for the length of ſix feet, ſo worn that they were not above the eighth part of an inch thick, and here the worms had made their way quite into the timbers: yet in this condition ſhe had ſailed many hundred leagues, where navigation is as dangerous as in any part of the world. How much miſery did thoſe on board eſcape, by being ignorant that ſo conſiderable a part of the bottom of the ſhip was thinner than the ſole of a ſhoe, and that every life on board depended upon ſo ſlight and fragil a barrier between them and the unfathomable ocean!"——*** *For further particulars, and a more full deſcription of theſe Iſlands, the reader is referred to the* Folio Edition of CAPTAIN COOK's VOYAGES.

New Guinea reaches from the equator to the twelfth degree of ſouth latitude, and from one hundred and thirty-one to one hundred and fifty degrees eaſt longitude, in one part it does not appear to be above fifty miles broad. It was firſt viſited by an European ſhip in 1529. Saavedra, a Portugueſe, who made the diſcovery of the north weſt part of this country, called it Terra de Papuas. Van Schouten, a Dutch diſcoverer, gave the name of New Guinea to its ſouth-weſtern part. Roggewein alſo touched here; and before him, Dampier, January 1, 1700. Captain Cook made the coaſt of New Guinea, in latitude ſix degrees fifteen minutes, and one hundred and thirty-eight degrees eaſt longitude, on the 3d of September, and landed from the pinnace, accompanied by Mr. Banks, doctor Solander, nine of the ſhips crew, and ſervants well armed, and, leaving two ſeamen to take care of the boat, advanced ſome little way up the country; but coming to the ſkirts of a thick wood, they judged it prudent to proceed no further, leſt they ſhould fall into an ambuſcade of the natives, and their retreat to the boat be cut off. Having advanced about a quarter of a mile from the boat, three Indians ruſhed out of the wood with a hideous ſhout; they threw their darts, and ſhewed ſuch a hoſtile diſpoſition, that the party,

party, to prevent the deſtruction of theſe people, returned to the boat, as they had no intention forcibly to invade their country, either to gratify their appetites or curioſity, and it was evident nothing could be done upon friendly terms. When they got on board the boat, they rowed along the ſhore. The people were ſtark naked, and their hair cropped ſhort, and in general made much the ſame appearance as the New Hollanders.

New Britain, or Solomon's Iſlands, conſiſt of three large, and ſeveral ſmaller ones. The large, are, New Britain, New Ireland, and New Hanover. They were merely coaſted, and are therefore but imperfectly known. They are mountainous, but have a romantic pleaſant appearance, and are ſituated in five degrees ſouth latitude, and two hundred and ten degrees weſt longitude. From the people ſeen on the beach, they are ſuppoſed to be populous. The inhabitants are black, and woolly-headed; they go almoſt naked, ornament themſelves with ſhell bracelets, wear ear rings in their ears, which are very long, chew betel to make their teeth red, and powder their hair and beards white. They have ſometimes feathers on their heads, ſhells about their neck, and rings through their noſes. They live chiefly on vegetables, and are idolaters in their worſhip. Their canoes are long and narrow, ſome reach to ninety feet in length, and yet are formed of a ſingle tree. The head and ſtern are very much raiſed, to ſhelter the people within from arrows, which is done by turning either end of the boat towards the enemy. Their canoes are decorated with carved work, and thirty or forty rowers are employed to paddle them on the water.

Theſe people have lances, bows and arrows, ſlings, and long ſticks and poles, like the quarter ſtaff, for their offenſive weapons: they have ſhields to defend themſelves with. Theſe offenſive and defenſive weapons, their dextrous management of them, and their boldneſs in attacking, is a convincing proof that they are always at war with ſome of their neighbours.

We ſhall now proceed to give a deſcription of the New Hebrides, which are eleven in number, and received their name from captain Cook, in 1774, and are as follows:

Terra del Eſpiritu Santo (the firſt of them) was diſcovered by De Quiros, in 1606: it lies in fifteen degrees thirty-nine minutes ſouth latitude, and one hundred and ſixty-ſix degrees fifty minutes eaſt longitude from Greenwich. It is the weſternmoſt, and lies fartheſt north of all the Hebrides; is the largeſt of the whole, being twenty-two leagues long, twelve broad, and ſixty round. The land to the weſt is very mountainous, the hills frequently riſing immediately from the ſea. Every part of it except the cliffs and beaches, is covered with trees and plantations, and every valley watered with a ſtream. It has a remarkable fine bay on the north ſide, called, by De Quiros, St. Philip and St. Jago, it being St. Philip and St. James's day when he arrived here. It has twenty leagues of ſea ſhore, is eight leagues at the mouth, and cannot be fathomed. There is a fine anchorage place in this bay, from two to forty fathoms, called Vera Cruz, and capacious enough to hold one thouſand ſhips with clear ſoundings.

This iſland is fertile, and likewiſe contains hogs, fowls, birds, bees, &c. The natives are tall, ſtout, and have black hair: they go naked, except two long ſlips of matting hanging down before and behind, from the waiſt to the knees.

St. Bartholomew's Iſle (the ſecond) was ſo called by captain Cook, becauſe he diſcovered it on St. Bartholomew's day. It is between ſix and ſeven leagues in circumference, and is ſituated in fifteen degrees forty minutes north latitude, and in one hundred and ſixty-ſeven degrees twenty-ſeven minutes eaſt longitude.

Mallicolo (the third) is eight leagues long, and ſituated in ſixteen degrees twenty-five minutes ſouth latitude, and one hundred and ſixty-ſeven degrees fifty-ſeven minutes eaſt longitude. It was touched at by captain Cook, in July 1774. This iſland is mountainous and woody, but the ſoil is rich and fertile. Here are plenty of ſugar-canes, yams, cocoa-nuts, bread-fruit, turmeric, oranges, hogs, poultry, and various birds. It is a warm and populous country, but the people are remarkably ugly, dark, and ill-made; yet ſprightly, and quick of apprehenſion. They have flat noſes and foreheads, woolly hair, and ſhort beards. They tie a cord uncommonly tight about their waiſts, and wear a piece of cloth or leaves before them. They wear bracelets of ſhells on their arms, a piece of white carved ſtone in the noſtrils, round the right wriſt hogs tuſks bent circular, and round the left a round piece of wood to ward off the ſtring of the bow; ſome wear tortiſe-ſhell earrings, and other rings of ſhells. On their breaſt they hang a ſhell ſuſpended by a ſtring round their neck. Wearing of ornaments ſeems to be the privilege only of the men.

With reſpect to the women, they are not leſs ugly than the men; for they paint their heads and faces red and yellow, and alſo their ſhoulders, over which ſome wear a kind of petticoat, others a bag made of a kind of cloth, in which they carry their children. Full grown women wear ſhort pieces of cloth or matting round their waiſts, reaching nearly to their knees, others have only a ſtring round their middle with a whiſp of ſtraw between the legs; and girls, as do the boys, go quite naked.

Clubs and ſpears made of a hard wood, and bows and arrows, are their weapons. Their bows are about four feet long, made of a dark-brown ſtick like mahogany, ſpilt through the middle, are ſtrong, elaſtic, and nicely poliſhed; and their arrows are a kind of reed, pointed with hard wood, or bone dipped in poiſon, which they keep in a ſort of quiver made of leaves.

They have ſmall wretched hovels for their dwellings, ſo low, that they can hardly ſtand upright in them, and conſiſt merely of a roof, reſting on a few poſts, and thatched with palm leaves. Some few are incloſed with boards, and the entrance is by a ſquare hole at one end. Their canoes are like thoſe of the neighbouring iſles.

Theſe people ſeem to be of a cheerful diſpoſition, and paſs great part of their time in muſic and dancing. Their inſtruments, we may ſuppoſe, are very ſimple; for none were ſeen but drums and pipes, which are readily made. Their drums alſo, in caſes of danger, ſerve to ſound an alarm.

Sandwich iſle (the fourth) is ten leagues long in the direction of north-weſt by weſt and ſouth-eaſt by eaſt, twenty-two leagues ſouth-ſouth-eaſt half eaſt from Mallicolo, and is twenty-five leagues round: it was ſo called in compliment to Lord Sandwich. The hills gently ſloping to the ſea, and diverſified with woods and lawns, exhibit a delightful view.

Erromango (the fifth) is twenty-four leagues in circuit, and lies eighteen leagues from Sandwich iſland; the middle of it is in eighteen degrees fifty-four minutes ſouth latitude, and one hundred and ſixty-nine degrees nineteen minutes eaſt longitude. Theſe iſlanders ſeem to be of a different race from thoſe of Mallicolo, and ſpeak a different language. They are of the middle ſize, have a good ſhape, and tolerable features; their colour is very dark, and they paint their faces, ſome with black, and others with red pigment; their hair is very curly and criſp, and ſomewhat woolly. The few women which were ſeen, were ugly; they wore a petticoat made of the leaves of ſome plant. The men, like thoſe of Mallicolo, were in a manner naked, having only the belt about the waiſt, and the piece of cloth or leaf uſed for a wrapper. No canoes were ſeen in any part of the iſland. Their plantations are laid out by line, and fenced round: they live in houſes, covered with thatch.

Tanna (the ſixth) is about eight leagues long, and three or four broad, in nineteen degrees thirteen minutes ſouth, one hundred and ſixty-nine degrees thirty-eight minutes eaſt, and about twenty-four in circuit: it lies ſix leagues on the ſouth ſide of Erromango. Its name, in the Malay language, ſignifies "earth." The ſoil, in ſome parts, is a rich black mould; in other parts, it ſeemed to be compoſed of decayed vegetables, and the aſhes of a volcano, which was ſeen about eleven miles to the weſt of the ſhip, burning with great fury. The country is in general ſo covered with trees, ſhrubs, and plants, as to choak up the bread-fruit, and cocoa-nuts. The houſes and inhabitants are thinly ſcattered. Several ponds of ſtagnant water were ſeen, in which the natives had planted great quantities of eddoes. During the ſixteen days that captain Cook continued here, the volcano vomited up, at different times, vaſt quantities of fire and ſmoke, accompanied with an exploſion about once in five minutes: ſome of theſe exploſions reſembled violent claps of thunder, and a rumbling noiſe continued for about half a minute: the whole air was filled with ſmoky particles and aſhes, which occaſioned much pain when they fell into the eye; at one time great ſtones were ſeen thrown up high in the air, ſome of which were at leaſt as large as the hull of a ſhip's long boat: its fires preſented a moſt pleaſing and magnificent ſight: the ſmoke, which rolled up, from time to time, in thick and heavy columns, was coloured with all the various hues of yellow, orange, crimſon, and purple, which died away into a reddiſh grey and brown: as often as a new exploſion happened, the whole country, with its ſhaggy

ſhaggy foreſts, were tinged with the ſame orange and purple, according to its diſtance, or particular expoſure to the volcanic light. It ſometimes continued quite ſilent for five or ſix days together. It was remarked, that the exploſions of the volcano recommenced after ſhowers of rain; ſo that it ſhould ſeem that rain excites them by promoting or increaſing the formation of the various mineral ſubſtances which the mountain contains in its bowels.

With reſpect to their perſons, they are of a middle ſize, ſtronger and better proportioned than the Mallicoleſe; their colour is a dark cheſnut brown, with a very ſwarthy mixture: like the natives of Mallicolo, they go naked, having only a ſtring round the belly, which did not, however, cut their body in ſo ſhocking a manner as that at the other iſland. Their hair is generally black or brown, growing to a tolerable length, and very criſp and curly; they ſeparate it into ſmall locks, which they woold or cue round with the rind of a ſlender plant, down to an inch of the ends; and as the hair grows the woold is continued; each of theſe cues or locks, is ſomewhat thicker than common whip cord, and they look like a parcel of ſmall ſtrings hanging down the crown of their heads; their beards, which are ſtrong and buſhy, are generally ſhort. The women do not wear their hair ſo, but cropped; nor do the boys till they approach manhood. They make uſe of a cylindrical piece of alabaſter, two inches long, which they wear in the cartilaginous part between the noſtrils as a noſe jewel, in the ſame manner as is practiſed at Mallicolo. Their features are large, the noſe broad, but the eyes full, and, in general, agreeable. Not one ſingle corpulent man was ſeen here; all are active, and full of ſpirit. Their ears are hung full of tortoiſe-ſhell rings, and necklaces of ſhells fall on their boſom.

Some of the elderly women had caps made of a green plantain leaf, or of matted work; but this head-dreſs was rather uncommon. But the number of ornaments conſiderably increaſed with age, the eldeſt and uglieſt being loaded with necklaces, ear-rings, noſe-jewels, and bracelets. The women here are expert cooks; they roaſt and broil the yams and bananas, they ſtew the green leaves of a kind of fig, they bake puddings made of a paſte of bananas and eddoes, containing a mixture of cocoa-nut kernels and leaves.

Apee (the ſeventh) is not leſs than two hundred leagues round, and is diſtant from Ambrym about five leagues: its longeſt direction is about eight leagues north-weſt and ſouth-eaſt. It is very high land richly diverſified with woods and lawns. This and the former were diſcovered by captain Cook in 1774.

Ambrym (the eighth) is ſituated in ſixteen degrees fifteen minutes ſouth latitude, and one hundred and ſixty-eight degrees twenty minutes eaſt longitude, is about ſeven leagues in the longeſt part, and has a volcano in it; but is very fertile and rich.

Whitſunday iſle (the ninth) is of the ſame length, lies about four miles to the ſouth, and runs in the ſame direction; having more ſloping expoſures than Aurora, it appears to contain more plantations, and to be better inhabited.

Aurora (the tenth) is about twelve leagues long, but not above five miles broad in any part, lying nearly north and ſouth; the middle is fifteen degrees ſix minutes ſouth latitude, and one hundred and ſixty-eight degrees twenty-four minutes eaſt longitude. Mr. Forſter ſuppoſes the Etoite of M. de Bougainville to be ſituated on this iſland. Inhabitants were ſeen here, and canoes, but none came off to the ſhip. A fine beach, and moſt luxuriant of vegetation, preſented themſelves; the whole country was woody, and a beautiful caſcade poured through a foreſt. This iſland is divided by a channel from which

The Iſle of Lepers (the eleventh and laſt) lies between Eſpiritu Sante and Aurora iſland, eight leagues from the former and three from the latter, in latitude fifteen degrees twenty-two minutes ſouth, and one hundred and ſixty-eight degrees three minutes eaſt longitude. It was firſt diſcovered by M. de Bougainville in 1768, who gave it the above appellation, from its leprous inhabitants. This iſland is in form like an egg, very high land, and about twenty leagues round. Some of the ſhip's crew went on ſhore, and were approached by a numerous troop of the natives, armed with bows and arrows, and ſtones ready to caſt. They began hoſtilities; but were ſoon quieted by a diſcharge or two from the muſquetry.

The people are of two colours, black and mulattoes; they have thick lips; and their hair is woolly, which they powder with turmeric, that gives it a yellow caſt; but they do not wear a beard. They are ſhort, ugly, ill-made and in general infected with leproſy. They wear an ornament in the noſes like the Mallicoleſe, and the ſame kind of bracelets and necklaces. The men go naked. The women are not leſs diſagreeable than the men, and wear bandages on their backs, by which they carry their children. On their cloth they paint many pretty deſigns with a fine crimſon.

They uſe, for their arms, bows and arrows, and clubs of hard wood, like thoſe at Mallicolo; ſtones alſo are among their weapons of defence, but they caſt them without ſlings: they have alſo ſabres of hard wood. Their canoes reſemble thoſe of their neighbours.

This iſland is covered throughout with trees: the ſoil is very light, and of no great depth. There are many paths through the woods, and places incloſed three feet high with reed fences. Their huts are low, and could not be entered but by creeping. They have a particular ſpecies of figs here, and other productions in common with the neighbouring iſlands.

New Caledonia extends from ſouth latitude nineteen degrees thirty-ſeven minutes, and from eaſt longitude one hundred and ſixty-three degrees thirty-ſeven minutes to one hundred and ſixty-ſeven degrees fourteen minutes. This iſland was diſcovered by captain Cook in 1774. It is hilly, but contains ſeveral fruitful vallies, has many fine ſtreams to water it, and appears delightfully pleaſant. The productions are bread-fruit, figs, ſugar-canes, plantains, yams, and cocoa-nuts.

There are no quadrupeds of any kind in this iſland, but a variety of the feathered tribe, large tame fowls with bright plumage, ducks, a ſort of ſmall crow tinged with blue, a beautiful ſpecies of parrot, turtle-doves, fly-catchers, a kind of hawk, boobies, man of war, tropic birds, and others unknown to Europe. Turtles and fiſh abound here, particularly a poiſonous fiſh, ſomething like a ſun-fiſh, with a large, long, ugly head, and which brings on an extraordinary numbneſs and giddineſs to thoſe who eat it. They have alſo beatles, ants, ſpiders, lizards, ſcorpions, &c. and a flat-tailed water-ſnake. Captain Cook left with them an O-Taheite dog and bitch.

The inhabitants are not very numerous. They are all ſtout, well featured, and of a mahogany colour. Their hair is black, ſtrong and frizzled. To comb their hair, or rather ſcratch their heads, they have an excellent inſtrument, a kind of comb, made of ſticks or hard wood, from ſeven to ten inches long, and about the thickneſs of knitting needles; about twenty of theſe are faſtened together at one end, parallel to each other, and about the tenth of an inch aſunder. Theſe combs they wear conſtantly in their hair, on one ſide of their heads. They cut their hair with a piece of mineral, ſharpened like a flint. Some few indeed of the men wear it long and tie it upon the crown of the head; others ſuffer only a large lock to grow on each ſide, which they tie up in clubs.

In this iſland, the men go quite naked, except a wrapper over their privities, which they faſten up to their girdle, as they do at Mallicolo, or up to the neck by a ſtring, and ornament that ſtring with ſmall round beads, of a pale-green nephritic ſtone. They wear on their heads black cylindrical caps, made of ſtiff coarſe matting, open at top, very much like a huſſar's cap. The chiefs ornament their heads with feathers. They ſtretch the flaps of their ears to a great length, cut out the whole cartilage or griſtle, as at Eaſter iſland, and hang great numbers of tortoiſeſhell rings in them, as they at Ta tna do.

The women's dreſs gives them a thick ſquat ſhape, and conſiſts of a petticoat reſembling fringe, about eight inches long, juſt dropping below the waiſt: it is made of filaments, or ſmall cords, laid thick over one another, and faſtened to a long ſtring that is wound ſeveral times round the body. The outward filaments of this fringe they die black; the under ones are of a pale yellow. By way of ornament, they fix on one ſide of the petticoat a few pearl oyſter-ſhells. Both ſexes wear tortoiſeſhell ear-rings, necklaces, and bracelets, above the elbow. The women tattow or puncture themſelves a little in the face, generally in three black ſtraight lines, from the under lip downwards to the chin; and they carry their infants in a kind of ſatchel on their backs.

The houſes of theſe people are like thoſe in Friendly Iſles, which we ſhall deſcribe hereafter. Their chief utenſils are made of red clay: they ſubſiſt on roots, fiſh, and the bark of trees. They are well provided with weapons of offence, as of courſe they muſt ſometimes have wars among themſelves, or with their neighbours: theſe weapons are, clubs, ſpears, darts, and ſlings for caſting ſtones. Their clubs are about two feet and a half long, and of different forms; ſome like a ſcythe; others like a mattock; ſome have a head like a hawk, and others have knobs at the

the end; but they are all neatly made, and well poliſhed. Their darts and ſpears are ornamented with carved work; but their ſlings are perfectly ſimple, being no other than a ſlender round cord, no thicker than pack thread, with a taſſel at one end, a loop at the other, and in the middle. The ſtones they throw are of a ſoft ſoap rock, rubbed into the form of an egg. They exactly fit the loop in the middle of the ſling, and are kept in a pocket of matting, tied round the waiſt for the purpoſe. They caſt their darts alſo with a ſhort ſtring knotted at one end, and looped at the other, as they do at Tanna, called by the ſeamen a Becket, and are very dextrous in throwing them. Their ſpears are fifteen or twenty feet long, blackened over, and have a prominence near the middle, carved ſo as to reſemble a human face.

Their canoes are heavy and clumſy. They are, as it were, double, conſiſting of two hulls, made out of two large trees hollowed out, the gunnel raiſed about two inches high, and cloſed at each end with a kind of bulk-head of the ſame height. The two hulls are ſecured to each other about three feet aſunder, by ſeveral croſs ſpars.

Their language differs from thoſe of the other iſlands in the ſouth ſeas, and their pronunciation is indiſtinct. They are good ſwimmers, and fond of ſinging and dancing. The only muſical inſtrument obſerved among them was a whiſtle, made of a poliſhed piece of brown wood ſhaped like a bell, though apparently ſolid, with a rope fixed at a ſmall end. The holes were made in it near the baſe, and another near the inſertion of the rope, all which had ſome communication with each other. The inhabitants are ſtrictly honeſt, and not the leaſt addicted to pilfering: they may in general be deemed a friendly, inoffenſive people: they gave captain Cook and his ſhip-mates a very welcome and peaceable reception, addreſſing him firſt in a ſhort ſet ſpeech, and then inviting him aſhore. But they are indolent, and deſtitute of curioſity; the greater part of them did not move from their ſeats when the Europeans paſſed them for the firſt time: they are remarkably grave, ſpeak always in a ſerious tone; and laughter ſeems to be a ſtranger among them.

Many of the natives were ſeen with prodigious legs and arms, which ſeemed to be affected with a kind of leproſy; the ſwelling was found to be extremely hard, but the ſkin not alike harſh and ſcaly in all the ſick perſons; the præternatural expanſion of the leg and arm did not appear to be a great inconvenience to thoſe who ſuffered it, and they ſeemed to ſay that they felt pain very rarely in them; but in ſome the diſorder began to form blotches, which were marks of a great degree of virulence.

They depoſit their dead under ground, which ſeems to be a more judicious manner of diſpoſing of them than that uſed at O-Taheitee, where they expoſe them above ground till all the fleſh is entirely putrified: if the mortality was more conſiderable in that iſland than it is ſuppoſed to be, ſuch a cuſtom might have the moſt pernicious conſequences, and produce a dreadful epidemical diſtemper: ſuch a diſeaſe as the ſmall-pox, for example, if introduced, would go near to depopulate the whole country. The grave of a chief, who had been ſlain in battle, here reſembled a large mole-hill, and was decorated with ſpears, darts, paddles, &c. all ſtuck upright in the ground round about it. Lieutenant Pickerſkill was ſhewed a chief, whom they named Tea-booma, and ſtiled their areekee, or king; but nothing further is known of their government, and very little of their religion.

Captain Cook when he firſt landed here, was accompanied by a native, who appeared to be a man of ſome conſequence, and who had come on board the ſhip before ſhe came to an anchor. The natives aſſembled in great numbers on the beach, led merely by curioſity, for many had not ſo much as a ſtick in their hands. The party, on landing, were received with great courteſy, and with ſurprize natural for people to expreſs at ſeeing men and things ſo new and wonderful. The captain made preſents to all thoſe whom his companion pointed out: but, on his going to give a few beads and medals to ſome women who ſtood behind the croud, the chief held his hand, and would not ſuffer him to do it. As they proceeded up a creek, Mr. Forſter ſhot a duck that flew near them, which was the firſt uſe which theſe people ſaw made of fire-arms. The friendly natives begged to have it; and when he landed, he told his countrymen in what manner it was killed.

From this excurſion, they learnt, that they were to expect nothing from theſe people but the privilege of viſiting their country undiſturbed, for they had little elſe than good nature to beſtow; and "in this" ſays captain Cook, "they exceeded all the natives we had yet met with; and although it did not ſatisfy the demands of nature, it at once pleaſed and left our minds at eaſe." A hatchet was not quite ſo valuable as a large ſpike nail; ſmall nails were of little or no value; and beads, looking glaſſes, &c. they did not admire. Many of the natives came on board the ſhip with perfect confidence, and one of them exchanged a yam for a piece of red cloth: they admired every thing that had a red colour, particularly red cloth or baize, but did not chuſe to give any thing in exchange. Captain Cook ſent the king Tea-booma a dog and bitch, both young, but nearly full grown, which may be the means of ſtocking the country with that ſpecies of animals; and to Hebai, the friendly chief before ſpoken of, he gave a ſow and boar pig, in order to provide, if poſſible, a ſtock of domeſtic animals, for a nation whoſe inoffenſive character ſeemed highly deſerving of ſuch a preſent. To enhance their value with the Indians, and thereby induce them to be more careful of their ſtock of hogs, the captain explained to them how many young ones the female would have at one time, and how ſoon this would multiply to ſome hundreds.

No one of the natives attempted to take the leaſt trifle by ſtealth, but all behaved with the ſtricteſt honeſty. Some of them ſpoke of a great land to the northward, which they called Mingha, the inhabitants of which were their enemies, and very warlike. They likewiſe pointed to a ſepulchral mount, where one of their chiefs lay buried, who had been killed fighting in defence of his country, by a native of Mingha. The appearance of a large beef bone, which an officer began to pick towards the concluſion of the ſupper, interrupted this converſation; the natives talked very loud and earneſtly to each other, looked with great ſurprize, and ſome marks of diſgu[illegible] at the ſtranger, and at laſt went away altogether, expreſſing, by ſigns, that they ſuppoſed it to be the limb of a man. The officer endeavoured to free himſelf and his ſhipmates from this ſuſpicion, but two inſurmountable impediments lay in his way, viz. the want of language, and that the natives had never ſeen a quadruped in their lives. At another time a native, who was in a boat with captain Cook and Mr. Wales, acquainted them that they had enemies who feaſted upon human fleſh, which doubtleſs had contributed to make them impute the ſame practice to their new friends. This iſland, the largeſt diſcovered in the ſouth-ſea between the tropics, remains intirely unexplored on its ſouth ſide; its minerals and vegetables ſtill remain untouched; animals it ſhould ſeem to have none, from the ignorance which the natives to the northward diſcovered of ſuch as they ſaw.

New Zealand is ſituated between one hundred and eighty degrees forty-five minutes, and one hundred and ninety-three degrees fifteen minutes weſt longitude, and thirty-four degrees twenty-four minutes and forty-ſeven degrees twenty-four minutes ſouth latitude, and about two thouſand miles difference from O-Taheitee. It conſiſts of two large iſlands, divided by a ſtraight four or five leagues broad, and lying nearly north and ſouth of each other. The northern iſland is called by the natives Eahie-monauwe, and that to the ſouth T'avai Poenammoo; they are much the ſize of each other, and together are as large as the iſland of Great Britain, having many ſmall iſlands about them. They were firſt diſcovered by Abel Janſen Taſman, a Dutchman, on the 13th of December, 1642. He coaſted the eaſtern part, from latitude thirty-four degrees to forty-three degrees, and entered the ſtraight which divides the two iſlands; but, meeting with a diſagreeable reception from the natives, as ſoon as he dropped his anchor, he thought proper to weigh it again without landing. Captain Cook was ſix months in coaſting this country, viz. in the latter end of 1769, and beginning of 1770. He viſited it again in 1773, and a third time in 1774.

This iſland, in the ſouthern part of it, is rather barren, but the other is tolerably fertile, and the latter contains a mountain as high as the Peak of Teneriff. The productions are ſuch as are common to the ſouth ſea iſlands, but, among other productions, the trees claim no ſmall conſideration. Here are foreſts of great extent crowded with trees, the ſtraiteſt, cleaneſt, and largeſt ever ſeen. They are rather too hard and heavy for maſts; but if they could be lightened by tapping, as it is probable they might, they would make the fineſt maſts for ſhipping in the world: they are not unlike the pitch-pine. There are ſome with a ſcarlet flower, well adapted to the mill-wright. There are many other ſorts of trees, one like the maple, yielding a whitiſh gum, and another giving a deep yellow ſubſtance fit for dying. They have plenty of mangrove trees; and a kind

a kind of tree that grows ſo large and lofty, that they will meaſure, at ſixteen inches above the ground, full nineteen feet in girth, and are as ſtraight as an arrow, from the root to the firſt branches; many of them will yield three hundred and fifty-ſix feet of ſolid timber, excluſive of the branches. It bears a narrow leaf like the juniper, is generally found in low land, and has a dark-coloured appearance. Of this tree the natives make their canoes.

Though there are, in this iſland, many trees and ſhrubs, which bear beautiful flowers, and are highly aromatic, yet there is not one that produces fruit; but there is a plant worth them all, ſerving the natives inſtead of hemp, and flax. Of this plant there are two ſpecies; one bearing a deep red flower, the other a yellow. The leaves of both reſemble flags, but the bloſſoms are not ſo large, and their cluſters are more in number. They make all their cloaths of the leaves of this plant, and alſo all their ſtrings and cordage, which are at once gloſſy, elaſtic, and ſo ſtrong, that nothing made of hemp can equal them. From the ſame, by another proceſs, they draw out long, ſlender, ſtrong fibres, white as ſnow, and ſhining as ſilk; of theſe they make their better cloth; and by ſlitting the leaves in proper breadths, and tying them together, they make their fiſhing-nets. This plant ſeems to grow beſt in boggy grounds; there is every reaſon to believe that it would thrive well in England; and, could we tranſport it hither, it would be a valuable acquiſition to this country.

Dogs and rats are the only quadrupeds here; but they have a great variety of birds, ſome of which are exquiſitely beautiful.

There are but few inhabitants, in proportion to the extent of country. T'avai Poenammoo is, as we obſerved before, very thinly peopled, conſiſting chiefly of wanderers; but Eahie-monauwe is better peopled. The weſtern ſide of this iſland is quite a deſert; and the interior parts being ſo mountainous, ſcarce any place is inhabited but the ſea-coaſts, which, on an extent of four hundred leagues, is ſuppoſed to contain only about one hundred thouſand people.

The men in general, are equal in ſtature to the largeſt Europeans, being tall but thin, yet exceedingly ſtrong, fleſhy and well made, and they are particularly active and vigorous, with an uncommon adroitneſs in every thing they do; but moſt of their legs are ſlender and bandy, with large knees, owing to the little exerciſe they take, and their continually ſitting croſs-legged in confined canoes. Their complexion is a clear mahogany brown, though they are rather darker in the ſouthern iſland. Their hair is black and curling, and their teeth extremely regular and white. They have good faces, like Europeans, dark eyes, lips rather thick, and aquiline noſes. Their voice is rough, they talk loud, and, in general, are more rude and unpoliſhed than the natives of O-Taheitee, of whom we ſhall ſhortly treat. The women are plain, and have no great female delicacy; but their voices are remarkably ſoft and harmonious, and by this they are chiefly diſtinguiſhed, the dreſs of both ſexes being nearly the ſame. They have, like the women of other countries, a chearfulneſs ſuperior to the men, and a greater flow of animal ſpirits. Both ſexes have the practice of tattowing.

With reſpect to the dreſs of the people of this country; that of the men is merely a wrapper round the body, kept from falling below the waiſt by two ſlips over the ſhoulders, faſtened before and behind with bone bodkins. It is made of flag leaves, and reſembles a ſhaggy door mat. Some men on particular occaſions, wear another piece of this matting round the waiſt, which reaches almoſt to the ground.

The dreſs of the women is a cloak and petticoat of matting, and a bunch of aromatic leaves hanging from a girdle between the legs. Some of them wear their hair cropped ſhort, others have it flowing about their ſhoulders; but the men tie theirs up in a bunch on the crown of the head, decorate that bunch with feathers, and a ſtick comb behind it. They wear their beards cut ſhort. Both men and women greaſe their hair, and frequently wear upon the crown of their heads, a large bunch of black feathers, tied up round ſo as to raiſe their head twice its natural height, and almoſt to cover it.

A variety of ornaments is worn by both ſexes, ſuch as ear-rings, necklaces, anelets, &c. Both men and women bore their ears, and ſtretch the holes till they will admit a finger; in theſe they wear cloth, feathers, bones of large birds, and ſometimes ſtick pieces of wood through them. The women frequently ſtuff in the white down of the albatroſs, ſtained with ruddle or oker, which ſpreads before and behind, as large as one's fiſt; and, though ſingular, has a very good effect. Sometimes they hang to their ears, by ſtrings, chiſſels, or bodkins, made of talc, and often the nails or teeth of their deceaſed relations: bracelets and anelets are made of birds, bones, ſhells, or any other ſubſtance they can drill a hole through. The men ſometimes wear round the neck, ſuſpended by a ſtring, a piece of round green tranſparent talc, or whalebone ſhaped like a laurel leaf, and with the rude figure of a man carved upon it; and ſome wear a feather through their noſtrils.

Theſe people live upon fiſh, birds, and vegetables. Water is their only liquor; and, having nothing that will intoxicate, they are in this reſpect the happieſt perſons in the world; but, on the other hand, ſhould their plantations fail, or an unfavourable ſeaſon happen, and they happen not to be provided with a ſufficient dry ſtock, the diſtreſs to ſuch as inhabit the interior parts of the country muſt be dreadful. This will, in ſome meaſure, account for the fear theſe people live in of each other, for the care they take to fortify their villages, and for the horrid cuſtom of eating thoſe whom they kill in battle. The head is the only part they do not eat: they ſuck the brains, and frequently convert the ſkull to domeſtic purpoſes, ſuch as to hold water, &c. The way they diſpatch their priſoners, is, by knocking them down with their patta-pattoos, and then ripping them up.

The hippahs, or towns of theſe people, are all fortified. Many are built upon eminences near the ſea, and ſecured on the land ſide by a bank or ditch, and a high paling within the ditch; and ſome have outworks; their houſes are built on a riſing ground, under a tuft of trees, but are little better than dog-kennels, ſeldom more than twenty feet long, ten broad, and ſix high; their furniture and utenſils are trifling. Their amuſements are ſinging and dancing: they have two muſical inſtruments, a trumpet made of a ſhell, and a wooden pipe, which yields a noiſe like a child's whiſtle. A top was ſeen here, ſhaped like the gigs in England, and, like them, made to ſpin by whipping.

In theſe iſlands, two or three ſorts of cloth are made: the ſhaggy ſort, reſembling a thrummed door mat; one as coarſe as our coarſeſt canvas, though ten times as ſtrong; and another as gloſſy as ſilk. The ſhaggy ſort is made of flag-leaves, ſplit into three or more ſlips, and interwoven with dry, leaving a number of ends hanging to it on the outſide, eight or nine inches long; and the gloſſy ſort is formed by many threads lying very cloſe one way, and a few croſſing them the other; but theſe are about half an inch aſunder, ſomewhat like the round pieces of cane matting that are by ſome perſons placed under the diſhes upon tables to ſave the cloth; this ſtuff is prepared ſo as to ſhine like ſilk, and is often ſtriped. It is made in a frame of the ſize of the cloth, about five feet long, and four broad. They have adzes and axes made of black ſtone, and chiſſels of bone, or pieces of jaſper: they have likewiſe an inſtrument made of a ſharp ſtake, which ſerves at once for plough and ſpade. Their fiſhing-nets are made of a kind of graſs, very ſtrong in its nature; and their principal nets are ſo large, that they ſeem to be the joint work and joint property of a whole town; they are generally about five fathom deep: they make alſo a circular net, extended by two or three hoops, ſeven or eight feet in diameter, which they bait at the bottom, and leave open at the top.

The natives have a particular and ſingular taſte for carving: they attempt not to imitate any thing in nature, but confine themſelves to a volute or ſpiral, which they vary many ways, ſingle, double, and triple, and with as much regularity, as if done from mathematical draughts. They thus ornament their boats, paddles, arms, tools, and almoſt every thing they make, though they have very aukward tools to do it with.

Hoſtilities, among them, are declared with a war ſong and a dance, in which the women join and attack, with diſtorted features, hideous ſhouts, rolling eyes, and tongues lolling out of their mouths. The heads of their chiefs are curiouſly tattowed, and ſometimes adorned with a wooden comb and feathers. Captain Cook, having expreſſed a deſire to ſee their mode of attack and defence, one young man mounted a fighting ſtage, which is a platform raiſed from the ground and ſurrounded with a ditch, of which they have many large ones on the ſides of hills; and another went into the ditch; both he that was to defend the place, and he that was to attack it, ſung the war ſong, and danced in a frightful manner, working themſelves up to a degree of mechanical rage: this done they attacked each other with uncommon fury.

As theſe people live in perpetual hoſtility with each other, there is therefore little land in a ſtate of cultivation, and

and every village is made a fort: they ſeem to have ſtudied leſs the inſtruments of peace, than thoſe of war.

A lance painted and barbed is their miſſile weapon: this is held like a quarter ſtaff, in the middle, and thrown with great fury: they likewiſe ſometimes fight with ſhort darts and arrows, and with ſtones, but have neither beams to convey the former, or ſlings to throw the latter: their other weapons are battle-axes, and the patta-pattoo, which is made of green talc about a foot long, and thick enough to weigh four or five pounds. It is formed like a pointed battledore, with a ſhort handle and ſharp edges, and deſigned for cloſe fighting: through the handle there is a ſtring to twiſt round the hand when the weapon is uſed: the patta-pattoo is worn in the girdle, as a conſiderable military ornament. Their chiefs carry about them a ſtaff of diſtinction, generally the rib of a whale, white as ſnow, ornamented round the top with carving, dog-ſkin and feathers, like our ſheriff's halberts; but ſometimes this ſtaff is merely a ſtick about ſix feet long, adorned in the ſame manner, and inlaid with a ſhell reſembling mother of pearl.

The canoes uſed by theſe people afford a ſtriking proof of their ingenuity: they are of different ſizes, narrow and long, and reſemble very much the New-England whale-boat. Some of the larger ſort ſeem to be built chiefly for war, and will contain from forty to near one hundred armed men, being near ſeventy feet long, though not more than five feet broad, and about three feet and a half in depth. The ſides are made ſtraight, of three intire planks, one above another, which reach from end to end, and are ſewed together by a ſtring, made of the flax plant and caulked with the woolly ſubſtance of the reed mace. The ſides being ſtraight, and the bottom ſharp, they are in form of a wedge. A conſiderable number of thwarts or ſeats are laid from gunwale to gunwale, in order to ſtrengthen them, and a profuſion of carved ornaments decorate the head and ſtern, which project beyond the body, riſing almoſt perpendicularly five or ſix feet above it, are pierced through and through in ſpirals, like fillagree work, and adorned with ſtreamers hanging from them. The gunwales of their beſt boats are alſo carved in a groteſque taſte, and ornamented with tufts of white feathers placed upon a black ground. Theſe boats are worked by eighteen or twenty ſmall light paddles, about ſix feet long, neatly made, having an oval blade, pointed at the bottom, and gradually loſing its oval form in the handle; and the Indians have ſuch an adroitneſs and manual dexterity in uſing theſe paddles, that thirty of them together will keep time ſo exactly, that one would think the rowers were actuated by one common ſoul. They frequently ſing when rowing, and beat time with their paddles. Sails of matting fixed upright, between two poles, are ſometimes made uſe of; but they can make no way with theſe, except right before the wind.

The New Zealand language and that of O-Taheitee are radically the ſame, the difference being only provincial. They worſhip a Supreme Being, but believe in ſubordinate deities, and make offerings of proviſion, fruit, &c.

The Europeans could not diſcover how they bury the dead: the natives in the northern parts informed them, that they bury them in the ground; but in the ſouthern parts they ſaid they threw them into the ſea, tied to a ſtone, in order to ſink them: this, however, is certain, that when any die, the neareſt ſurviving relations, by way of ſhewing reſpect to the deceaſed, ſcarify themſelves in a terrible manner.

Thoſe who inhabit T'avai Poenammoo, which is the ſouthern iſle, live a wandering life, and ſeem to be under no regular kind of government: the head of each tribe, indeed, is reſpected, and, on ſome occaſions, commands obedience; but thoſe of Eahie-monauwe acknowledge a ſovereign, under whom are ſeveral ſubordinate chiefs, to whom great reſpect is paid, and by whom juſtice is probably adminiſtered; and it was learnt that they poſſeſſed their authority by inheritance. The ſmaller ſocieties in the ſouthern iſland have ſeveral things in common, particularly their fine cloaths and fiſhing-nets. Their fine cloaths are preſerved in a place by themſelves, in the middle of their towns, and part of their nets are found in almoſt every houſe; for they collect theſe parts, and join them together, when they go out to fiſh.

The New Zealanders, though more iraſcible than the other ſouth-ſea iſlanders in general, are, however, leſs immodeſt, having ſome idea of indecency. They are as decent and reſerved in their behaviour as the politeſt perſons in Europe. When an overture is made to any young woman, the party is given to underſtand, that the conſent of friends is neceſſary; that a ſuitable preſent muſt be made; that the conſenting female muſt be treated with good manners and delicacy; that no unbecoming liberties muſt be taken, and that the day-light muſt not be a witneſs of what paſſes between them. An agreement thus made is conſidered by them as regular and binding as a marriage ceremonial in European countries.

The two following inſtances will ſerve to ſhew the ferocity of theſe people, ſeveral of whom were killed, and great pains taken to conciliate their affections, before captain Cook, who was here in 1769, could effect or bring them to trade with integrity. Monſieur Marion, who commanded two French ſhips, was, in 1772, with twenty-eight of his men murdered here. The carpenters belonging to this officer's ſhips were encamped in the woods, under the protection of a M. Crozet, with a ſmall party, for the purpoſe of making new maſts, &c. Upon the news, therefore, of captain Marion and his men being cut off, a corporal and four marines were diſpatched to M. Crozet, to acquaint him with his danger, while ſeveral boats waited to receive him. M. Crozet immediately diſpoſed every thing, as well as he could, to effect a retreat; but ſoon found himſelf in ſight of a prodigious crowd of natives, led on by ſeveral chiefs. He directed the four marines to be ready to fire at ſuch perſons as he ſhould point out, if neceſſity required it, and then ordered all his party to ſtrike their tents, and retire with their tools to the boats, while he advanced up to one of the chiefs. This man told him, that M. Marion was killed by another chief, whom he named. At this, M. Crozet fixed a ſtake in the ground, juſt before the feet of the chief, and bid him advance no further. The boldneſs of the action ſtartled the ſavage, which being obſerved by M. Crozet, he inſiſted on his commanding the croud to ſit down; which was accordingly complied with. He now walked up and down before the natives, till all his men were in the boat: his ſoldiers were ordered to follow, and himſelf was the laſt who embarked. Scarce was the boat put off from the ſhore, but the ſavages began their ſong of defiance, and threw ſtones at him; however, by the exertion of his people, he got ſafe on board. This, however, did not intimidate M. Crozet; for finding himſelf under a neceſſity of procuring new maſts, he landed again with a party, attacked one of their fortifications, and cut a breach in it; an armed chief inſtantly ſtepped into it, and was ſhot dead; another ſtepped on the dead body, and occupied his place, he likewiſe fell a victim to M. Crozet's heroiſm; and in like manner fell eight chiefs, who ſucceſſively defended, and bravely fell upon this poſt of honour. The reſt, ſeeing their leaders dead, fled, and many were purſued and killed. In ſhort, after this enterprize, M. Crozet completed the repairs of his ſhip without interruption, and, after a ſtay of ſixty-four days, proſecuted his voyage.

The other inſtance relates to the dreadful cataſtrophe of ſome of captain Furneaux's crew: the two ſhips commanded by the captains Cook and Furneaux having parted company off the eaſtern coaſt of Eahie-monauwe, and not happening to join again, captain Furneaux, ſome time after the departure of captain Cook, arrived in Queen Charlotte's ſound, in December, 1773. While he lay there, the cutter, in which were the two midſhipmen and eight ſeamen, was ſent up a creek, to procure wood and water; which not returning, occaſioned ſome anxiety about their ſafety. The next day an officer was ſent in another boat, in ſearch of them. The firſt intimations which they received of the fate of their comrades, was, the ſight of the rullock parts of the cutter, and ſome ſhoes, one of which was known to have belonged to a midſhipman who was of the party; preſently a piece of meat was found, which was at firſt ſuppoſed to be ſome of the ſalted meat belonging to the cutter's crew, but, on a cloſer examination, it was found to be freſh. Several baſkets lay on the beach tied up, which they eagerly cut open, and found them to contain roaſted fleſh, and fern roots, which ſerved them for bread; on further ſearch, many ſhoes were found, and a hand, which was immediately known to belong to a forecaſtle-man, it being marked with the initial letters of his name by an O-Taheitan tattow inſtrument. Proceeding onward to the next bay, a great many people appeared on the beach, and three or four canoes; on the approach of the boat, they retreated to a ſmall iſland; on the beach were two bundles of celery, which had been gathered for loading the cutter; a broken oar was ſtuck upright in the ground, to which the natives had tied their canoes. They ſearched in vain every part of the beach for the cutter, but a ſhocking ſpectacle ſuddenly opened upon them. Here were ſcattered the heads, hearts, and lungs of ſeveral of the

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A FAMILY in DUSK BAY, NEW ZEALAND.

the unhappy men who had been murdered by the natives; and dogs were ſeen devouring their entrails. Horror chilled the ſailors blood at the ſight, which urged them to a fierce deſire of revenge. They fired and killed ſeveral of the ſavages, and deſtroyed all the canoes that lay on the beach.

Mr. Banks and Dr. Solander, going on ſhore, at Queen Charlotte's Sound, in ſearch of the natural productions of the country, by accident fell in with a very agreeable Indian family, which afforded them a better opportunity of remarking the perſonal ſubordination of theſe people, than had before offered. The principal perſons were a widow, and a pretty boy about ten years old. The widow, was mourning for her huſband with tears of blood, according to their cuſtom: and the child, by the death of its father was become proprietor of a diſtrict of land. The mother and the ſon were ſitting upon mats: and the reſt of the family, to the number of ſixteen or ſeventeen, of both ſexes, ſat round them in the open air, for they did not appear to have any houſe, or other ſhelter from the weather, the inclemencies of which, cuſtom had probably enabled them to endure without any laſting inconvenience. Their whole behaviour was affable, obliging, and unſuſpicious. They preſented each perſon with fiſh, and a brand of fire to dreſs it, and preſſed them many times to ſtay till the morning; which they would have done, had they not expected the ſhip to ſail.

A man and two women were the firſt inhabitants ſeen in Duſky Bay, the man ſtood with a battle ax or club in his hand, on the rocky point of an iſland, and called to captain Cook and ſome more who were paſſing near him in a boat. The women were behind him, each with a long ſpear in her hand. His ſalutation was anſwered in the language of O-Taheitee; Tayo barre mai, Friend, come hither; he did not, however, ſtir from his poſt, but held a long ſpeech, frequently ſwinging round his club, on which he leaned at other times. The captain landed on the rock alone; great ſigns of fear were conſpicuous in the poor native: however, he ſtood firm on the ſame ſpot. The captain went up to him, and embraced him according to the cuſtom of the country, by joining noſes, by which token of amity all apprehenſions on the part of the natives were diſpelled. The man received the preſents that were made him, and the two women joined company; one of them had a prodigious excreſcence on the upper lip, and was in every reſpect remarkably ugly. An hour was ſpent in converſation, which was very little underſtood by either party, and in which the youngeſt woman bore by far the greateſt ſhare. The next day the gentlemen renewed their viſit. The natives received all the articles that were offered them, with great indifference, except hatchets and ſpike-nails, in return for which they parted with ſeveral of their ornaments and weapons, but did not chuſe to part with their ſpears. A perfect good underſtanding being now eſtabliſhed, the next time the captain viſited them, he found them dreſſed out in the higheſt taſte of the country; their hair was combed, tied to the crown of their head, and anointed with ſome oil or greaſe: white feathers were ſtuck in at the top: ſome had fillets of white feathers all round the head, and others wore pieces of an albatro's ſkin, with its fine white down in their ears. A cloak of red baize was preſented to the chief, in return for which he gave the captain a patta-pattoo, which he drew from his ſide; it was a ſhort club made of a fiſh-bone. A few days after they were prevailed upon to enter on board the ſhip, which they promiſed to do the next morning.

When the Reſolution lay in Queen Charlotte's Sound, a New Zealander, with his ſon and daughter, came on board. They were introduced into the cabin, when captain Cook gave him many little preſents, and dreſſed the boy in one of his own white ſhirts: the boy was ſo overjoyed at his finery, that nothing could confine him to the cabin, he muſt diſplay it to his countrymen on the deck; this puerile vanity ſerved, however, for the firſt time perhaps to make him acquainted with misfortune. An old he-goat that walked the decks, to the great terror of all the New-Zealanders, conceived a capricious kind of diſlike to the ludicrous figure of poor Khoaa, which was the boy's name, who was loſt in the ample folds of his ſhirt, and awkwardly trotted about with perfect ſelf-complacency. The ſturdy mountaineer aſſailed the youth, and raiſing himſelf on his hind legs, with one butt of his head made the beau meaſure his length on the deck: the boy bellowed out his tribulations ſo loudly, that his exulting conqueror was proceeding to further chaſtiſement, when the people who were ſpectators interpoſed, and put an end to the unequal conflict. The unhappy Khoaa's pride was now humbled in the dirt; his ſhirt was beſmeared with dirt, and in this woful plight he ſlunk into the cabin, feelingly telling his misfortune by his tears: the ſtern father unuſed to the melting mood, was enraged to ſee the ineſtimable preſent begrimed with filth, and in the ungovernable ſally of his anger, beſtowed many hearty blows on the poor ſufferer.

The diſpoſition to ſteal and ſecrete every thing they could lay their hands on, was prevalent in all that came on board the ſhip in Queen Charlotte's Sound; ſeveral of them were diſcovered in conveying away a variety of things that lay conveniently for their purpoſe, upon which they were ignominiouſly turned out of the ſloop. One time a woman ſtole a jacket from one of the ſailors, and conveyed it to a young Zealander. The owner, finding the ſtolen goods upon him, took away his property without ceremony, for which he received ſeveral blows with the fiſt, which the ſailor with great goodnature paſſed by, imputing them to jocularity; but as he was advancing to his boat, he was ſaluted with ſeveral large ſtones thrown at him by the New Zealander. This was more than the ſpirit of the ſeaman could brook, he therefore returned, and began to attack the aggreſſor in the Engliſh manner of boxing, and preſently obliged him to ſheer off with a black eye and bloody noſe. A boy about fourteen years of age was prevailed on to drink about a glaſs of Madeira wine, at which he made a great many wry faces at firſt; a bottle of very ſweet Cape wine being brought upon the table, a glaſs was filled out to him; which he reliſhed ſo well, that he was continually licking his lips, and deſired to have another, which he likewiſe drank off; theſe potations began to elevate his ſpirits, and his tongue ran with great volubility: he capered about the cabin, inſiſted on having the captain's boat cloak which lay on a chair, and was much piqued at a refuſal: he next deſired one of the empty bottles, and this requeſt likewiſe proving fruitleſs, he went out of the cabin highly offended. On deck he ſaw ſome of the ſervants folding up linen which had been hung out to dry, and immediately ſeized on a table cloth; but this being taken from him, his paſſion roſe very high; he ſtamped, threatened, then grumbled, or rather grunted awhile, and at laſt became ſo ſullen, that he would not ſpeak a word. This boy was a very juſt ſample of the impatient temper of theſe people.

SECT. XIII.

Treating of the Iſland of O-TAHEITEE, SOCIETY ISLES, EASTER ISLE, the MARQUESAS, FRIENDLY ISLES, and QUEEN CHARLOTTE's ISLANDS, &c. lately diſcovered.

THE iſland of O-Taheitee, called alſo king George the Third's iſland, was firſt diſcovered, by Captain Wallis, in the Dolphin, on June 19, 1767, who made ſome ſtay in this iſland: it has alſo been viſited by ſeveral navigators, but laſt by captain Cook in the Endeavour, in April 1769. It is ſituated in ſeventeen degrees thirty minutes ſouth latitude, and one hundred and fifty degrees weſt longitude, conſiſts of two circular peninſulas, one of which is near as large again as the other; the biggeſt is therefore termed Great O-Taheitee, and the other Little O-Taheitee: the iſthmus that joins them is two miles broad. The whole iſland is thirty miles long, and one hundred and twenty in compaſs; is ſurrounded by coral rocks, and internally mountainous.

The ſoil, except at the very ſummit of the hills, is rich, woody, well watered, and verdant: from various appearances, however, it ſeems to have undergone many changes, by ſubterraneous fires. The inhabitants only dwell in the vallies, or in the flat lands near the ſea. The houſes are built without order, and ſcattered up and down with a plantation to each. The productions are bread-fruit, plantains, cocoa-nuts, yams, cuſtard apple, ſugar canes, wild indigo, ginger, turmeric, &c. but neither fruits, vegetables, or grain, reſembling thoſe of Europe.

When M. de Bougainville was there in 1768, he perſuaded one of the chiefs to incloſe a piece of ground for a garden, had it dug, ſowed it with wheat, barley, oats, rice, maize, onions, and pot-herbs of all kinds, and gave him to underſtand of what great uſe they would be to the inhabitants if they were properly attended to; but they did not thrive, or were neglected, for captain Cook, in 1773, neither ſaw nor heard of any of their product. In May 1769, captain Cook ſowed ſome melon ſeed, and the ſeed of other plants; but they did not come up; this might indeed have been the fate of the ſeeds which M. de Bougainville ſowed. No European ſeeds ſeem to ſucceed here but thoſe of pumkins, which the natives diſlike. M. de Bougainville left a cock and hen turkey, and ſome ducks and drakes. The turkies, it is ſuppoſed died, as there were none in 1774; but it is preſumed

preſumed the ducks bred and increaſed, there being plenty of them at preſent in the iſland. In Auguſt, 1773, captain Cook left a couple of goats, male and female; and, on his return the April following he found that the ſhe goat had two kids, and was with kid again, that they looked ſleek and well, and that their hair was as ſoft and fine as ſilk. The domeſtic animals here are little hogs, and ſmall ſlothful dogs. There are likewiſe ducks, green doves, blue pigeons, cuckoos, kingfiſhers, herons, paroquets, turtles, ants, &c.

The natives of this iſland are a ſtout, well-made people; both men and women are remarkably handſome, and beautifully made, thoſe of diſtinction rather taller than the Engliſh; thoſe of an inferior claſs rather below us in height. Their natural complexion is a clear brunette; their features do not differ from thoſe of the Europeans, except that their noſes are rather flat, being purpoſely flattened in their infancy; their ſkin is delicately ſoft and ſmooth; their eyes are black, ſparkling, and full of expreſſion; though they have no crimſon in their cheeks, they are delicately clear; their teeth are beautifully white and regular, and continue ſo to old age; and their breath without the leaſt degree of taint; ſome are of a pale white complexion, with white hair, eye-brows, and eye-laſhes. The hair of the people in general, however, is black. They oil it with cocoa-nut oil, perfume it with a certain root, and dreſs it neatly without combs. The men wear whiſkers, and their beards in many ſhapes; cleanlineſs is their chief characteriſtic. Both men and women regularly bathe themſelves in running water thrice a-day; as ſoon as they riſe, at noon, and before they go to reſt. They waſh their mouth at every meal, and not only their mouths but their hands, and this five or ſix times in the courſe of the meal, and they keep their cloaths without either ſpot or ſtain upon them.

The lower claſs of inhabitants are frequently ſeen without any other covering than a ſaſh or mantle round their waiſt; but the principal people have an additional garment: they wrap themſelves gracefully in a piece of cloth containing many yards, which hangs down as low as the knees. Some of the women wear a piece of cloth, with a hole in the middle through which they put their head, ſo that it hangs down before and behind and below their knees; over this they throw a fine white cloth, like a mantle, which is wound ſeveral times over the body, in elegant turns, below the breaſt, forming a kind of tunic. The cloth is made like paper, of macerated bark, ſpread out and beaten together. Girls, under four, and boys under ſeven years of age, go naked. On the head they wear a bonnet made of matting or cocoa-nut leaves, and the women ſometimes decorate themſelves with ſmall turbans, and, plaiting their hair, twine it round their heads. Sometimes they ſtick flowers and feathers in their hair, and both ſexes wear ear-rings of ſhells, berries, or ſmall pearls, in one ear only. They let the finger-nails grow, except that of the middle finger on the right hand.

In 1606, when De Quiros ſaw this iſland, the men were quite naked, and the women covered only from the waiſt downwards with a garment made of the palm-tree: he indeed ſaw one man, who ſeemed to be a chief, who had on his head a kind of coronet made of ſmall black feathers, ſo fine and ſoft that they reſembled ſilk, and behind hung down a bunch of red hair ſomewhat curled, as low as the middle of his back; by which we learn that a century and half will make ſome alterations in the cuſtoms of the natives of the South Seas, as well as in thoſe of the Europeans. Theſe people mark their loins and back part of their thighs with black or blue lines, in a variety of forms, which they call tattowing. They ſtain themſelves in this manner, by puncturing or pricking the ſkin till it juſt bleeds, with a ſharp inſtrument ſomething like a comb, and then rubbing upon the part a greaſe made of ſoot and oil, which continues through life: ſuch as are marked with deep blue punctures, have the parts rubbed with the juice of a plant that gives that colour. They do not mark their children till they are about thirteen years old; and though it is a painful operation, and ſeveral days before the part is healed, they bear it with great reſolution; conſidering it as the higheſt ornament.

The diet of theſe people is vegetables, fiſh, poultry, pork, and dogs-fleſh; and their manner of dreſſing their food is very ſingular. Having procured fire by making a grove in one ſtick, and rubbing another in that grove, in the ſame manner as carpenters whet their chiſſels, till the ſmall duſt kindles, they dig a hole in the ground about ſix inches deep, and eight or nine in circuit: this done they pave the bottom with pebbles, and make a fire in it: they then ſweep off the aſhes, and lay their food upon it, firſt covering it with plantain leaves, and then heaping over it the hot embers. Here it lies till it is ſufficiently baked; and when taken out, it is tender, juicy, and full of gravy. Their chief drink is water; but they ſometimes drink the juice of the cocoa-nut. They have an intoxicating juice, which they preſs out from the root of a plant, yet they ſeldom are inebriated. They ſit on the ground at meals, with leaves ſpread out by way of table-cloth. Their proviſions are brought in baſkets, their ſalt and water are kept in cocoa-ſhells; none eat without waſhing their hands and mouths; they carve with ſhells, feed with their fingers, and eat immoderately. They are ſilent during the whole repaſt, and eat ſeparately with their faces turned from each other.

The huts of theſe iſlanders conſiſt merely of a roof, ſupported on three rows of pillars, one on each ſide, and one in the middle, and thatched with the leaves of the palm-tree; their houſes are formed like our hay-ricks, with the roofs ſloping both ways, the eaves of the roof about three or four feet from the ground; they have ſeldom any walls, but are open at the ſides and ends; ſome few are incloſed with reeds, having only a hole to enter in at, which can be ſhut up with a board; but theſe are the habitations of the principal people. Within, they are very neatly bedded with a kind of ſtraw or hay, on which they lay mats to ſleep on; reſting their head on a block, or four-legged ſtool, by way of pillow. When dark, they burn a kind of candle, made of the kernels of an oily nut, many of which they ſtick upon a ſmall piece of wood like a ſkewer, one over another; when the firſt is burnt down, the one below it takes fire, and ſo to the bottom. After meals, and during the heat of the day, elderly perſons of the better ſort lie down to ſleep: indeed eating and ſleeping, is their general way of paſſing time, for they have little to do but procure themſelves food, and are very indolent people; ſo indolent, as ſometimes even not to feed themſelves. If they plant a few trees in the courſe of their lives, it is all that is expected from them. They are not, however, without the more ſprightly amuſements; ſuch as muſic, dancing, wreſtling, ſwimming, and diving, which they do wonderfully (not only men and women, but children of ſix years old), throwing a lance, and ſhooting with a bow. In throwing a lance, their ambition is, to hit a mark, at about twenty yards diſtance; and in uſing the bow, he is the beſt archer that conveys the arrow fartheſt: and as their arrows are not feathered, will often ſend them two hundred and eighty yards. They kneel when they draw the bow, which as ſoon as the arrow is delivered, they drop.

Flutes and drums are their only muſical inſtruments; the flutes are made of the bamboo cane about twelve inches long, with two holes only, which they ſtop with the firſt finger of the left hand, and the middle one of the right. Thus they have only four notes, and of theſe they ſeem to have but one tune; and, what is more remarkable, they ſound this inſtrument by blowing through their noſtrils. The drum is cylindrical, and formed of a hollow block of wood, ſolid at one end, and covered with the ſkin of a ſhark at the other. Theſe they beat with their hands, and can tune them; they have a contrivance alſo to tune the flute, which they do by the ear with great exactneſs.

They ſometimes ſing, and ſometimes dance, to the ſound of theſe inſtruments. Their ſongs are in couplets, and frequently extemporaneous, and, from their repeating them, ſeem to be metre, though without rhime. At other times they dance, and their way of dancing is not leſs ſingular than their muſic; for they twiſt and writhe their bodies into many extravagancies.

Dramatic entertainments, or regular interludes, divided into three acts, are here performed by men and women. Theſe dramatic interludes are called by the iſlanders Heava, and they conſiſt of dancing and comedy, and laſt near two hours. Their language is ſoft and melodious, and abounds with vowels.

Cloth is their principal manufacture, which is made of bark of different degrees of fineneſs; blanched, and dyed red or yellow. They are likewiſe very ready in making baſkets and wicker-work, which they do very expeditiouſly: they will make baſkets of the cocoa-nut leaves in a few minutes, and alſo bonnets to ſhade their faces from the ſun; not ſuch bonnets as cover the head, but merely a ſhade over the eyes, which they tie round the head. They make ropes and lines of the bark of another tree, from the ſize of a packthread to that of an inch in diameter. Of theſe they form their fiſhing-nets and tackle, and of the fibres of the cocoa-nut they make thread. The

fiſh-hooks are made of mother of pearl: and they make a harpoon of cane, pointing it with hard wood, for they have no metal of any ſort.

The tools uſed by theſe people are in general made of ſhells and ſtone, and with theſe they will erect houſes, build canoes, and after their manner carve images. They make an adze with ſtone, a chiſſel of human bone, a raſp of coral, and for files and poliſhers they uſe coral ſand.

Theſe iſlanders carry on their trifling navigation in canoes, which are of various ſizes, and deſigned, according to their conſtruction for fighting, fiſhing, making voyages, &c. the length is from ten to ſeventy-two feet, the ſides are perpendicular and the bottoms flat. Two fighting canoes are alway ſhed together, and upon the forepart of theſe a ſtage is erect l like a quarter-deck for the warriors to ſtand on. From hence they throw their lances, which are their military weapons, as their bows and arrows are only uſed by way of amuſement. They alſo make uſe of ſlings. Below theſe ſtages, which ſometimes cover the whole canoe, ſit the rowers, ſixteen or ſeventeen in number, who paddle on with oars reſembling a bakers peal; and the ſpare men (when any are wounded on the platform above change places with them. The fiſhing canoe is from ten to forty feet in length, and ſometimes carries a ſail; and the travelling canoes are always uſed in pairs, and have generally a ſmall houſe ſix or ſeven feet ſquare, but on a ſtage in the forepart of them, and ſometimes only an awning; for in fine weather they go in companies a pleaſuring in theſe boats, and make a good appearance. At theſe times the veſſels are decorated with ſtreamers, and the people on board are dreſſed; they who row and ſteer are dreſſed in white; they who ſit upon and under the awning, in white and red; and two men, in red only, are placed on the prow of each canoe.

The year is divided here by the moon, which they call Malama, and meaſure the day by the ſun. They meaſure diſtances by the time they paſs them, and count by their fingers. Their language is ſoft and harmonious, and abounds with vowels, like the Spaniſh and Italian, which they can readily pronounce; but they find a difficulty in pronouncing Engliſh.

The prieſts are phyſicians and ſurgeons. They uſe bleeding, which is performed with a ſharp wooden inſtrument. The principal diſeaſes are ulcers, leprous and cutaneous eruptions.

This people have two kinds of depoſit for the dead, one called a tupapow, which is little leſs than a ſhed, under which the fleſh is ſuffered to putrify; and the other called a morai, a kind of incloſure, with pyramidical erections of ſtone, where the bones are afterwards interred; and in the magnificence of the latter one, their chief ambition ſeems to conſiſt. The morai is not only a place of burial, but a place of worſhip.

When any perſon dies, the houſe of the deceaſed is crouded with relations. Such as are neareſt of kin, and are truly affected by the loſs, are ſilent; the reſt are clamorous, and at one moment with lamentations, and the next with laughing and vociferous talking; for true grief always ties the tongue. Thus is the remainder of the day and the ſucceeding night ſpent, and in the morning the body is wrapt in a cloth, and conveyed on a bier to the ſea-ſide, attended by a prieſt. The latter prays and ſprinkles the corpſe till the morai is conſtructed, when the body is depoſited therein, and left to putrefy. The neareſt female relation then wounds herſelf on the head with the tooth of a ſhark, and the blood is thrown on the bier. The other women follow her example, the ceremony continuing three days. On theſe occaſions they likewiſe wipe their tears with pieces of cloth, and throw them on the bier, and ſome even tear off their hair for that purpoſe.

As ſoon as the women have performed their part, the men begin. Every relation in turn, beginning with him who is the neareſt of kin, aſſumes the office of chief mourner: he dreſſes himſelf in a fantaſtic dreſs, ſuch an one as in England would convey the idea which nurſes affix to a ghoſt or goblin; it conſiſts of drapery, ſhells, and feathers, which cover the whole body, even the face. At the death of a man, the woman wears this dreſs; and at the death of a woman, the man. The chief mourner, at the head of the reſt (who are naked to the waiſt, and their bodies ſmeared with charcoal and water as low as the ſhoulders) marches in proceſſion to a great diſtance, round the corpſe; and as he carries in his hand a long ſtick, the end of which is ſet with ſhark's teeth, and affects a kind of phrenzy, occaſioned by grief, the people fly before him, leſt he ſhould ſtrike and wound them with it, which, had they been within his reach, he certainly would have done. Theſe proceſſions are not dropped till near the expiration of five months, when the remains of the dead body are taken down, and the bones ſcraped, waſhed, and buried in the place of interment.

When the people mourn, they have a vail over their face, and a certain head-dreſs of feathers; and the wealthier ſort are preceded by a ſlave, who beats caſtanets before them, to give notice to all who approach; that the way may be cleared for the mourners.

Little can be ſaid of the religion of theſe people, as their religious language differs from the common; and the Europeans, who viſited them, were not even ſuch ſufficient judges of the latter, as to comprehend their eccleſiaſtical myſteries. The prieſthood is hereditary, and the ſuperior knowledge of the prieſts conſiſts chiefly in underſtanding their traditions better than other people; and they only are allowed to tattow and circumciſe.

Marriage here is but a mutual contract to be continued at the pleaſure of the parties, the prieſt having nothing to do with the affair.

In this country, the feudal government ſeems to ſubſiſt. Each of the peninſulas has a chief; and each of the diſtricts, which are forty-three in number, a ſubordinate chief. The chiefs have a kind of court, and a council. Each diſtrict, in caſe of an attack, furniſhes a certain number of fighting men, and the ſovereign commands the whole. The weapons are ſlings, pikes, and clubs. They give no quarter, but kill men, women, and children, and carry off the jaw bones as trophies.

The O-Taheitans are much addicted to theft: but it ſeems to ariſe rather from not having any notions of private property than from any criminal inclination. They are amorous and unchaſte before marriage, but in general very faithful afterwards. There is a ſociety, however, called the arreoy, in which indiſcriminate concubinage is permitted. Polygamy is allowed to the principal people of the iſland. Love is the ruling paſſion; but a ſubmiſſive obedience is paid by the wives to their huſbands.

When a diſpute ariſes at any time between two chiefs, it is ſettled among themſelves. Captain Cook was once preſent at a naval review, and found it conſiſted of upwards of three hundred large canoes completely equipped, and manned with near eight thouſand men; the chiefs, and all thoſe on the fighting platforms, were habited in their war accoutrements, which conſiſted of a great quantity of cloth, turbans, breaſt-plates, and unwieldy helmets. The canoes were dreſſed with flags and ſtreamers. This fleet was deſigned to attack a neighbouring iſland that had thrown off its dependency on O-Taheitee. Some of the troops, at captain Cook's requeſt, went through their exerciſe on ſhore. Two parties firſt began with clubs; the blows of the clubs were aimed at the legs and head; thoſe at the legs were evaded by jumping; and thoſe at the head by ſtooping or leaning aſide: when they proceeded to uſe the ſpears or darts, they parried the puſh or dart by fixing the point of a ſpear in the ground before them, and directing the other end of it, as they foreſaw the aim was made at the other party.

When captain Wallis (who not long ſince ſailed to this iſland) brought his ſhip cloſe under the land, he was ſurrounded by ſome hundreds of canoes, with ſeveral perſons in each. When they came within piſtol ſhot, they gazed, and ſeemed to hold a council how to act; at laſt they paddled round the veſſel, exhibiting ſignals of friendſhip, and one of them made a ſpeech. Soon after this, ſome few came on board, but one of them being butted by a goat then on deck, and on turning round ſeeing the goat riſe on his legs, they all jumped over the ſides of the veſſel in the greateſt fright, but ſoon ſwam round her and returned on board again, and the crew had enough to do to prevent their ſtealing ſundry things that lay in their way; one of them ſnatched off a gold-laced hat from an officer's head, leaped overboard and ſwam off with it. Upon the captain's ſending out a boat to ſound the depth of water, the Indians to prevent their coming on ſhore, threw ſtones into her, and wounded ſome of the men, which made an officer in the boat fire his muſket, loaded with buck ſhot, at the Indian who threw the firſt ſtone, and wounded him on the ſhoulder. This was an alarm ſufficient: it brought together three or four hundred canoes, with upwards of two thouſand men, armed with ſlings and ſtones, of two pounds weight, who attacked the ſhip, and hurt ſome of the crew; but they were ſoon quieted and diſperſed by firing a few great guns at them, with the loſs only of a few Indians. They prepared for a ſecond attack, but found it in vain; in ſhort they became ſo afraid of a gun, that a muſket being pointed at them, thouſands would fly before it, like a flock of

of ſheep. So great indeed was their dread, that when a party of Indians once attempted to attack an officer, then ſtrolling about on ſhore by himſelf, he put them all to flight, by preſenting his tooth-pick caſe at them, which they conceived to be a little gun. After this, the ſhip's boat went peaceably on ſhore; and upon ſignals of friendſhip made on both ſides, a trade was opened with the iſlanders, which improved every day. The things they valued moſt were nails and hatchets, they having no iron; and the rates of trafficking were, a ſpike for a ſmall pig, a ſmaller for a fowl, a hatchet for a hog, and middling ſized nail for twenty cocoa-nuts or bread-fruit. Nay, they trafficked with the ſhip's crew for the perſonal favours of their daughters and ſiſters, whom fathers and brothers brought down to the ſea on purpoſe: a nail was generally the price of theſe favours; but, to ſhew that they were not inſenſible of the ſuperiority of charms in one female more than another, the ſize of the nail demanded roſe always in proportion to the beauty of the lady; but no nail under the ſize of a forty-penny were current at O-Taheitee.

With reſpect to the general character of theſe people, we muſt obſerve, that they are hoſpitable, unambitious, and far from revengeful. They probably are not ſo ſincere in their profeſſions of friendſhip as from appearances might be expected; for they weep upon every little occaſion, and ſeem to have tears at will; like children, they cry for trifles, and, like them, their ſorrows are ſoon forgotten: but when we reflect that they have never been taught either to diſguiſe or ſuppreſs their paſſions, and are not accuſtomed to thought, which alone can recall the paſt, and anticipate the future, it is no wonder that their ſorrows ſhould be tranſient; they are affected only with the occurrence of the paſſing minute; and yet they are of a benevolent diſpoſition. Though they have no trade, they have plenty of amuſements and employments: manufacturing of their dreſs is an agreeable employ to the women; and building houſes and canoes, with making of tools and arms, ſufficient occupations for the men. Moſt of their days are ſpent in a country where nature has been laviſh of her gifts; where the temperature of the air is warm, but continually refreſhed by wholeſome breezes; where the atmoſphere is conſtantly clear and ſerene, and where the climate and fruits of the land contribute to the ſtrength, pleaſure, and elegance of the natives. In ſhort, their tempers are unruffled by violent paſſions; they live a life of eaſe, equanimity, and content, and are ſituated in a delightful country, free from care, and happy in their ignorance.

M. de Bougainville, when at O-Taheitee, met with a native of that iſland, about thirty years of age, very deſirous of accompanying him to France, and his countrymen ſeemed to approve the ſtep. He happened, however, to be a ſtupid fellow, and in two years ſtay at Paris could never be brought to ſpeak or even pronounce the language, poſſibly from ſome impediment in his ſpeech; yet ſtill he would go out into the ſtreets by himſelf, and was well acquainted with the town. He frequently made a purchaſe, and ſeldom paid more for it than its value. The principal exhibition that pleaſed him was the opera, and particularly the dancing; he conſtantly went there by himſelf, paid for his admiſſion, his favourite place was in the ſeats behind the boxes. Among the great number deſirous of ſeeing him, he knew how to diſtinguiſh thoſe who were moſt civil, and his grateful heart never forgot them. The miniſtry ſent him, in March 1770, to the Iſle of France, that he might be thence conveyed home; but he never lived to reach his native iſle, for having caught the ſmall pox, it proved fatal to him.

The Society iſles are ſix in number: viz. Huaheine, Ulietea, Bolabola, Otaha, Tubai, and Marua.

1. Huaheine was diſcovered the 11th of July, 1769, by captain Cook. It is ſituated in ſixteen degrees forty-three minutes ſouth latitude, and one hundred and fifty degrees fifty-two minutes weſt longitude, is upwards of twenty miles in circumference, has a hilly ſurface, and a commodious harbour on the weſt ſide.

This iſland is divided into two peninſulas joined by an iſthmus, which at high water is overflowed. It ſeems to have been diſturbed by volcanos, and the face of the country is ſomewhat ſimilar to that of O-Taheitee.

The ſame language is ſpoken here as at O-Taheitee; the natives alſo wear the ſame kind of habits, and are the ſame as the O-Taheitans, except that they are not ſo dark coloured. The women in general are handſome, and both women and men rather ſtouter, larger made, and leſs timid; but they are more indolent and lazy. The productions likewiſe of this iſland are the ſame as thoſe of the laſt mentioned, but are about a month forwarder in their growth. They have here indeed mulberry-trees, which are not to be met with at O-Taheitee. The amuſements are ſimilar; they are likewiſe governed by chiefs, and their religious notions are much the ſame. Captain Furneaux, in 1773, brought from this iſland a young man, named Omai, who, however, was not a native of this place, but of Ulietea, having been driven from his home by the inhabitants of Bolabola. He was but of the middle claſs of people, and but an ugly ſpecimen of the natives of theſe iſlands. While in England, he was introduced to the beſt company, and taken uncommon notice of by his preſent Majeſty. Great pains were taken, while here, to feaſt his eyes with wonders During his ſtay here, he was inoculated for the ſmall pox; and, when captain Cook ſailed for O-Taheitee again in July 1776, Omai voluntarily went with him, though with manifeſt regret at leaving England. He carried with him a great variety of dreſſes and other ornaments, a portable hand-organ, a puppet-ſhow, a coat of mail, a ſuit of armour, and an electrical machine which he was taught to uſe. Though at years of maturity, his judgment was ſtill in its infant ſtate, and, like children, he coveted every thing he ſaw: he did not carry with him any inſtruments of real uſe in life; but a variety of domeſtic animals, male and female, were put on board, as a preſent from captain Cook to the inhabitants of O-Taheitee, and the other South Sea iſlands. Omai, however, dying in his paſſage home, never again ſaw his native country.

2. Ulietea was firſt diſcovered by captain Cook in July 1769. It lies ſouth-weſt and by weſt, about ſeven or eight leagues from Huaheine, and is about three times as large, has much broader plains, and much higher hills, but is not ſo fertile or populous; the ſoil, at the top, is a kind of ſtone marle. Here are plantains, cocoa-nuts, yams, hogs, and fowls. It is governed by a viceroy, deputed from Bolabola. Their burial places here are incloſed with ſtone walls, made with coral ſtones. The principal people, when they receive a viſit of ceremony, are ſeated within their habitations, at the end of a long mat, and the party introduced by four or five old women weeping, and, as it were, bitterly lamenting, and cutting their heads with inſtruments made of the teeth of a ſhark, till the blood runs plentifully down their faces and ſhoulders; before the viſitor enters, theſe women embrace him, and thus frequently beſmear him with their blood. This ceremony ended, they go and waſh themſelves, and immediately reſume their former cheerfulneſs.

In this iſland, the dances and dramatic entertainments are very ſingular; in one houſe, where Dr. Solander, and Mr. Banks paid a viſit, by order of the maſter, a man with a large cylindrical piece of wicker work upon his head, about four feet long and eight inches in diameter, faced with feathers placed perpendicular and edged round with ſharks teeth, began to dance. In dancing, he often twiſted his head in ſuch a manner, that the top of the head-dreſs deſcribed a large circle, and was frequently ſtriking the by-ſtanders, which never failed to produce a laugh, at the expence of the perſon who had been ſtruck by him.

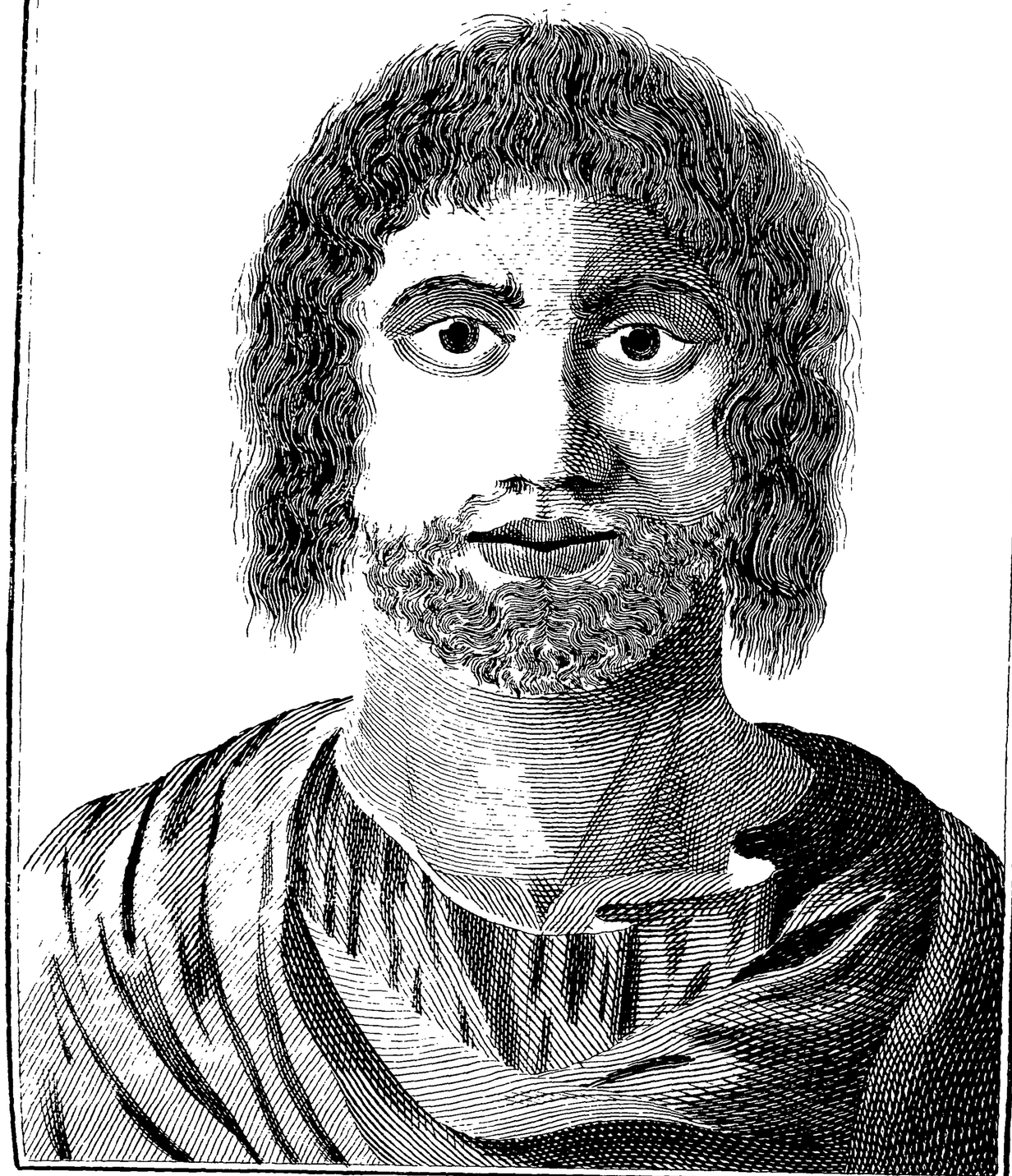
3. Bolabola lies north-weſt and by weſt, and is diſtant about four leagues from Otaha. It is made up of one high forked peak of land, and is ſurrounded by a reef of rocks and ſeveral ſmall iſlands, all of which are only eight leagues in compaſs.

4. Otaha lies within about two miles of Ulietea, and is divided from it by a ſtraight; both iſlands are incloſed in one reef of coral rocks, ſo that there is no paſſage for ſhipping between them. This iſland is not populous; nor has it any thing to diſtinguiſh it from the other iſlands. The natives received the boat that landed on this coaſt, in the moſt courteous manner, and were particularly attentive to pay Mr. Banks and Dr. Solander, who went in her, the ſame compliments that they paid to their kings, uncovering their ſhoulders, and wrapping their garments round their breaſts.

5. Tubai: which produces nothing but cocoa-nuts, and is ſaid to be inhabited only by three families. The coaſt abounds with fiſh, which occaſions the ſhore to be frequently viſited by the natives of the neighbouring iſlands.

6. Marua is a ſmall iſland intirely ſurrounded with a reef of rocks, and without any harbour for ſhipping: a high hill riſes in the middle of it, which may be ſeen at the diſtance of ten leagues. It is inhabited, and its productions are the ſame as the iſland bordering upon it.

Eaſter Iſle, or Davis' Land, is ſituated in twenty-ſeven degrees



A MAN of STA CHRISTINA.

Fairlegate Sc.



A WOMAN of STA CHRISTINA.

degrees five minutes ſouth latitude, and one hundred and nine degrees forty-ſix minutes weſt longitude. It is hilly and ſtony, and affords neither fuel, water, or anchorage for ſhipping. It is not certainly known who firſt diſcovered this iſland, but Captain Cook viſited it in March, 1774. The only productions are, plantains, nuts, potatoes, ſugar-canes, yams, and gourds. The animals are fowls, a few land, and ſome ſea-birds; alſo rats, which they eat, as well as the former. The people are frugal livers, and good ſwimmers.

The natives, with reſpect to their perſons, are lively and ſtrong, of a middling ſtature, ſlender, but hard-featured. Their looks are mild, pleaſing, modeſt, and ſubmiſſive. Their complexion, in general, is a cheſnut brown; but ſome few are darker, and ſome are quite white, and the bodies of the men are very hairy. Their beards are black and ſtrong, and they wear them clipped ſhort. The noſes, both of men and women, are not very broad, but rather flat between the eyes; their lips, though not ſo thick as that of the negro, are ſtrong, and their hair is black and curling. Their eyes are dark brown, and rather ſmall, and the whites of them not ſo clear as in other iſlands of the South Seas. The women wear their hair long, and ſometimes tie it upon the crown of the head; but the men never ſuffer theirs to grow more than three inches in length. Both men and women are remarkable for the great length of their ears. They pierce the flaps of them, and ſtretch the holes, by wearing a leaf in them, rolled up tight like a ſcroll, till they become two or three inches long, and reach the ſhoulders. They ſometimes turn this ſlit over the upper part of the ear, and it then looks as if the flap was cut off.

Theſe iſlanders have the practice of painting and tattowing. The men cover their heads either with a round fillet, feathers, a ſtraw bonnet, or with a buſhy cap. The cloathing of the women conſiſts of a piece of red and white quilted cloth, or a mat, one part wrapped round the loins, and the other thrown over the ſhoulders; but the men go almoſt naked, except a ſlip of cloth between the legs, both ends of which are faſtened to a belt round the waiſt. Both ſexes wear on the breaſt, ſuſpended by the neck, a flat piece of bone, ſhaped like a laurel-leaf; and occaſionally, by way of amulet or charm, necklaces and earrings made of ſhells.

As to their huts, they reſemble a canoe lying upon the ground, with the keel upwards: they are about fifty or ſixty feet long, and built in the following manner: the foundations are laid with ſtone, by paving the ground in two curve lines, converging at the extremities to each other: the diſtance, from line to line, in the middle, is about ſix feet, and at the ends not more than a foot. In every ſtone of this line or foundation is made a hole, into which they fix a ſtake, ſix feet high in the middle, and diminiſhing proportionably to two feet at the ends: theſe ſtakes are drawn together, and faſtened at the top, and the whole is covered to the ground with matting of ſugar-cane leaves.

They have but few working tools, and thoſe are very mean, being made of ſtone, bone, or ſhells; but yet they are very ingenious at carving, and ſhew a taſte for the arts. They carve and very highly poliſh, human figures about eighteen inches long: which they perform with great neatneſs and proportion.

Clubs, ſpears and battle axes are their weapons; their canoes are very badly contrived. Very little that may be depended on, can be ſaid of their religion, language, or government.

There is a number of gigantic ſtone ſtatues in ſeveral places on the coaſt of this iſland, ſome erected in groves, in platforms of maſonry, and others ſingle, fixed only in the earth. They reſemble a human figure to the waiſt, are thirty feet high, more than eight feet acroſs the ſhoulders, and ſeemed to be formed each of one ſingle ſtone. The workmanſhip is rude; and the eyes and noſe, are ſcarce marked on an ill-ſhaped head; but the ears quite long, in the preſent faſhion of the country. On the heads of theſe ſtatues are placed huge round cylinders of ſtone, five feet in height, and five in diameter, ſet upright. They ſeem to have been erected over the graves of ſome chiefs, in former days, not being the workmanſhip of the preſent inhabitants, but preſerved now as monuments of antiquity. How theſe ſtones were thus raiſed one upon another, is as little to be accounted for as the manner in which thoſe at Stonehenge on Saliſbury-plain were erected. The iſlanders do not pay any adoration to them, but hold them in a kind of veneration, and will not ſuffer any one to tread upon the platforms. They probably may have ſome tradition concerning them, but as the Europeans who viſited the iſland did not continue long enough to learn the language, nothing could be collected with certainty; except only that they were the burial-place of ſome former chiefs.

Though theſe iſlanders have weapons of defence, they are cowardly and timorous: they ſtand in great awe of a muſquet, and probably from the deſtruction that was made among them by Roggerwein and his people, who, without any provocation, wantonly fired upon the natives, and made a great ſlaughter among them; but they are harmleſs and friendly: having a natural mildneſs, fellow-feeling, and good-nature in their diſpoſition, which prompt them to treat their viſitors kindly, and as hoſpitably as their wretched country will admit.

The Marqueſas were diſcovered in 1595, by Alvara Mendana, a Spaniard, who gave them their preſent name, La Marqueſas de Mendoça, in honour of the marquis of Cannete, viceroy of Peru; he alſo gave to four of the different iſles their reſpective names. The Marqueſas are five in number: La Magdalena, St. Pedro, La Dominica, Santa Chriſtina, and Hood's Iſland, which laſt was a diſcovery of captain Cook, in April 1774; Mendana having only ſeen the firſt four. They occupy one degree in latitude, and near half a degree in longitude.

La Magdalena, is ſituated in ten degrees twenty-five minutes ſouth latitude, and one hundred and thirty-eight degrees fifty minutes weſt longitude. It is ſix leagues in circuit, and is in general mountainous, but contains ſome vallies where the people dwell. The inhabitants are handſome, of white complexions, ſtout, and portly.

St. Pedro, ſeems barren, by the diſtant appearance; but it is uncertain whether it is inhabited, not having been touched at.

La Dominica, is mountainous, woody, and in ſome meaſure fertile; but is inhabited. It is about ſixteen leagues in compaſs.

Santa Chriſtina, lies about a league ſouth of La Dominica, and is eight leagues in circumference. It has fertile vallies abounding with fruit, trees, and vegetables, is in ſome places hilly, but well watered.

The natives are a well-made people, of a tawny or yelloviſh complexion: but look almoſt black, by being punctured over the whole body. The men wear long beards, which ſome tie in two bunches under the chin, and others plait. The women reſemble thoſe of O-Taheitee; their cloathing is alſo the ſame, and made of the ſame materials. The men in general go almoſt naked, having only a ſlip of cloth paſſed round the waiſt and between the legs. The dreſs of the women is a piece of cloth wrapped round the waiſt like a petticoat, hanging down below the middle of the leg, and a looſe mantle or tunic thrown over the ſhoulders. But, to be more particular,

This iſland though high and ſteep, has many vallies which widen towards the ſea, and are covered with fine foreſts, to the ſummits of the interior mountains. On the ſouth ſide riſes a peak, which is very craggy and inacceſſible. All the north ſide is a black burnt hill, of which the rock is vaulted along the ſea-ſhore, and the top clad to the ſummit with a ſhrubbery of caſuarinas. The products of this iſland are, bread-fruit, bananas, plantains, cocoa-nuts, ſcarlet-beans, paper-mulberries, of the bark of which their cloth is made, caſuarinas, with other tropical plants and trees. They have hogs and fowls and plenty of fiſh. Mr. Forſter ſays, he never ſaw a ſingle deformed or even ill proportioned man among the natives; all were ſtrong, tall, well limbed and active in the higheſt degree.

Their arms are clubs and ſpears, like thoſe of O-Taheitee, but neater. They have alſo ſlings, with which they throw ſtones with great velocity, and to a great diſtance: but not with a good aim. In times of danger, they beat an alarm with drums of the ſame kind with thoſe of the Society Iſles; and, like them, are under a monarchical government; but they are not quite ſo cleanly as that people, who ſurpaſs, in that reſpect, perhaps, any other in the world. Their canoes are from ſixteen to twenty feet long, and about fifteen inches broad, being very ſimilar to, though not quite ſo large as thoſe of O-Taheitee. Their drink is purely water, cocoa-nuts being rather ſcarce. They are much given to pilfering, like the lower ſort among the O-Taheitans.

Hood's Iſland was diſcovered by captain Cook, in 1774, who gave it that name from a perſon on board his ſhip, who firſt ſaw the land. It lies in two degrees twenty-ſix minutes ſouth latitude, and one hundred and thirty-nine degrees thirteen minutes weſt longitude; is five leagues and a half diſtant from the eaſt end of La Dominica, and the moſt northerly of the cluſter.

The Friendly Iſlands are ſituated between nineteen degrees forty-four minutes and twenty-one degrees thirty-two minutes ſouth latitude, and one hundred and ſeventy-four degrees and one hundred and ſeventy-five degrees fourteen minutes weſt longitude. The three moſt conſiderable of them were firſt diſcovered in 1643, by Faſman, a Dutchman; they are ſeven in number excluſive of ſome leſſer and very inconſiderable iſlands.

Amſterdam Iſle, or, as the natives call it, Tongatabu, lies in twenty-one degrees ſeven minutes ſouth latitude, and one hundred and ſeventy-five degrees weſt longitude, is to the northward of Middleburgh, and about five leagues from it; it is ſomething in the form of an iſoſceles triangle, the longeſt ſides of which are ſeven leagues, the ſhorteſt about four: its direction is nearly eaſt-ſouth-eaſt and weſt-north-weſt.

Middleburgh, called by the natives Eaoowe, lies in twenty-one degrees ſeventeen minutes ſouth latitude, and one hundred and ſeventy-four degrees forty-four minutes weſt longitude, is about ten leagues in compaſs, and may be ſeen at the diſtance of twelve leagues.

The general ſtature of the men in the iſlands of Amſterdam and Middleburgh is equal to our middle ſize, from five feet three to five feet ten inches; the proportions of the body are very fine, and the contours of the limbs extremely elegant, though ſomething more muſcular than at O-Taheitee, which may be owing to a greater and more conſtant exertion of ſtrength in their agriculture and domeſtic œconomy. Their complexion is a clear mahogany or cheſnut brown, with black hair, in ſhort frizzled curls which ſeem to be burnt at the tips; their beards are cut or ſhaven. Their features are extremely mild and pleaſing, and they practiſe tattowing, or puncturing the ſkin. They have a practice likewiſe of powdering their hair; ſome with a white powder made of lime, which burns; others with blue, and ſome with orange colour, made of turmeric.

Both men and women have, for their dreſs, only a piece of cloth or matting tied round the waiſt. The men frequently wear a ſtring of leaves round their necks; and the women, looſe necklaces made of ſhell fiſh, teeth, and ſeeds intermixed. Ther utenſils, animals, habitations, &c. nearly reſemble thoſe in the Society Iſlands. Their manufactures are like thoſe of O-Taheitee, only of an inferior ſort.

Their weapons are clubs highly poliſhed, ſharp pointed ſpears barbed, and bows and arrows. The bow is ſix feet long, and, when ſlack, forms a curve; the convex part has a groove that holds a ſtring. In drawing the bow, inſtead of pulling it, ſo as to increaſe the natural curvature, they draw it the reverſe way, ſo that the ſpring, to recover its former poſition, gives greater velocity to the arrow, and the recoil never hurts the arm of the perſon who diſcharges the bow.

In point of neatneſs and workmanſhip, their canoes exceed every thing of the kind met with in the South Seas. They are conſtructed of ſeveral planks ſewed together ſo neatly, that the joints on the outſide are ſcarcely to be ſeen. Some of their canoes are double, and ſome ſingle; the ſingle ones are from twenty to thirty feet long, about twenty inches wide in the middle, terminating at each end in a point. At the ends are a kind of deck, about ten feet long, ſo that the canoe is open in the middle; and they frequently decorate the decks with rows of white ſhells. Some of them have ſails, and ſome are worked on with paddles. The double canoes are formed of two, faſtened together by ſtrong beams, and a boarded platform is raiſed upon ſtaunchions over them. They are ſo contrived, that they can be ſunk under water quite to the platform, without being in any danger of filling; nor can they ſink while they hold together. They are in general ſixty or ſeventy feet long, and four or five broad. They have one ſail made of matting, and one maſt in the middle.

Their religious opinions are little known; and what reſpects their amuſements and government ſtands in the ſame predicament. The prevailing diſeaſe is the leproſy; to cure which, they bliſter the cheek bone. The common mode of ſalutation is by putting noſe to noſe, a more cordial one is kiſſing hands: the token of peace is a white flag, and the greateſt teſtimony of friendſhip is an exchange of names: but their moſt ſingular cuſtom is, the cutting off the joints of the little fingers at the death of parents and relations, one joint for each, till they have left none remaining.

Theſe iſlanders are in general, brave, friendly, and courteous; the women are modeſt; but both ſexes are given to pilfering, like thoſe in the neighbouring iſlands.

Rotterdam Iſland, or Anamocka has a great number of ſmall inconſiderable iſlands in its neighbourhood: it is ſituated in twenty degrees fifteen minutes ſouth latitude, and one hundred and ſeventy-four degrees thirty-ſix minutes weſt longitude. The inhabitants, productions, languages, &c. are ſimilar to thoſe of Amſterdam iſland: but the former ſeem more leprous than any of thoſe deſcribed above.

In this iſland, the houſes are different from any thing above cited: they are an oblong ſquare, about thirty feet long, eight feet wide, and they are built about nine feet in height: their walls and ſides are about four feet high, and made of reeds fixed up, not perpendicularly, but converging from the eaves of the roof to the bottom. The roof is ridged at the top, ſo that a ſection of the whole would reſemble a pentagon. It is thatched, and the roof ſpreads a good way beyond the ſloping walls. In one of the long ſides there is an opening like a window, which is the only entrance into it. Within are ſtored quantities of yams, which are probably the chief ſupport of the natives; on theſe they ſleep, covered only with a little matting: they reſt their heads on narrow ſtools, as the O-Taheitans do. In the day-time they lie under ſheds, the floors of which are covered with mats; and they have a variety of large wooden diſhes, bowls, and earthen pots, as houſehold utenſils.

The iſle of Handſome People was diſcovered by De Quiros in 1606. It is eighteen miles in circumference, and ſituated in ten degrees ſouth latitude, and one hundred and eighty-five eaſt longitude. Notwithſtanding the exceſſive heat of the climate, the natives are remarkably fair and handſome, from which circumſtance the iſland had its name. The natives are covered only from the waiſt downwards with mats made of palm, and wear a mantle of the ſame upon their ſhoulders.

Their canoes are trees hollowed out; and their houſes, which are thatched, ſtand in cluſters.

Cocos and Traitors Iſlands are ſituated in ſifteen degrees fifteen minutes ſouth latitude and one hundred and ſeventy-five degrees thirteen minutes weſt longitude. They were diſcovered in 1616, by Schouten, and afterwards viſited by captain Wallis, in July 1767.

Cocos, called alſo Boſcawen's Iſland, is a high mountain, in appearance like a ſugar-loaf. Traitors iſland is three miles and an half long, two broad, and leſs elevated than Cocos iſle. Traitors iſle was ſo called from at attempt made by ſome of the natives to ſeize Schouten's boat, when he was here.

The inhabitants of both theſe iſlands are a ſavage people, cloathed with ruthes or mats: they are, however, well made, and robuſt; have their hair in different forms. The ſlaps of their ears are ſlit, and hang down almoſt as low as their ſhoulders; they wear whiſkers, and a little beard under the chin, the reſt being all ſhaven: and their bodies are marked or punctured like thoſe of the O-Taheitans.

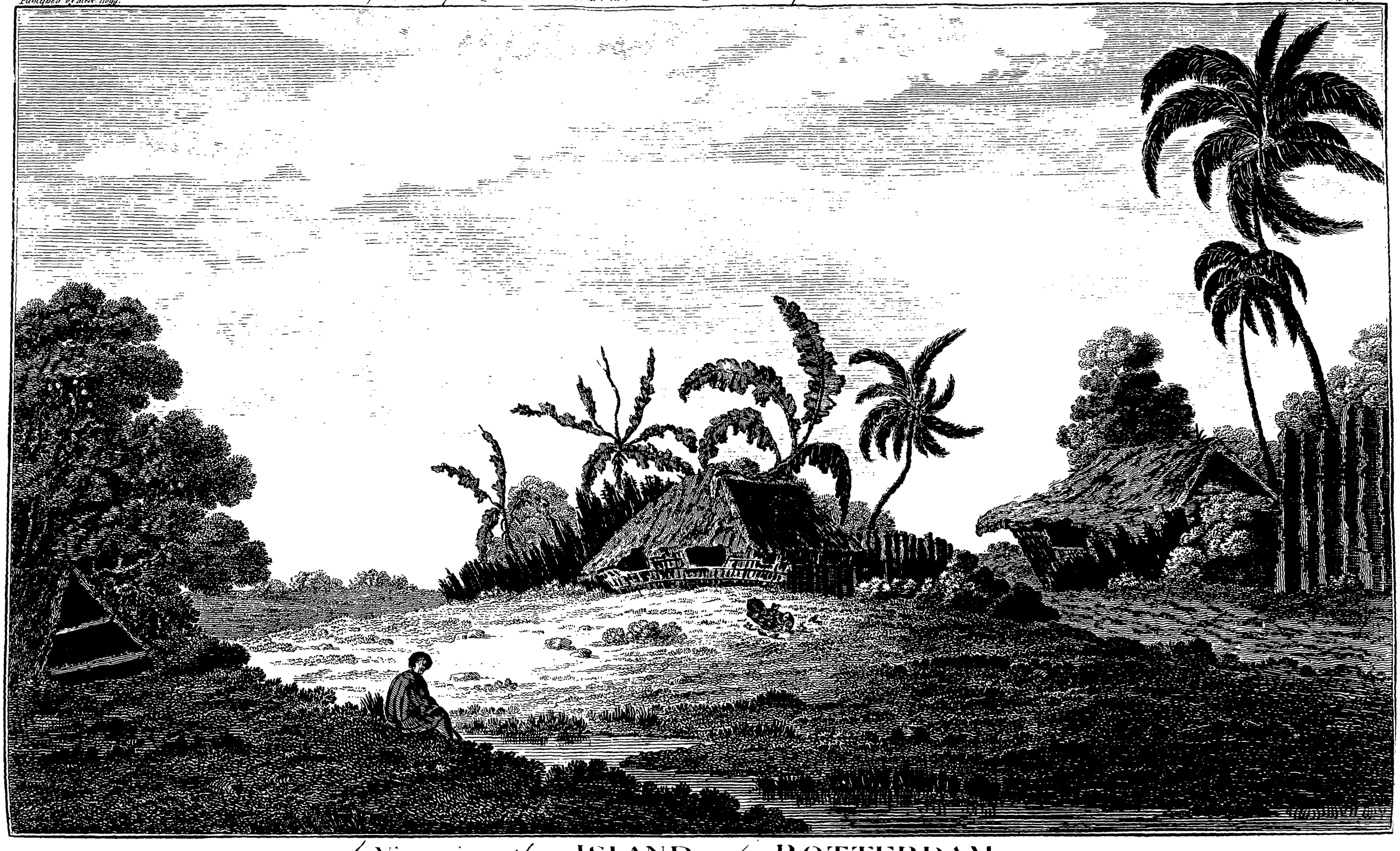
When Schouten was here in 1616, a chief put off from the ſhore, in a canoe covered with a mat in form of a tent, and accompanied with a number of people in forty-five canoes; as they approached the ſhip, the chief cried out three times with a loud voice: and at the fourth, all his company joined in the cry. He preſented the captain with a paper dreſs, and a fine mat; and he was entertained and received preſents in return. Theſe people certainly had no idea of property, attempting to ſteal every thing they could lay their hands upon; nay, they tried to draw out the nails from the ſhip's ſide with their teeth, and ſome ſwam under the keel, and attempted to draw the nails from thence; but being fired at, they deſiſted. The next day, however, they put off from ſhore to the number of one thouſand, with hogs, bananas, fowls, and cocoa-nuts, of which they have plenty, under a pretence of trading; and the chief, or Latou, as he is there called, in a double canoe, giving a ſignal, they all ſhouted, and at that inſtant threw a volley of ſtones on board the ſhip, and the chief was abſurd enough to ſuppoſe that he could run down the ſhip by ſailing againſt it with his canoe: he made the ridiculous attempt, and beat the head of his canoe to pieces; this exaſperated the Indians, and they reiterated their attack; but on a diſcharge of ſome muſquets, and a few great guns, they were ſoon put to flight, with the ſlaughter of a very ſmall number of them.

Their canoes are made of one piece of red wood, flat before, and pointed behind; they dart along very faſt in them, ſteering them and putting them on with two oars aſtern. They have other canoes that carry a ſail, in the middle of which is generally drawn a grey and red cock; and

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A View in the ISLAND of ROTTERDAM.

and a large piece of wood on the left ſide, with which they keep the veſſel upright: on this wood there is always ready for uſe a fiſh-gig, and a kind of prong for ſtriking fiſh.

Horn or Hoorn Iſland was alſo diſcovered by Schouten, in 1616: it is ſituated in fourteen degrees fifty-ſix minutes ſouth latitude and one hundred and ſeventy-nine degrees eaſt longitude.

The complexion of the people of this iſland is a yellow brown. The men are tall, large, well made, and ſtrong bodied: they are faſt runners, expert ſwimmers, and good divers. They do not ſuffer their beards to grow, but take great pleaſure in dreſſing their hair, which is black. Some tie it, others frize it, and others curl it; ſome let it grow down the waiſt, and tie it in five or ſix tails, and others dreſs it right an end, ſtanding up like hog's briſtles.

Both men and women go naked, except a piece of covering between their legs: the women are very much deformed both in face and body, and are very ſhort: they rub their heads and cheeks with ſomething red. Their breaſts are long, and hang down to their bellies like leathern bags, ſo that they make a very diſagreeable appearance; they are beſides very immodeſt, performing the rites of Venus in the preſence of every one, only under a mat.

The ſoil produces ſpontaneouſly a great variety of fruits, ſuch as cocoes, bananas, yams, &c. for they know nothing of cultivation. They have ſome hogs, which they cook wretchedly. At low water the women catch fiſh, which is eaten raw.

Queen Charlotte's Iſlands were viſited by captain Carteret in 1767. They conſiſt principally of eight iſlands, namely, Egmont's Iſle, or New Guernſey; Howe's Iſle, or New Jerſey; Edgecumb's Iſle, or New Sark; Ourry's Iſle, or New Alderney; Swallow, Carteret, Simpſon, and Gover's Iſlands. The following is the beſt account we could procure of Egmont's Iſle, the reſt being only ſeen at diſtance.

Mendana firſt diſcovered this iſland in 1595. He would fain have fixed a colony here; but found it impracticable, as the natives continually maintained hoſtilities againſt him. Captain Carteret's attempt in 1767 was equally unſucceſsful; for on the firſt attempt to land, a ſkirmiſh enſued, in which four people loſt their lives. We perceived, however, that the iſland abounds in hogs, fowls, ring-doves, turtle-doves, partridges, geeſe, herons, ſwallows, and black lizards. It likewiſe produces plantains, ſugar-canes, two or three kinds of bread-fruit, beetle, two kinds of good almonds, Spaniſh pumpkins, cheſnuts, and nuts, cocoa-nuts, large pine-apples with kernels in them, and apples reſembling pearmains; ſago, ſweet baſil, ginger, a kind of indigo, &c.

Their towns conſiſt of about twenty houſes each, they are built round and of plank, and thatched with palm-leaves; every houſe has two ſtories, to which they go up by land-ladders; each ſtory is incloſed breaſt high, the part above being left open to give light and air. Their houſes are ſurrounded by a wall of looſe ſtones, open at the entrance, inſtead of a gate; and the ſides and ſtones within are lined with fine matting. There is in each town a large houſe, probably a temple; and another long houſe, apparently belonging to the community, in which are hung bundles of arrows, in great quantity, ready for uſe; and alſo a well or two curiouſly made, with ſteps to go down, and covered with plank. Some of their towns are ſurrounded with breaſt-work of ſtone, reſembling a fortification, and gives reaſon to ſuppoſe that the natives are often troubled with civil wars; ſome fiſhing wiers fenced with ſtone are found cloſe to the ſea.

The inhabitants at preſent go naked and unadorned, though when Mendana was there they had cloathing and ornaments. They live principally on fiſh, and a vegetable called brete; their chief diverſion is dancing. Their manufactures, beſides fiſhing-tackle and weapons, are ropes of oziers, and cordage of tattans, bags and pockets of palm, and curious and large mats for ſails. They weave alſo, in ſmall looms, a kind of cloth, which ſerves as a covering for the women.

Their arms and offenſive weapons are bows and arrows, darts with three rows of barbs, a kind of wooden ſword, and ſtones: the bows are ſix feet five inches long, and their arrows four feet four inches, pointed with flint: and with theſe miſſile weapons they do execution at a conſiderable diſtance. One of their arrows wounded a man in the thigh, after going through the boats waſh-board.

Some of their canoes are double, like thoſe at O-Taheitee. The common ones, for daily uſe, are ſmall, and of rude workmanſhip: they are all formed from the trunk of a tree hollowed out, with an out rigger, but no ſails. Some of them will carry a dozen men. Their voyage canoes, which will hold thirty men, are more beautiful than the others.

There is an iſland about ten leagues north of Egmont's iſle, which is near four leagues round, of a conical figure, and contains a volcano.

Captain Carteret had only an opportunity of ſeeing at a diſtance the other iſlands, of which Queen Charlotte's iſles conſiſt; but had reaſon to believe them all to be inhabited. As he paſſed the iſland that bears his name, which is about two days ſail from Egmont's iſle, is near ſix leagues long, and lies in eight degrees twenty-ſix minutes ſouth latitude, and one hundred and fifty-nine degrees fourteen minutes eaſt longitude, he met with ſome of the inhabitants fiſhing. He ſent out a boat, and ſeized one of the canoes, which was large enough to contain eight or ten men, was very neatly built with planks well jointed, ornamented with ſhell-work, and figures rudely painted, and the ſeams were covered with ſomething like black putty, but of better conſiſtence. The people were armed with bows, arrows, and ſpears pointed with flint, as at Egmont iſle. They ſeemed to be the ſame kind of people as the natives of that iſland, and were quite naked.

Beſides thoſe above deſcribed, there are ſeveral ſcattered iſlands between the equator and the ſouthern tropic; viz. 1. Eimeo, or York iſland; 2. O-Heteroa; 3. Hervey iſland; 4. Palmerſton iſland; 5. Savage iſland; 6. Iſlands of Danger; 7. Duke of York's iſland; 8. Turtle iſland; 9. Byron's iſland.

Eimeo, or York iſland, was firſt diſcovered by captain Wallis in July, 1767. It is about twenty leagues diſtant from O-Taheitee, weſt-north-weſt.

O-Heteroa is ſituated in twenty-two degrees twenty-ſeven minutes ſouth; one hundred and fifty degrees forty-ſeven minutes weſt, and is thirteen miles in circumference. It does not ſhoot out in high peaks like the other iſlands; but is more uniform and even, being divided into ſmall hillocks. It is neither populous nor fertile. The natives are hoſtile, armed with lances, dreſſed in ſtriped cloth, their heads decorated with feathers, and their habit a ſhort jacket reaching to their knees. The whole is girded with a yellow ſaſh, which paſſes round the neck, is croſſed upon the breaſt, and is gathered about the middle.

Hervey iſland lies low, in nineteen degrees eighteen minutes ſouth latitude, and one hundred and fifty-eight degrees and fifty-four minutes weſt longitude. It was diſcovered by captain Cook on September 23, 1773, who gave it the above name in honour of the earl of Briſtol.

Palmerſton iſland is ſituated in one hundred and ſixty-three degrees ten minutes weſt longitude, and eighteen degrees four minutes ſouth latitude.

Savage iſland lies in nineteen degrees one minute ſouth latitude, and one hundred and ſixty-nine degrees thirty-ſeven minutes weſt longitude. On captain Cook's landing here, June 1774, the natives attacked his party with great fury: every poſſible intimation of good will was given them, but without any effect: a dart or ſpear was thrown by one of the natives, which grazed captain Cook's ſhoulder; a party which had been poſted on a rock, to ſecure a retreat in caſe of an attack, ſaw it abſolutely neceſſary to fire on the natives, to reſcue their commander, and thoſe who were with him, from deſtruction. This prevented others coming down from the heights, and abated the ardour of thoſe who were engaged: whether any of the Indians were hurt, could not be perceived. This diſpoſition of the natives, as well as the iſland furniſhing no port, determined captain Cook to leave it. The name of Savage Iſland was given by him to this ſpot, from the conduct and aſpect of the natives who thus came down upon them with the fury of wild beaſts.

Iſlands of Danger; a name given by commodore Byron to three iſlands which had rocks and broken ground between them, and were ſo low, that a ſhip may be cloſe in with them before they are ſeen. Their ſituation is differently laid down by commodore Byron and captain Cook; the former placing them in latitude twelve degrees thirteen minutes ſouth; longitude one hundred ſixty-ſeven degrees forty-ſeven minutes weſt; and the latter in ten degrees fifty-one minutes and one hundred and ſixty-three degrees forty-three minutes. The ſouth eaſternmoſt of theſe iſlands is about three leagues in length between the extreme points, from both which a reef runs out, upon which the ſea breaks to a tremendous height: upon the north-weſt and weſt ſides innumerable rocks and ſhoals ſtretch near

near two leagues into the ſea, and was extremely dangerous. The iſlands have a fertile and beautiful appearance, and ſwarm with people. No farther diſcovery concerning theſe ſecluded ſpots could be made by the commodore, as the great danger to which the ſhips were expoſed, prevented his going on ſhore.

Duke of York's iſland was firſt diſcovered by commodore Byron, June 21, 1765, and, according to all probability, never received a human footſtep before that time. The boats landed with great difficulty, and procured about two hundred co oa-nuts, which, circumſtanced as the crews were, was an ineſtimable treaſure. This iſland lies in latitude eight degrees forty-one minutes ſouth; and in one hundred and ſeventy-three degrees three minutes weſt longitude; a dreadful ſea breaks upon almoſt every part of the coaſt, and no ſoundings could be found.

Turtle Iſland lies in nineteen degrees forty-eight minutes ſouth latitude, and one hundred and ſeventy-eight degrees two minutes weſt longitude. It was ſo called by captain Cook, who firſt viſited it, on account of the great number of turtles that were ſeen here.

Byron's Iſland was firſt diſcovered by commodore Byron, July 8, 1765; but he could not go aſhore, or procure any refreſhments, there being no part favourable for a ſhip to anchor. This iſland lies in one degree eighteen minutes ſouth latitude, and one hundred and ſeventy degrees fifty-three minutes eaſt longitude, and is ſuppoſed to be about four leagues in length. It was very populous; for as ſoon as the ſhip came in ſight, the natives to the number of above one thouſand, aſſembled on the beach, and more than ſixty canoes, or proas, put off from the ſhore, and made towards it, and ranged themſelves in a circle round it; after having gazed for ſome time, one of the Indians ſuddenly jumped out of his proa, ſwam to the ſhip, and ran up the ſide like a cat. As ſoon as he had ſtepped over the gunwale, he ſat down upon it, and burſt into a violent fit of laughter, then ſtarted up and ran all over the ſhip, attempting to ſteal whatever he could lay his hands on, but without ſucceſs, for being ſtark naked, it was impoſſible to ſecrete his booty. The ſeamen put him on a jacket and trowſers, which produced great merriment; for he had all the geſtures of a monkey newly dreſſed. Bread was given him, which he ate with a voracious appetite; and, after having played a thouſand antic tricks he leaped overboard clad in his new apparel, and ſwam back to his proa.

Theſe people are tall, well proportioned, and clean limbed; their ſkin is a bright copper colour; their features good, and their countenances exhibited a mixture of intrepidity and cheerfulneſs that is very ſtriking. They have long black hair; ſome have long beards, ſome only whiſkers, and others nothing more than a ſmall tuft at the point of the chin. All their ears were bored, but they had no ornaments in them. They were all ſtark naked except their ornaments, which conſiſted of ſhells very prettily diſpoſed and ſtrung together; theſe they wear round their neck, wriſts, and waiſts.

SECT. XIV.

Containing a Journal of Captain COOK's Three Years Voyage round the World.

WE ſhall conclude our account of this quarter of the globe with ſome few particulars relative to the important expedition made by captain Cook, &c. for the diſcovery of a ſouthern continent, which object has greatly attracted the notice of the learned and curious.

On July 13, 1772, the Reſolution and Adventure (the former commanded by captain Cook, and the latter by captain Furneaux) ſailed from Plymouth Sound, having on board Mr. William Hodges, landſcape-painter; Dr. John Reinhold Forſter, Mr. George Forſter his ſon, and Mr. Sparman, naturaliſts; together with Mr. William Wales, and Mr. William Bayley, aſtronomers; and arrived at the Cape of Good Hope, on the 30th of October following. On the 10th of the next December they ſaw the firſt ice, in latitude fifty degrees forty minutes. This firſt ice was a very large maſs, but they afterwards ſaw another much larger: this prodigious body was two thouſand feet long, four hundred broad, and about two hundred in height. On December 12, they paſſed by ſix more ice iſlands, ſome of them near two miles in circuit, and ſixty feet high. Here the elder Mr. Forſter and Mr. Wales had nearly periſhed by cold and famine, having gone with ſome others, in the ſhip's boat, to make ſome experiments of the temperature of the ſea at a certain depth, but were at length ſaved by the Adventure. On December 26, the ſhips paſſed through a great quantity of pa ked or broken ice, ſome of which looked dirty or decaying. Iſlands of ice ſtill ſurrounded them; and in the evening, the ſun ſetting juſt behind one of them, tinged its edges with gold, and brought upon the whole maſs a beautiful ſuffuſion of purple: they had no thaw during the continuance of the whole ſummer.

On the 2d of January 1773, captain Cook ſearched for Cape Circumciſion, which is laid down by Bouvette in fifty-eight degrees fifty-three minutes ſouth latitude, and ten degrees ſix minutes eaſt longitude. January 9, three boats were hoiſted out, and in about five or ſix hours took up as much ice as yielded fifteen tons of good freſh water. It is remarked, that here was a diſcovery made important to ſcience; that nature forms great maſſes of ice in the midſt of the wide ocean, which are deſtitute of any ſaline particles, but have all the uſeful and ſalubrious qualities of the pure element. On January 16, they croſſed the antarctic circle in longitude thirty-nine degrees thirty-five minutes eaſt, which had till then remained impenetrable to all former navigators. The next day thirty-eight ice iſlands, great and ſmall, were ſeen, beſides looſe ice in abundance. After having reached ſixty-ſeven degrees fifteen minutes ſouth, captain Cook ordered the ſhips to put about, and ſtood north-eaſt by north, an immenſe field of ſolid ice extending to the ſouthward, as far as the eye could reach from the maſt head, which rendered it impoſſible to advance farther that way. Here were ſeen many whales playing about the ice, and for two days before ſeveral flocks of brown and white pintadoes were ſeen, which they named antarctic peterels, becauſe they ſeemed to be natives of that region. January 31, they paſſed near two iſlands of ice, fifty degrees fifty minutes ſouth, fifty-ſix degrees forty-eight minutes eaſt, one of which appeared to be breaking or falling to pieces, by the crackling noiſe it made, ſaid to be equal to the report of a four pounder. This was the laſt ice ſeen till they returned again to the ſouthward.

On February 8, the Reſolution loſt ſight of the Adventure, and the two ſloops continued ſeparated for the reſt of the cruize, but afterwards met in Queen Charlotte's ſound, in Zealand; then ſailing together for O-Taheitee and other iſlands within the tropics, in coming round the ſame coaſts near to Cook's ſtraights they again ſeparated and never more joined during the voyage. Captain Furneaux ſeeing no probability of forming a junction with his conſort, returned to England, and reached Spithead in July 1774.

On February 28, the Reſolution, in ſixty-two degrees ſouth, fell in once more with a ſolid piece of ice, which obſtructed their further progreſs in that courſe. In latitude fifty-nine degrees fifty-eight minutes ſouth, longitude one hundred and eighteen degrees thirty-nine minutes eaſt, three iſlands of ice were in ſight, all of them large, eſpecially one, which was larger than any that had been before ſeen: the ſide oppoſite to the ſhip ſeemed to be a mile in extent, and the whole maſs ſeemed to be three in circuit. It was ſuppoſed to be one hundred feet high; yet ſuch was the impetuous force and height of the waves which broke againſt it, by meeting with ſuch a ſudden reſiſtance, that they roſe conſiderably higher. On March 26, they made the coaſt of New Zealand, and anchored in Duſky Bay, after having been one hundred and ſeventeen days at ſea, in which time they had ſailed three thouſand ſix hundred and ſixty leagues, without having had ſight of any land. The Reſolution left Duſky Bay on May 11, 1773, and, caſting anchor in Queen Charlotte's Sound on the 17th of the ſame month, continued till the 7th of June.

Having now loſt the Adventure, captain Cook, determined on fully exploring the ſouthern parts of the Pacific ocean, began his ſecond courſe alone, on the 27th of November; and on the 6th of December they were in latitude fifty-one degrees thirty-three minutes ſouth, and longitude one hundred and eighty degrees, conſequently juſt at the point of the antipodes of London, being the firſt Europeans, and moſt probably the firſt human beings, who had reached that point, and perhaps will be the laſt. The firſt ice was ſeen December 12, in ſixty-two degrees, ten minutes ſouth, one hundred and ſeventy-two eaſt, which is eleven and a half degrees more to the ſouthward than the firſt ice ſeen the preceding year in the Atlantic ocean. On December 15, in ſixty-ſix degrees ſouth, one hundred and fifty-nine weſt, the further courſe to the ſouthward was interrupted on account of the ice,

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among which they were in a manner embayed, which obliged them to tack to the northward; and ſoon after they got clear of all the looſe ice, but not without receiving ſeveral hard knocks from the larger pieces. The weather remained foggy, and ſeveral ice-iſlands ſtill lay in their way, one of which they were near falling aboard of, and if that had happened, none would have ſurvived to relate the circumſtance. The ſhip paſſed with her own length to the windward of this huge maſs, ſo that every one on board was in the moſt dreadful ſuſpenſe for a few minutes. Several penguins were ſeen on ſome little ice-iſlands, and a few antarctic peterels on the wing. We doubt not but the following account and deſcription of theſe birds will prove acceptable to our readers.

Captain Cook relates, that having continued during the whole ſummer in the frigid zone, their chaſe of penguins proved very unſucceſsful, though it afforded great ſport; theſe birds dived ſo frequently, continued ſo long under water, and at times ſkipped continually into and out of it, making way with ſuch amazing velocity in a ſtraight line, that the fowlers were obliged to give over the purſuit; but not before they had come near enough to wound one of them; but though they followed it cloſely, and fired above ten times with ſmall ſhot, which was obſerved to hit, yet they were at laſt obliged to kill it with ball. When they took it up, they perceived its hard gloſſy plumage had conſtantly turned the ſhot aſide: this plumage is extremely thick, and conſiſts of long narrow feathers which lie above each other as cloſely as ſcales, and ſecure theſe amphibious birds againſt the wet, in which they almoſt conſtantly live. Their very thick ſkin, and their fat, ſeem wiſely appropriated to them by nature to reſiſt the perpetual winter of theſe inhoſpitable climes. Their broad belly, the ſituation of their feet far behind, and fins which ſupply the place of wings, are conſtructed with equal wiſdom to facilitate the progreſs of their otherwiſe lumpiſh bodies through the water. That which was ſhot weighed eleven pounds and a half. The blue peterels which every where abound in this immenſe ocean, ſettled in flocks of ſeveral hundreds on the ſmooth ſurface of the water: theſe were not worſe fitted out againſt the cold than the penguins. Their plumage was amazingly abundant, and increaſed their bulk in a great proportion; and two feathers, inſtead of one, proceeded out of every root, lying within each other, and formed a very warm covering. As they are almoſt continually in the air, their wings are very ſtrong, and of great length to ſupport them in flying.

They croſſed the antarctic circle a ſecond time on December 20, in one hundred and forty-ſeven degrees forty-ſix minutes weſt longitude. The next morning ice-iſlands were ſeen very high and rugged, forming at their tops many peaks, whereas thoſe that had been ſeen before were flat at top, and not ſo high; many of theſe were between two and three hundred feet in height, and between two and three miles in circuit, with perpendicular cliffs or ſides, aſtoniſhing to behold.

Moſt of their winged companions had now left them, the grey albatroſſes only excepted, and, inſtead of the other birds, they were viſited by a few antarctic peterels, two of which were ſhot. To the deſcription given above of this bird, we may add, that they are of the ſize of a large pigeon, the feathers of the head, back, and part of the upper ſide of the wings, are of a light brown; the belly and ſide of the wings white, the tail feathers are alſo white, but tipped with brown. Another peterel was ſhot afterwards, ſmaller, and intirely of a grey plumage; theſe birds were fuller of feathers than any hitherto ſeen. A few chocolate coloured albatroſſes were ſeen in theſe parts, all which birds kept among the ice, from whence, captain Cook obſerved, he might with reaſon conjecture that there is land to the ſouth.

On December 22, they had penetrated to ſixty-ſeven degrees thirty-one minutes, being the higheſt ſouthern latitude they had reached; one hundred and forty-two degrees fifty-four minutes weſt longitude. Twenty-three ſmall ice-iſlands were this day ſeen from the deck, and twice that number from the maſt-head, and yet the weather was ſo foggy, that they could not ſee above two or three miles round them. On the 25th the weather was clear and fair, and upwards of ninety large ice-iſlands were in ſight. This being Chriſtmas-day, the captain invited the officers and mates to dinner; and one of the lieutenants entertained the petty officers. The ſailors feaſted on a double portion of pudding, regaling themſelves with the brandy of their allowance which they had ſaved for this occaſion ſome months beforehand. The

ſight of an immenſe number of ice-iſlands, among which the ſhip drifted at the mercy of the current; every moment in danger of being daſhed in pieces againſt them, could not deter the ſailors from indulging in their favourite amuſement; as long as they had brandy left, they would perſiſt to keep Chriſtmas in their way, though the elements had conſpired together for their deſtruction. Their long acquaintance with a ſeafaring life had enured them to all kinds of perils; and their heavy labour, with the inclemencies of the weather, and other hardſhips, making their muſcles rigid, and their nerves obtuſe, had communicated inſenſibility to their minds.

January 3, 1774. Being in fifty-ſix degrees ſouth, one hundred and forty degrees thirty-one minutes weſt, the wind being weſterly obliged them to ſteer north-eaſtwardly, the captain was therefore obliged to leave a ſpace of ſea unexplored to the weſt, containing near forty degrees of longitude, and half that of latitude. January 20, being in ſixty-two degrees thirty-four minutes ſouth latitude, one hundred and ſixteen degrees twenty-four minutes weſt longitude, they were becalmed; when two ice-iſlands appeared in ſight, one of which was ſuppoſed to be full two hundred feet in height, and terminated in a peak not unlike the cupola of St. Paul's church. January 25, the wind increaſed very much, and in a ſhort time blew a tempeſtuous gale; at nine o'clock at night a huge mountainous wave ſtruck the ſhip on the beam, and filled the deck with a deluge of water; it poured into the cabin, and extinguiſhed the lights, leaving the gentlemen who were ſitting there for a moment in doubt whether they were not intirely overwhelmed, and ſinking into the abyſs. The ice, the fog, the ſtorms, and ruffled ſurface of the ſea, compoſed a ſoul-ſinking ſcene, which was ſeldom cheered by the reviving beams of the ſun. January 26, paſſed for the third time within the antarctic polar circle, longitude one hundred and nine degrees thirty-one minutes weſt; and on the 29th in the afternoon were in ſixty-nine degrees forty-five minutes ſouth, one hundred and eight degrees five minutes weſt, paſſed a piece of weed covered with barnacles, which a brown albatroſs was picking off. The mildeſt ſun-ſhine was enjoyed that day, that had ever been experienced in the frigid zone. This led them to entertain hopes of penetrating as far towards the ſouth pole as other navigators had done towards the north pole; but the next day about four in the morning, they diſcovered a ſolid ice-field of immenſe extent before them, which bore from eaſt to weſt. A bed of fragments ſtoated all round this field, which ſeemed to be raiſed ſeveral feet high above the level of the water. Whilſt in this ſituation, the ſouthern part of the horizon was illuminated by the rays of light reflected from the ice to a conſiderable height. Ninety-ſeven ice-iſlands were diſtinctly ſeen within the field, beſides thoſe on the outſide; many of them very large, and looking like a ridge of mountains, riſing one above another, till they were loſt in the clouds. There was no other occurrence worth relating, till they fell in with Eaſter iſland the 11th of March 1774, having been one hundred and four days out of ſight of land. On the 19th of October, the ſloop came once more to an anchor in Queen Charlotte's Sound in New Zealand, and ſailed on the 10th of November following, and made a run, without ſeeing any land, quite acroſs the South Sea to Tiera del Fuego, and on the 17th of December made Cape Deſcada, on the ſouth-weſtern extremity of that dreary coaſt and diſmal climate.

January 4, 1775. Captain Cook ſailed ſouth eaſt from Staten iſland, in order to paſs a third ſummer ſeaſon to the ſouthward. On leaving Staten iſland, he has the following remarks: "It is amazing to ſee how the different animals, which inhabit this ſpot, are mutually reconciled: they ſeem to have entered into a league not to diſturb each other's tranquillity. The ſea-lions occupy moſt of the ſea coaſt; the ſea-bears take up their abode in the iſland; the ſhags have poſt in the higheſt cliffs; the penguins fix their quarters where there is the moſt eaſy communication to and from the ſea; and the other birds chuſe more retired ſtations. We have ſeen all theſe animals mix together like domeſtic cattle and poultry in a farm yard, without once attempting to moleſt the other; nay, I have often obſerved the eagles and vultures ſitting on the hills among the ſhags, without either the old or young of the latter being diſturbed at their preſence. It may be aſked how theſe birds of prey live? I ſuppoſe on the carcaſes of ſeals and birds which die by various cauſes, and probably in no ſmall numbers, as there are ſo many of them."

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On January 14, being in fifty-three degrees fifty-ſix minutes ſouth latitude, and thirty-nine degrees twenty-four minutes weſt longitude, land was diſcovered; its mountains appeared of a vaſt height, covered with ſnow and ice, in moſt places, quite to the water's edge: towards the ſouth end ſeveral low iſlands were ſeen, which appeared to have ſome verdure upon them, and were therefore called the Green iſlands. This land, which was at firſt ſuppoſed to be part of a great continent, was found at length to be an iſland of ſeventy leagues in circuit, between the latitudes of fifty-three degrees fifty-ſeven minutes and fifty-four degrees fifty-ſeven minutes, and longitudes thirty-eight degrees thirteen minutes and thirty-five degrees thirty-four minutes weſt, extending ſouth-eaſt by eaſt, and north-weſt by weſt, and is thirty-one leagues long, in that direction; its greateſt breadth is about ten leagues. It ſeemed to abound with bays and harbours, which the vaſt quantities of ice rendered inacceſſible the greateſt part of the year. This large iſland received the name of Southern Georgia. Captain Cook landed in a bay on the northern ſide of this iſland, which he called Poſſeſſion Bay; here he diſplayed his colours in three different places, and took poſſeſſion of the country in his Majeſty's name, under a diſcharge of ſmall arms.

Two rocky iſlands are ſituated on the north end, one of which was named Willis's iſland, from the perſon who diſcovered it. It is a craggy cliff, nearly perpendicular, which contained the neſts of many thouſand ſhags. The other received the name of Bird iſland, from the innumerable flocks of birds of all ſorts that were ſeen upon it, from the largeſt albatroſſes down to the leaſt peterels. Several porpoiſes were likewiſe obſerved, and ſeals, which probably came to breed on theſe inhoſpitable ſhores. The head of the bay, as well as two places on each ſide, were terminated by perpendicular ice cliffs, of conſiderable height, ſuch as are found in the harbour of Spitſbergen, in the northern hemiſphere. Pieces were continually breaking off and floating out to the ſea; and a great fall happened while they were in the bay, which made a noiſe like cannon.

The other parts of the country were not leſs ſavage and horrible. The wild rocks raiſed their lofty ſummits till they were loſt in the clouds; and the vallies lay covered with ſnow. Not a tree was to be ſeen, nor a ſhrub even big enough to make a tooth-pick. The only vegetation obſerved was a ſtrong bladed graſs, growing in tufts; wild burnet, and a plant like moſs, which ſprung from the rocks. Seals, or ſea-bears, were pretty numerous. Among them was a huge animal of the ſame kind with the ſea-lion deſcribed in lord Anſon's voyages; a midſhipman ſhot it through the head, whilſt it lay aſleep. It was all over of a dark grey colour, with a ſlight olive caſt, ſomething like the ſeals in the northern hemiſphere: it likewiſe reſembled thoſe animals, in the moſt perfect ſhape of its forefeet, and the want of external ears; its noſe projected far beyond the mouth, and had a looſe wrinkled ſkin; it was about thirteen feet long. Here was found a flock of about twenty penguins, of a much greater ſize than any before ſeen, being thirty-nine inches long, and weighing forty pounds. The ſeals and penguins killed here were very acceptable to the whole crew; for any kind of freſh meat was eagerly craved. Beſides being uninhabitable, South Georgia does not appear to contain a ſingle article for which it might be viſited occaſionally by European ſhips. On the whole coaſt, not a river or ſtream of freſh water was to be ſeen.

On the 26th of January captain Cook left the ſouthern part of this iſland, and ſteered eaſt ſouth-eaſt, until he arrived in ſixty degrees latitude, further than which he did not intend to go, unleſs he obſerved ſome certain ſigns of meeting with land. Theſe high ſouthern latitudes, where nothing was to be found but ice and thick fogs, had at length tired even this perſevering chieftain himſelf; he therefore put about to the eaſtward.

January 31, paſſed one of the largeſt ice iſlands that had been ſeen in the voyage. As this ſhip was now proceeding northward, the hope of ſoon reaching a milder climate diffuſed a general ſatisfaction; but another frozen country roſe to their view, and threatened to retard the accompliſhment of their wiſhes. The diſcovery of this iſland was made on January 31, at ſeven in the morning. Captain Cook gave the name of Sandwich land to this diſcovery, which may poſſibly be the northern point of a continent; for he is of opinion that there is a tract of land near the pole, which is the ſource of moſt of the ice that is ſpread over this vaſt ſouthern ocean.

Southern Thule, in latitude fifty-nine degrees thirty minutes ſouth; longitude twenty-ſeven degrees thirty minutes weſt, was the moſt ſouthern extremity that was ſeen; proceeding northward, many projecting points of land were diſcovered; the mountains appeared to be of vaſt height; their ſummits being conſtantly wrapped in clouds, and the lower parts covered with ſnow down to the water-edge. Theſe captain Cook named, in the order in which they were ſeen, Freezeland Peak, Cape Briſtol, and Cape Montagu; with an iſland that received the name of Saunders, ſituated fifty-eight degrees twenty-ſeven minutes ſouth latitude, twenty-ſix degrees forty-four minutes weſt longitude; and two ſmall ones, which were named Candlemas iſles; they are of no great extent, but are of conſiderable height, and are covered with ſnow. The whole country had the moſt deſolate and horrid appearance imaginable; not a ſingle blade of graſs could be diſcerned upon it, and it ſeemed to be forſaken even by the amphibious and lumpiſh animals which dwelt on South Georgia.

February 15, bore away to the northward, having croſſed the meridian of Greenwich, in latitude fifty-ſeven degrees fifty minutes. On the 19th croſſed the place where Cape Circumciſion is laid down by Bouvet, without having the leaſt ſigns of land, though the weather was favourable to diſcovery. Captain Furneaux likewiſe paſſing between Georgia and Sandwich land, croſſed the meridian of Cape Circumciſion in the latitude of fifty-ſeven degrees fifty minutes ſouth, without meeting with any land. The ſolicitude of all on board to arrive at an European port, was now riſen to the moſt impatient height; their voyage had then laſted twenty-ſeven months after leaving the Cape of Good Hope, ſince which time they had not touched at any European ſettlement, but had ſevered from all intercourſe with their country, their friends, relations, and domeſtic endearments. As they approached a place that had ſome correſpondence with Europe, their hopes and fears began to be anxiouſly excited; all the tender and endearing ties at home now took intire poſſeſſion of the breaſt, and agitated with the ſtrongeſt ſenſations.

On March 26, being then between thirty-five and thirty-ſix degrees ſouth latitude a ſhip was ſeen to windward, and in three hours afterwards they came in ſight of another. The eagerneſs with which every perſon on board bent his eyes towards theſe welcome objects, was the ſtrongeſt proof of that ardent longing for an intercourſe with Europeans, which till then had been ſuppreſſed by the attentions which their ſituations and regard to perſonal ſafety demanded. Two tedious days, however, paſſed in this ſtate of painful uncertainty, before they could come up with either of the ſhips; at length they got within five miles of one of them, which proved to be a Dutch Eaſt Indiaman. A boat was hoiſted out and ſent on board her, and in a few hours returned with the welcome news that there was univerſal peace in Europe. In the afternoon they got ſight of two Swediſh, one Daniſh, and an Engliſh ſhip, the latter of which bore down to them, and lieutenant Clarke, the elder Mr. Forſter, and a midſhipman, went on board her. This ſhip was the True Briton, captain Broadly, on her return from China. The gentlemen were received with a generous hoſpitality, and invited to dinner. Theſe three famiſhed circumnavigators, who had not ſeen freſh meat for ſix weeks, attacked with the higheſt reliſh a diſh of fattened Chineſe quails, and a delicious gooſe, which their kind entertainer reckoned very homely fare. On relating how long they had been abſent from any European ſettlement, how long they had lived upon ſalt beef, and how often they had regaled themſelves, with ſeals, albatroſſes, and penguins, the captain and the mates dropped their knives and forks, and in pure pity to the ſtrangers reſigned all pretenſions to their dinner. At parting, captain Broadly preſented them with a large fat pig and ſeveral geeſe, on which the gentlemen of the ſhip dined the two following days.

They came to an anchor in Table Bay, in the Cape of Good Hope, on the 22d, which they found was only the 21ſt according to the reckoning of the people on ſhore, they having advanced a whole day by ſailing round the world to the eaſtward. On the 27th of April captain Cook ſailed from the Cape, and in his way to England touched at St. Helena, the weſtern iſlands of Aſcenſion and Fernando Norenha, Fayal; and on the 29th of July made the land near Plymouth having been abſent from England three years and eighteen days, in which time it is computed that they ran over a greater ſpace of

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ſea than any ſhip ever did before; ſince according to Mr. Forſter, all their tacks, taken together, form more than thrice the circumference of the globe. Thus was completed a voyage which will immortalize the conductor of it, as it was not only the moſt extenſive, but the moſt inſtructive one ever performed.

In this celebrated voyage, captain Cook not only diſcovered, but ſurveyed vaſt tracts of new coaſts: diſpelling hereby the illuſion of a Terra Auſtralis incognita, and fixing the bounds of the habitable earth, as well as thoſe of the navigable ocean, in the ſouthern hemiſphere. But being the ableſt navigator which perhaps any age or country ever produced, is not this great ſeaman's ultimate praiſe; his humane and judicious attention to every means which might poſſibly conduce to the healthineſs of the ſhip's company, gives him an eminent place among the diſtinguiſhed few who are true friends to mankind, and his endeavours were ſucceſsful to a degree of admiration, the methods he made uſe for preſerving the health of the ſailors being no leſs ſimple than efficacious. With a company of one hundred and eighteen men, he performed a voyage of upwards of three years, throughout all climates from fifty-two degrees north, to ſeventy-one degrees ſouth, with the loſs of only one man by a diſtemper. From hence it plainly appears, that marine diſeaſes are not cauſed by any malignity in the ſea air; and a voyage round the world may be undertaken with leſs danger to health, than a common tour in Europe; eſpecially when ſuch aſſiduous care is taken of the diet, bedding, cloaths, the application of excellent antiſcorbutic medicines, &c. as was conſtantly employed by captain Cook, which obtained him the cordial eſteem and affection of the moſt reſpectable ſocieties in this country, and will for ever erect a monument of deſerved eulogium and gratitude in the hearts of his countrymen, and the friends to real merit, of every diſtinction, throughout the globe.

SECT. XV.

We ſhall here obſerve, as Supplementary to our Account of the Dutch Settlements in the Eaſt Indies; that

ON November 12, 1781, the town and citadel of Negapatam, on the coaſt of Coromandel, in the Eaſt Indies, was taken from the Dutch by the Engliſh fleet and army commanded by admiral Hughes and Sir Hector Munro; the garriſon conſiſted of near eight thouſand men, about five hundred of which were Europeans, and the reſt Indians: and alſo,

On January 16, 1782, Forts Oſtenburgh and Trincomale, ſituated in Trincomale bay in the iſland of Ceylon, were taken from the Dutch by the Engliſh fleet and army under admiral Hughes and Sir Hector Munro, and are now in the poſſeſſion of the king of Great Britain.

THE

THE NEW AND UNIVERSAL

SYSTEM OF GEOGRAPHY;

BEING A COMPLETE

HISTORY AND DESCRIPTION

OF

THE WHOLE WORLD.

BOOK II.

THE NEW AND COMPLETE HISTORY AND DESCRIPTION OF

AFRICA.

CONCERNING AFRICA IN GENERAL.

SOME geographers, both Greek and Latin, have, in their ſyſtems, ranked Africa as the third part of the known or inhabited world: nevertheleſs, as the poſterity of Noah made their firſt emigrations out of Aſia into this northern quarter of the globe (for the antients knew but little of the ſouthern part of Africa), we ſhall therefore make choice of it, as moſt proper for the ſecond diviſion of our work.

The far greater part of Africa continues ſtill unknown to us; and though we are at preſent become better acquainted with it than we formerly were, yet our knowledge of it extends little farther than the regions that lie chiefly along the coaſts of the Mediterranean; which being the moſt fruitful in corn and other produce, and alſo more eaſy of acceſs, have been more conſtantly reſorted to both by Europeans and Aſiatics.

The midland parts were for a long while believed inacceſſible and uninhabited by reaſon of their intolerable heat, they lying moſtly under the torrid zone, and have on that very account, as well as the ſavageneſs of its inhabitants, been little viſited by any ſtrangers. Even the ſouthern parts of it, which lie under a more temperate climate, and are much eaſier of acceſs, are found inhabited by ſuch barbarous people, ſo fierce and ſavage in their nature, ſo uncouth and forbidding in their manners and language, and ſo ſhy of all intercourſe with foreign nations, that our readers need not wonder that we are almoſt as much in the dark about them as we are about the midland part of this continent.

The name of Africa, or Afric, was given to this vaſt tract of ground from one of its antient provinces, which we now ſtyle Africa Propria, and extends itſelf along the Mediterranean, from the ancient Mauritania, on the weſt, to Cyrenaica, on the eaſt, where is now the kingdom of Tunis, and where was once the ſeat of the celebrated Carthagenians. The antient Greeks called it Libya, from another of its provinces, whoſe deſart part bordered upon Egypt, and was included, with other uninhabited parts of it, by the old Arabs, under the name of El-ber, which ſignifies a divided, or forſaken land. The Indians call it Bazenah; the Arabs, Iphrica, or rather Aphirikiah, or Afrikea; the Ethiopians, Alkabutan; and the Perſians, Armenians, and other nations, by different names.

Africa, in its largeſt ſenſe, lies ſouth of Europe, and weſt of Aſia, and is bounded on the north by the Mediterranean, which parts it from the former; and on the eaſt by the Red ſea, which ſeparates it from the latter, to which it only joins by that ſmall iſthmus or neck of land which cuts off the communication between thoſe two ſeas, and is commonly known by the name of Suez. On the ſouth and weſt, it is ſurrounded by the main ocean, ſo that it may be properly ſtyled a vaſt overgrown peninſula, joined only to the continent of Aſia by the iſthmus above-mentioned, which, if cut off, would make it by far the largeſt iſland in the world. It extends itſelf a vaſt way, not only on each ſide of the equinox, but of the two tropics likewiſe, the ſouthern verge of it reaching quite to the thirty-fifth degree of ſouthern, and the northern almoſt to the thirty-ſeventh degree of north latitude: ſo that its utmoſt extent, from north to ſouth, is almoſt ſeventy-two degrees, or about four thouſand three hundred and twenty miles. From eaſt to weſt it reaches ſtill farther, viz. from ſeventeen weſt to ſixty eaſt, or ſeventy-ſeven degrees of longitude, that is, four thouſand ſix hundred and twenty miles.

The antients divided this part of the then known world into twelve regions or provinces, and ranged them in the order following, going from eaſt to weſt, viz. the two Mauritanias, the two Numidias, Africa Propria, Libya Cyrenaica, and Marmarica, Lower Egypt, Thebais, Libya Interior or Upper, and the two Ethiopias. Others ranked them in the following order: Egypt, Marmarica, Cyrenaica, Syrtica, Africa Propria, Numidia, the two Mauritanias, Inland Africa, Libya Interior, and Ethiopia. Under the Romans, it was divided only into theſe ſix provinces: Africa Propria, Mauritania Cæſarienſis, Mauritania Tingitana, Numidia, Tripolitana, and Bizacena; all which amounted to little more than what we ſtyle the preſent Barbary, but was all they poſſeſſed, or were perhaps acquainted with, except the kingdom of Egypt, which they did dot reckon a part of Africa. Even Strabo had little notion of its real extent; and though Ptolemy, who was much better acquainted with it, and hath gone farther in his diviſion of it than any of the antients, having diſtinguiſhed it by twelve regions or provinces; yet one half of the country was unknown to this excellent geographer.

The African and Arabic geographers have been no better acquainted with this region, than the Greeks and Romans. This plainly appears from the general deſcription which Mocaudi and Becker, two of the beſt, have given of it. They neither allow it ſo great an extent as Ptolemy doth; nor place in it Egypt and the other countries that lie between the Nile, the Red Sea, and the eaſtern ocean in Africa, but make them to be part of Aſia. They are no leſs inaccurate in aſſigning the true ſituation, names, &c. of capes, gulfs, and ſeveral cities and provinces, but a general confuſion ſeems to run through the whole, occaſioned

in

AFRICA, agreeable to the most approved MAPS and CHARTS. By Mr Kitchen.

SCALES.

British and French Marine Leagues, 20 to a Degree.

20 60 100 140 180 220 260 300

British Statute Miles, 69½ to a Degree.

100 200 400 600 800 1050

Longit. West from London. 27.35 17.35 7.35 2.25 12.25 22.25 32.25 42.25 52.25 62.25 Longit. East from London

Longit. W. from Ferro. Do 5 0 5 10 15 20 25 30 1.5 5.0 5.5 6.0 6.5 7.0 7.5 Longit. East from Ferro.

ATLANTIC OCEAN
MEDITERRANEAN SEA
INDIAN OCEAN
SOUTHERN OCEAN
ETHIOPIAN SEA
Gulf of Guinea
Gulf of Arabia
Red Sea
Desert of Barbary
Desert of Zara
Desert of Zeu
Desert of Coast of Ajan
Desert of Cafferia
Desert of Angola
Desert of Sahara
Desert of Nubia
Desert of Libya
Desert of Barca
Desert of Augila
Desert of Barca
Desert of Egypt
Desert of Arabia
Desert of Syria
Desert of Anatolia
Desert of Levant
Desert of Abyssinia
Desert of Adel
Desert of Ajan
Desert of Zanguebar
Desert of Mocaranga
Desert of Sofala
Desert of Natal
Desert of Caffraria
Desert of Lower Guinea
Desert of Upper Guinea
Desert of Biafara
Desert of Benin
Desert of Gold Coast
Desert of Ivory Coast
Desert of Grain Coast
Desert of Sierra Leona
Desert of Fulis
Desert of Susos
Desert of Mandinga
Desert of Eyos
Desert of Dahomy
Desert of Negroland
Desert of Senega
Desert of Sunda
Desert of Tombut
Desert of Guinbala
Desert of Gago
Desert of Lamlem
Desert of Wangara
Desert of Gauga
Desert of Agades
Desert of Farau
Desert of Burnu
Desert of Kanem
Desert of Bornou
Desert of Nigritia
Desert of Gaoga
Desert of Berdoa
Desert of Levata
Desert of Lemtuna
Desert of Ludaya Arabs
Desert of Dulcim Arabs
Desert of Seremdesert of Barbary or Terga
Desert of Gogden or Hair
Desert of Zaara
Desert of Surnsiga
Desert of Well of Azarad
Desert of Taganet
Desert of Sanhaga
Desert of Well of Araoan
Desert of Tombut
Desert of Guinbala
Desert of Gago
Desert of Lamlem
Desert of Wangara
Desert of Gauga
Desert of Agades
Desert of Farau

in all likelihood by the coming of the Arabs into this part of the world, who, to blot out the remembrance of its antient inhabitants, gave new names to thoſe places, and caused ſuch changes in it, as the old Africans, upon their recovery of it, could never thoroughly rectify.

Having made it evidently conſpicuous, that the antients had a very imperfect knowledge of a great part of Africa, and conſequently had never ſailed round it, as ſome have affirmed, the Phœnicians did; we ſhall proceed to ſhew when, and, in what manner it was circumnavigated about three hundred years ago, which is a fact that is not doubted of in the preſent day.

The Goths having recovered Portugal from the Moors, followed them croſs the ſtreights of Gibraltar, and ſubdued part of Morocco, taking from them the towns of Tangier, Ceuta, Arzilla, &c.

Prince Henry V. ſon of John II. king of Portugal, accompanying his father in one of theſe expeditions againſt the Moors of Africa, being firmly perſuaded that a way might be traced out round Africa to the Eaſt-Indies, from whence the fine ſpices and other rich merchandize were brought to Egypt and the ports of the Levant, and obſerving, alſo, that gold, ivory, and other valuable merchandize was annually brought over land by caravans from Guinea to Morocco, he formed the deſign of diſcovering the weſt coaſt of Africa, being convinced that it would turn to account to viſit thoſe golden ſhores, if he ſhould be diſappointed in finding a paſſage to India by the ſouth of Africa He no ſooner returned to Portugal, therefore, from the African expedition, but he obtained leave of his father, king John, to fit out ſome ſhips for the diſcovery of that coaſt; but the attempt proved more difficult than he expected; for his ſhips arriving at Cape Bajadore, the waves beat ſo terribly on that coaſt that they durſt not attempt to paſs it for ten years afterwards: but having at length overcome the difficulty, he obtained a bull or grant from the pope, of all infidel countries that ſhould be diſcovered to the ſouth and eaſt from Cape Bajadore to the Eaſt-Indies, with a plenary indulgence for all ſuch ſouls as ſhould periſh in the undertaking.

Prince Henry continued his diſcoveries on this coaſt to the eighth degree of north latitude; but dying in the year 1463, he was not ſo fortunate as to ſee Africa entirely ſurrounded.

In the year 1471, the trade was extended as far as the Gold-coaſt, in five degrees north latitude.

King John III. cauſed the fort of St. George del Mina to be erected for the protection of the Gold-coaſt, in the year 1481, and having now great expectations of diſcovering a way to the Eaſt-Indies round Africa, and apprehending that other princes, notwithſtanding his grant from the pope, would attempt to follow his people to India by the ſame rout, he applied to the ſeveral princes of Chriſtendom, repreſenting, that they ought to furniſh their quotas towards ſubduing the infidel nations on the coaſt of Africa and India, as they would all reap the benefit of it; but the enterprize being ſtill eſteemed very hazardous, or rather chimerical, they all refuſed to be engaged in it. Whereupon king John applied himſelf to the pope, to confirm the donation of all pagan countries, ſouth and eaſt of Cape Bajadore, which had been made to his anceſtors by the holy ſee; and the pope not only confirmed the former grant, but decreed, that no other nation ſhould be intitled to any ſuch diſcoveries; and the king of Portugal from that time (1484) aſſumed the title of Lord of Guinea, by which was then meant all the weſt coaſt of Africa then diſcovered, or then after to be diſcovered, ordering his commanders to ſet up ſtone croſſes in memory of taking poſſeſſion of thoſe countries as part of the Portugueſe dominions.

Diego Cam, was the firſt commander ſent out, which was in 1484, who, paſſing Cape Catharina, came to the river Congo in the kingdom of that name, but called by the natives Zayre: he paſſed on twenty leagues further, and ſet up a croſs at a place he called St. Auguſtin, in thirteen degrees ſouth latitude, and another in twenty-two ſouth; and returning to Congo, he had a conference with the king of that country, wherein he told him, they came to inſtruct his people in the Chriſtian religion, as they did in every place they came to; and the king ſent one of his ſons and ſeveral of his nobility with captain Diego to Portugal, where they were baptized, the king and queen, and ſeveral perſons of quality being ſponſors: the chief's former name was Zakuta, but they gave him the king's name of Don John.

Bartholomew Diaz, in 1486, was ſent with three ſhips to make further diſcoveries to the ſouthward, in order to find a paſſage to the Eaſt Indies; and was ſo fortunate as to make the moſt ſouthern promontory of Africa, which he named Cabo Tormentoſo, from the terrible ſtorms and mountainous ſeas he met with there; which ſo terrified him, that he durſt not paſs it, but returned to Lisbon, to give the king an account of his voyage, who concluded now that he had gained his point by opening a paſſage to India, and gave the ſouthern promontory Diaz dreaded ſo much the name of Cabo de Bueno Eſperanza, the Cape of Good Hope, inſtead of that which Diaz had given it.

However, the paſſing the Cape of Good Hope, and planting colonies in India, were not effected till the reign of Emanuel, the ſon of king John. This prince ſent three ſhips, on board whereof were one hundred and ſixty men commanded by Vaſco de Gama, to attempt the paſſage of the Cape of Good Hope. De Gama ſet ſail from Portugal on the 8th of July 1497; the captains who commanded the other two ſhips were, Paul de Gama, brother to Vaſco, and Nicholas Nunez; they had a tender with them loaden with proviſions, commanded by Gonzalo Nonnez, and a ſloop, of which Bartholomew Diaz was captain, bound to Del Mina on the coaſt of Guinea. Admiral de Gama, with his three ſhips, made the Cape of Good Hope on the 18th of November in the evening, and paſſed it on the 20th; after which he landed, and erected a croſs, and bought ſome cattle of the natives for trifles; but ſtill, the natives looking on the Portugueſe with a jealous eye, and apprehending they had a deſign to ſubdue their country, pulled down the croſs that had been erected, and the Portugueſe ſailed away to the north-eaſt, not ſeeing land again till Chriſtmas-day, and gave it the name of Terra de Natal, as being our Saviour's birth-day. They afterwards arrived at a river, which they called De los Reys, or the King's, being on the feaſt of the Epiphany; here they went on ſhore, and dealt with the natives for ſome ivory and proviſions, and the admiral left two men here to inform him of the ſtate of the country at his return; theſe men were condemned criminals, whoſe puniſhment had been changed for this purpoſe. Coaſting along ſtill to the northward, they arrived at Moſambique, in fifteen degrees ſouth latitude, where they found Arabian merchants that traded to India for ſpices, precious ſtones, &c. There was a pretty good harbour, and the town was inhabited by Moors, who traded to the Red Sea, and to India, in large veſſels, but without decks. The Portugueſe having entered the harbour, the ſheik, or chief of the Moors, ſent them preſents and proviſions, deſiring leave to come on board, which was granted, and he came with a numerous train of attendants, dreſt in a Turkiſh habit; and here the Portugueſe obtained a pilot of the king to carry them to Calicut in India, which they were told lay about one thouſand leagues to the eaſtward.

But to proceed with our general ſurvey: Africa comprehends forty-one kingdoms, ſtates, or countries; namely, 1. Tripoli; 2. Barca; 3. Algiers; 4. Tunis; 5. Morocco; 6. Zaara; 7. Biledulgerid; 8. Tombut; 9. Mundingo; 10. Sierra Leona; 11. Jaloffs; 12. Pholey; 13. Ardrah; 14. Whidah; 15. Gold Coaſt; 16. Slave Coaſt; 17. Commendo; 18. Fetu; 19. Anta; 20. Jaby; 21. Tooth Coaſt; 22. Axim; 23. Grain Coaſt; 24. Benin; 25. Angola; 26. Benguela; 27. Loanga; 28. Congo Proper; 29. Monomugi; 30. Monomotapa; 31. Caffraria; 32. Moſambique; 33. Melinda; 34. Sofala; 35. Abex; 36. Magadoxa; 37. Anian; 38. Abyſſinia; 39. Brana; 40. Egypt; 41. Nubia.

In treating of theſe extenſive countries, we ſhall conſider the dominions of which it conſiſts, in the following order, viz.

I. Barbary; comprehending, Morocco, Algiers, Tunis, Tripolis, and Barca.

II. Negroland; containing, Sierra Leona, Mundingo, Pholey, and Jaloffs.

III. Guinea; comprehending, Whidah, Ardrah, Slave Coaſt, Gold Coaſt, Fetu, Commendo, Jaby, Anta, Axim, Tooth Coaſt, Grain Coaſt.

IV. Congo; compriſing Benguela, Angola, Congo Proper, Loango.

V. Caffraria; or the country of the Hottentots, &c.

VI. Zanguebar; containing Moſambique, Melinda, Sofala.

VII. Abyſſinia, or Ethiopia Superior; comprehending Nubia and the coaſt of Abex.

VIII. Egypt; being the north eaſt diviſion of Africa.

In order to give our readers a more clear and diſtinct idea of the continent, iſlands, and other particulars worthy of notice in this diviſion of the globe, at one view, we have annexed the following Tables:

A New, Complete, and General TABLE of the Continent of AFRICA.

	Nations.	Length.	Breadth.	Principal Cities.	Dist. and Bear. from London.	
Included under the General Names of — Barbary	Morocco	500	480	Morocco	1080	S.
	Algiers	480	100	Algiers	920	S.
	Tunis	220	170	Tunis	990	S. E.
	Tripoli	700	240	Tripoli	1260	S. E.
	Barca	400	300	Tolemeta	1400	S. E.
Negro-land	Mundingo, Pholey, Jaloffs, Sierra Leona countries	2200	840	Mundingo	2500	S.
Guiney	Whidah			Xavier	2700	S.
	Ardrah			Ailem		
	Slave Coaſt			Great Popo		
	Gold Coaſt			Acra, Crevecouer, Fort James		
	Fetu			Cape Coaſt Caſtle		
	Commendo	1800	360	Little Commendo		
	Jaby			No Town		
	Anta			Bourtray		
	Axim			Achombone		
	Tooth Coaſt			Laho		
	Grain Coaſt			No Towns		
Congo	Benguela	430	180	Benguela	3900	S.
	Angola	360	250	Loando	3750	S.
	Congo Proper	540	420	Saint Salvador	3480	S.
	Loango	410	300	Loango	3300	S.
	Caffraria	780	660	Cape Town	5200	S.
Zanguebar	Moſambique, Melinda, Sofala	1400	350	Melinda or Moſambique	4440	S. E.
	Nubia	940	600	Nubia	2418	S. E.
	Abex	540	130	Doncala	3580	S. E.
	Egypt	600	250	Grand Cairo	1920	S. E.

A New and Complete TABLE of the Islands, &c. of AFRICA.

	Names.	Chief Towns.	Belonging to, or trade with.
In the Indian Ocean.	Mauritius	Mauritius	French
	Bourbon	Bourbon	French
	Comora Iſles	Joanna	All Nations
	Madagaſcar	St. Auſtin	All Nations
	Babelmandel	Babelmandel	
	Zocatra	Calanſia	
In the Atlantic Ocean.	St. Helena	St. Helena	Engliſh
	Biſſagoes	Have no towns, the natives living in ſcatterd huts	
	Biſſao		
	Goree	Fort St. Michael	French
	Cape de Verd	St. Domingo	Portugueſe
	Canarjes	Palma, St. Chriſtopher	Spaniards
	Madeiras	Santa Cruz and Funchal	Portugueſe
	Fernando Po	St. Thomas and Anaboa	Portugueſe
	Prince's Iſle		
	St. Thome		
	Annabon		
	St. Matthew	----------	Uninhabited
	Aſcenſion		

A General TABLE of Oceans, Seas, Rivers, &c. Mountains, Languages of different Nations, &c. in AFRICA.

Oceans, Seas.	Rivers.	Mountains.	Religions.	Languages.	Capes and Straights.
Indian, Paciſic, Atlantic — Oceans	Nile	Teneriff	Chriſtian	Coptic, Arabic, Greek, African or Moriſco, a variety of Negro Dialects, Portugueſe, Dutch, French, Lingua Franca.	Cape of Good Hope
Red, Mediterranean — Seas	Niger	Atlas	Pagan		Straight of Babelmandel
	Senegal	Lion	Mahometan		Cape de Verd.
	Gambia	Moon			

CHAP. I.

THE NEW HISTORY AND DESCRIPTION OF

BARBARY.

SECT. I.

Of the Situation, Boundaries, Rivers, Mountains, Provinces, chief Towns, &c. of the Kingdom of MOROCCO.

MOROCCO is ſituated on the weſtern borders of Barbary, between two and eleven degrees of weſt longitude, and between twenty-eight and thirty-ſix degrees of north latitude; being bounded on the ſouth, by the celebrated mountain called the Great Atlas; on the north, by the Mediterranean; on the eaſt, by the river Mulvia, which ſeparates it from Algiers; and, on the weſt, by the Atlantic Ocean: it is about five hundred miles long, and four hundred and eighty broad, and ſome make the dimenſions much larger.

This empire contains three grand diviſions or provinces; namely, that of Fez, to the north. 2. Morocco Proper in the middle: and, 3. Suz on the ſouth.

The chief rivers are, 1. The river Mulvia, which runs from ſouth to north, ſeparating the kingdom of Fez from Algiers, and diſcharging its waters into the Mediterranean. This is a large deep river, according to Dr. Shaw, and admits of ſmall cruiſing veſſels, and might be made commodious for ſhips of greater burthen: the ſources of this river lie a great way within the Sahara or deſart, at the diſtance of eight hundred miles from the ſea, and runs almoſt its whole courſe in the ſame meridian. 2. The river Suz, which runs from eaſt to weſt, through the kingdom of that name, diſcharges itſelf into the Atlantic Ocean, at the mouth whereof lies the port-town of Santa Cruz. 3. The river Rabatta, which runs almoſt in the ſame direction, and diſcharges itſelf into the ſame ocean, the piratical port of Sallee ſtanding at the mouth of it. 4. The river Cebu, at the mouth whereof Mamora is ſituated, being another piratical port. The river Lecus runs in the ſame direction, and falls into the ſame ocean, near the mouth whereof ſtands the port of Larrache. None of theſe are navigable for ſhips, and the ports at their mouths will admit but of ſmalls veſſels. The moſt commodious are thoſe of Tangier and Tetuan, in the Mediterranean; but theſe are unſafe in ſome winds. The Spaniards are in poſſeſſion of the port of Ceuta, oppoſite to Gibraltar, and of Penon de Velez eaſt of it; but neither of them are ſafe harbours. Others leſs conſiderable are the Taga, the Ommirabih, and the Tenſift. This river runs through the city of Morocco, and ſupplies the inhabitants with water: it has a handſome bridge over it.

The Greater and Leſſer Atlas are not only the principal mountains in Barbary, but ſome of the moſt celebrated in the univerſe. The Great Atlas divides Barbary from Biledulgerid; and the Little Atlas extends along the Barbary coaſt to the ſtraights of Gibraltar. The coldneſs and inacceſſibility render the Great Atlas in many parts uninhabitable; but ſome places enjoy a milder climate, contain many villages, numerous herds and flocks of cattle, are well cultivated, and inhabited by Arabs, Barebers, and other African people, who, in the ſeverer parts of the winter, are obliged to retire into vaſt caverns, to preſerve themſelves and their flocks from being overwhelmed with the prodigious quantities of ſnow that fall, and from the inclemency of the weather. Theſe people are in general fierce, cruel, and warlike, and are ſpread in numerous tribes over the various branches of this prodigious mountain. They can bring many men into the field, and have it in their power to be very troubleſome to the neighbouring governments, it being as impoſſible to be intirely upon the defenſive againſt them, as to bring them totally under ſubjection.

The capital city of this empire, called alſo Morocco, is pleaſantly ſituated on an extenſive plain, between two rivers, the Nephtis and the Agmed, and is watered by the Tenſift. It is one of the moſt opulent, populous, and important cities in Africa. The moſt received opinion is, that it was founded by Abu-Techifien, and finiſhed by his warlike ſon Joſeph, who after obtaining many glorious victories in Spain, brought from thence thirty thouſand captives, whom he conſtantly employed in ſurrounding it with ſtrong walls, which were twelve miles in circumference. It then contained one hundred thouſand houſes, and ſtill hath twenty-four magnificent gates, and a great number of moſques, palaces, &c. but at preſent its priſtine ſplendor is much decayed. It is ſixteen miles north of mount Atlas, and one hundred and fifty from the Atlantic ocean, in thirty degrees forty minutes north latitude, and ſeven degrees weſt longitude. The walls are ſo ſtrong both with reſpect to the ſtones themſelves, and the cement with which they are connected, that they are impenetrable to the pick-ax, and other inſtruments; they are ſurrounded with a deep ditch, and flanked with ſtrong towers, bulwarks, baſtions, &c.

Within a ſpacious fortreſs called the Al-Capava, and which is ſituated on the outſide of the city, ſtands the imperial palace. It is defended by high walls, ſtrong towers, a deep ditch, &c. and has only two gates, the one leading towards the country, and the other towards the city; both of theſe are handſome and well guarded; and that towards Morocco faces an elegant and capacious ſtreet, the viſta of which is terminated by a large magnificent moſque, admirably embelliſhed with carvings of marble, jaſper, &c. and the noble gates of the church of Seville, which the celebrated Almanzor brought from Spain. On the top of its ſtately tower, four large copper balls, plated with gold, were fixed upon iron ſpikes; they weigh together ſeven hundred pounds, but the ſizes are unequal, the ſmaller being capable of containing one, the next two, the third four, and the largeſt eight ſacks of wheat. There is a capacious vault beneath the moſque; it was originally deſigned for a ciſtern, but is now converted into a granary. The battlements are exceeding lofty, and the ſpire riſes ſeventy feet above them, from the ſummit of which the talleſt men appear to the beholder like ſmall children. The royal apartments, halls of audience, ſeraglio, &c. are noble ſtructures, highly embelliſhed, and richly furniſhed.

The gardens, though neither well deſigned, or properly variegated, are extenſive and magnificent, containing all kinds of trees, herbs, flowers, ſhrubs, &c. which can poſſibly grow in that climate: but the ſplendor ſtill remaining is inconſiderable with reſpect to the former grandeur of the place, the veſtiges of which yet ſubſiſt in a variety of noble fragments. The innumerable ruins of many ſuperb palaces, colleges, halls, baths, hoſpitals, and above four hundred aqueducts, are the mournful monuments of the devaſtations of time, the effects of deſpotiſm, and the ravages of frequent wars.

Great part of the houſes are gone quite to decay, and the reſt are but in an indifferent condition. The inhabitants are about twenty-five thouſand; but the Jews, the number of whom is about four thouſand, live in a particular quarter, which is near the palace, and ſurrounded by a wall, through which there is but one gate, and that is well guarded by Moors; yet foreign ambaſſadors, agents, merchants, &c. chuſe to live in this part, preferably to any other in Morocco. The Jews have the art of growing rich, though they are exceedingly taxed; but they, politically, pretend to poverty, and from obvious motives make a very mean appearance.

The

The city of Fez, ſituate in thirty-eight degrees north latitude, and four degrees weſt longitude, was originally the capital of the kingdom of the ſame name, and is at preſent a rich and populous city. It compriſes three diſtinct parts, viz. 1. Beleyd, which contains about four thouſand houſes, and ſtands on the eaſt ſide of the river Fez. 2. Ain-Alu: containing about four thouſand inhabitants, and ſtands on the weſt ſide of the ſame river. 3. Albegd, or White Fez, which was built by Jacob, king of the Beni-Mereni, and contains twenty thouſand inhabitants. The two firſt form Old Fez, the latter New Fez, and at preſent they form together one city.

Old Fez is nine miles in circumference, ſtands between two hills, is ſurrounded by ſtrong walls, and flanked with magnificent towers. It is without ſuburbs, contains many excellent gardens, hath narrow ſtreets, ſeven gates and two caſtles; the one old and gone to decay, the other new and in good condition; the latter is garriſoned with blacks, but neither have any cannon to defend them. The houſes are of ſtone or brick, three ſtories high, flat roofed, encompaſſed with galleries, adorned on the outſide with moſaic work, and embelliſhed within with carving, painting, and handſome furniture; but it is to be obſerved, that in general the ſeraglios are upon the turrets of the houſes, from whence the women have a fine proſpect; but they are never permitted to ſtir abroad, being confined to the ſeraglio.

The principal magiſtrate of this capital is ſtyled provoſt of the merchants, beſides whom there is a governor, a cadi, and their ſubordinate officers. The river Fez, in paſſing through the city, divides itſelf into ſix canals, over the various parts of which are two hundred and fifty ſtone bridges, and three hundred and ſeventy mills are turned by the ſeveral ſtreams. In the city, three hundred and thirty-ſix ovens are daily employed, the moſques are computed at five hundred, fifty of which are of the firſt rank, and one in particular is a moſt amazing ſtructure: it is a mile and a half in circuit, including the cloiſter and college belonging to it: the roof is one hundred and fifty cubits high, and fifty in breadth; there are thirty ſtately gates; and the pillars which ſupport the minaret, or tower, are thirty cubits in length and twenty in breadth: the roof is ſuſtained by one thouſand five hundred pillars of white marble, and ſeventeen arches; two curious lamps continually kept burning, adorning every arch. In the cloiſter belonging to this moſque are forty-two galleries, and four hundred ciſterns for people to perform their ablutions. The college is the moſt eminent, and contains the beſt library in the empire; here are ſeveral other hoſpitals and colleges, which are large, magnificent, and well endowed; ſix hundred water conduits, and two hundred ſpacious inns. As Fez is uſually deemed the grand magazine and principal mart of Barbary, the ſtreets therefore ſwarm with merchants and tradeſmen of all profeſſions, and the warehouſes, ſhops, &c. are filled with a great variety of commodities.

Mequinez, where the court now reſides, is ſituated in a pleaſant plain, in ſix degrees of weſt longitude, and thirty-four degrees of north latitude. The city is divided into ſeveral quarters, or rather contains ſeveral cities united. The palace is a diſtinct city; the parks and gardens that ſurround it, with the number of halls, rooms of ſtate, offices, pavilions, &c. are ſuprizing to the beholder. The quarter of the Moors and the Negro town are alſo diſtinct, and the Jews have a quarter to themſelves, in which there do not reſide leſs than fifteen thouſand of that nation, being allowed a ſheik or magiſtrate, who has the government of them according to their own laws, and the king allows them his protection. Notwithſtanding which, theſe people are exceedingly ill uſed, as they are plundered, abuſed, and beat, even by the very meaneſt of the Moors, and dare not reſent the ill treatment they receive. The great men horſewhip or cudgel them whenever they come in their way, and they are not permitted to come out of their quarter with ſhoes and ſtockings on, being obliged to walk barefooted in the ſtreets which the Moors frequent.

The city is three miles in circumference, ſurrounded with ſtrong walls, environed by gardens, and embelliſhed with many moſques, colleges, baths, &c. the markets are daily crouded with people, particularly Arabs, who bring honey, wax, butter, hides, and dates for ſale. It has alſo an extenſive ſeraglio, large magazines and ſtorehouſes, an armoury, barracks for the guards, and apartments for various mechanics, who are continually retained by the emperor to do buſineſs immediately belonging to the palace.

Sallee, on the weſt coaſt of the kingdom of Fez, is eſteemed the beſt port the emperor of Morocco has. It is ſituated in thirty-three degrees forty-eight minutes north latitude, and ſix degrees twenty-five minutes weſt longitude. This is an antient city, being mentioned by Ptolemy, and ſtands on the river Gueron, which divides into two parts. The northern part, encompaſſed with a ſtrong wall, and defended by batteries, towers, &c. is Salla or Sallee, properly ſo called; but the ſouthern part, named Rabat, compriſes many farm houſes, orchards, gardens, and corn-fields; the latter being ſufficiently extenſive to yield wheat enough for the ſuſtenance of fifteen thouſand perſons, yet the whole is ſurrounded by walls, which were erected by the captives that Almanzor brought from Spain. On the ſouth eaſt part there is a tower which ſerves for a land mark in the day time, and a light houſe at night: it is lower than it was originally, for ſome part of the top was ſtruck off by lightning; it is fifty feet ſquare, built of ſtone ſtrongly cemented, and opens towards a magnificent moſque one thouſand four hundred paces long, and three hundred wide, in the court of which is a well thirty feet deep, and one hundred in width. Beneath the tower are two docks, the one for wintering, and the other for building of ſhips. The harbour is large; but ſo large, that the piratical ſhips are obliged to put into the iſland of Tedal near its mouth. The town is defended by two caſtles, which communicate with each other, but the fortifications are irregular and ill-deſigned. All articles of commerce pay a tenth part to the emperor. The main ſupport of the place is the piratical trade; for it has long been famous for its rovers or pirates, which make prizes of all Chriſtian ſhips that come in their way, except there is a treaty to the contrary.

Magazanis, a ſtrong, well built town, ſurrounded by a ſtrong wall about ſix yards thick, and well defended by cannon. It is ſituated thirty miles ſouth of Sallee, and poſſeſſed by the Portugueſe, who have a numerous garriſon here. The piratical ſhips often intercept the proviſion veſſels, which puts the garriſon to great ſtraits, and obliges them, in order to obtain a ſubſiſtence, to make excurſions, and rob the Moors.

Alcaſſar, was a good trading town till the Portugueſe took it in 1458; but while they poſſeſſed it, they did it great injury; and after it was recovered by the Moors, it was ſuffered to run to decay. The celebrated Almanzor is ſuppoſed to have built this town.

Arzilla, and ſome other port towns on the weſt, belong to Portugal ſtill. They are ſtrong fortreſſes, ſuch at leaſt as the Moors cannot take, for their foot are very indifferent militia, and are not able to recover any of their places from the Portugueſe, or Ceuta from the Spaniards. It is about twenty-four miles from the ſtraights of Gibraltar.

Tangier, is ſituate in thirty-five degrees fifty-ſix minutes north latitude, and ſix degrees thirty minutes weſt longitude, on a bay of the ſea, near Cape Spartel, juſt at the entrance of the ſtraights of Gibraltar, on the African ſide: it is built on the declivity of a hill, which makes it exceſſive hot in ſummer, the afternoon ſun lying full upon it. When the Engliſh poſſeſſed it, the walls were upwards of a mile in circumference, and they had lines and redoubts that took in the neighbouring hills, with two caſtles, the upper and lower, for its defence; in the former whereof lived the Engliſh governor, and the baſſa at preſent: there was a mole built for the ſecurity of ſhipping, the heads whereof run out three hundred fathoms into the ſea, and were defended by three batteries of cannon; but theſe and moſt of the works were blown up, or demoliſhed by the Engliſh when they abandoned the place, and it is now not very ſtrong: there is but one ſingle moſque in the town, and another in the caſtle; however, it makes a tolerable appearance from the ſea, the houſes being white, and all in view; but they have ſcarce any trade. This, as has been obſerved, was the Tingis of the antients; and from it this part of Africa was called Mauritania Tingitana. Alphonſo V. king of Portugal took it from the Moors, in the year 1463; and in 1662, the court of Portugal transferred it to Charles II. king of England, on his marriage with the princeſs Catharine, infanta of Portugal. The Engliſh kept it twenty-two years, and laid out a great deal of money in the mole and fortifications; but the parliament refuſing to let the king have money to maintain the garriſon, he found himſelf obliged to quit the place, though it is agreed, it would have been of very great ſervice to the nation, if we had been maſters of it in the late wars with France and Spain.

In January 1745, the Inſpector privateer, having ſprung a leak, was obliged to run aſhore in the bay of Tangier, where the whole crew (except the captain, whoſe name was Veale, four lieutenants, and two private men), were dragged to a loathſome dungeon, and ſuffered inconceivable hardſhips, being almoſt famiſhed with hunger, and otherwiſe

cruelly treated. Out of the whole ſhip's company, which amounted to one hundred and eighty-three before the wreck, excluſive of Mr. Ruſſel the ſurgeon, whoſe dead body they found on the ſhore, ninety-five periſhed by the waves, or were murdered by the Moors; and the ſurvivors, to the number of about ſixty, were redeemed for a large ſum of money by the Engliſh ambaſſador, at the command of George II. king of Great Britain.

Melilla, in the province of Garet, is ſeated near the ſea, ſeventy-five miles from Tremeſen, at the bottom of a bay called Eutrefolcos, in one degree fifty-ſeven minutes weſt longitude, and thirty-four degrees forty-eight minutes north latitude. It received its name from the great quantity of bones which the neighbouring territory yields. It was antiently the capital of the province, and is ſtill a conſiderable place, containing two thouſand houſes. It was taken by the Spaniards in 1496, who built a citadel here, but is returned back to the Moors.

Ceuta is ſituated in ſix degrees twenty-five minutes weſt longitude, and thirty-ſix degrees thirty-five minutes north latitude, and lies at the entrance of the Mediterranean, on a kind of peninſula, which is the neareſt point of land to the Spaniſh coaſt; the walls and fortifications are not ſo good as might be expected from its ſituation; nevertheleſs it is a conſiderable town, has a ſtrong garriſon, a magnificent cathedral, and a noble palace. John king of Portugal took it from the Moors in 1415, but now it belongs to the Spaniards. It ſuſtained a vigorous ſiege in 1697 againſt the Moors, who have never been able to take it, though they have blockaded it ever ſince. Near this city is a mountain with ſeven heads, which the antients diſtinguiſh with the appellation of Septem Fratres, or Seven Brothers. It is a place of great trade, and has a good harbour.

The next town we ſhall deſcribe in the province of Fez is Tetuan, which is ſituated on the aſcent of a rock, about eight miles from a bay of the Mediterranean ſea, called from this place Tetuan Bay, and is between twenty and thirty miles ſouth of Ceuta, and about fifty ſouth-eaſt of Tangier. The town is about a mile long, and half a mile broad, and has a fine proſpect of the ſea and the country beneath it: the ſtreets are narrow, unpaved and full of dunghills, which makes it a filthy place in winter; and yet this is ſaid to be one of the beſt towns in the country, on account of its being better built than moſt others. Their houſes are uſually built about a little open ſquare, with piazzas ſupporting galleries above them, and in the middle of the ſquare, people of ſubſtance always have a fountain. There are commonly four rooms on a floor, one on every ſide of the ſquare, which have no other light than what they receive from the great folding doors that open into the piazza.

The town of Tetuan contains about thirty thouſand inhabitants, of which five thouſand at leaſt are Jews, who have ſeven ſynagogues here; but, though their numbers are ſo great, they have not two hundred houſes amongſt them, ſeveral families living under the ſame roof. They are ſaid to be very poor, though all the trade of the place paſſes through their hands; for they are the only brokers between Chriſtians and Moors. One thing to be obſerved with reſpect to this town, is, that the people walk on the tops of the houſes, which are flat roofed, and viſit one another from thence, more than by the ſtreets, as they do in Algiers, and other parts of Barbary. The town is ſurrounded with an ordinary wall, and defended by an old caſtle, conſiſting of two ſquares; the outward ſquare flanked with towers, but the walls not cannon proof, and it is commanded by hills about it. They have a burying place, on a hill above the town, adorned with ſuch numbers of cupolas and pyramids, that it looks like a town itſelf; but what is beſt worth ſeeing at Tetuan is the baſha's palace, the entrance into which is by a cloiſter, which leads to a ſpacious ſquare, ſurrounded by a piazza, and in the middle a marble fountain, the pavement of the area and piazza being of moſaic work. The moſques are as elegant as any buildings can be that are in the Moreſco ſtyle. The ſantons or monks have about twelve cloiſters, which are places of refuge for all criminals, except thoſe guilty of treaſon. The Chriſtian ſlaves here are very numerous and very ill uſed, being locked up every night in a diſmal dungeon, called the Mortimore, which is a place twenty feet under ground, where there is no light but what comes from a hole at the top, like a gully hole in England; and it is always very damp, on account of the ſprings riſing in it, occaſioned by its being dug ſo deep. The inhabitants, between trade and thieving, are in tolerable circumſtances; for when they are not ſtrong enough to plunder a ſhip, they will traffic with the crew.

Melia, in the province of Suz, and on the river of that name, is compoſed of three fortified towns lying in a triangle, each ſurrounded by a wall, and about a mile diſtant from each other: there is a temple in it built of large fiſh bones inſtead of timber. It is ſituated at the foot of mount Atlas, near the ocean, in a country abounding with palm trees, eight degrees fifty-five minutes weſt longitude, and twenty-nine degrees twenty minutes north latitude. The adjacent territory is fertilized by the overflowing of the river, and whales have been frequently caſt upon the ſhore.

The town of Teſſut, about four miles diſtant from Melia, is like that divided into three parts. A branch of the river Suz waters it, and paſſes through a large moſque in the centre of it, by which means the people have an opportunity of performing their ablutions in a running ſtream. The town contains about four thouſand families, the neighbouring territory is extremely fertile; and the principal commodities are ſugar and Morocco leather.

Tarudant is a handſome, populous, and flouriſhing place but ſmall, and the inhabitants are opulent, polite, and courteous.

Tedſi is ſeated in a plain abounding in corn, and where there is plenty of ſheep, ſeventeen miles from mount Atlas, and twenty from Tarudant. This town is famous for its ſugar manufactory, and contains about five thouſand inhabitants. The chief alfakis, who is ſupreme judge in all eccleſiaſtical matters, reſides in the great moſque here: it has a good market on Mondays, the chief traffic being leather, linen, woollen, cattle, horſes, iron tools, ſugar, wax, honey, butter, &c.

Tagaoſt, is reckoned the largeſt city in the province of Suz; it is ſituated in a fertile plain, one hundred and fifty miles from the ſea, and thirty-ſeven ſouth of Tarudant. and contains eight thouſand families, four hundred of which are Jews, who carry on a conſiderable trade. Here are two markets weekly, to which the Arabs and Moors reſort with their commodities, and the negroes to buy apparel. It lies in ſeven degrees thirty-five minutes weſt longitude, and twenty-eight degrees thirty-two minutes north latitude.

Tafilet, is ſeated on a river in a plain, three hundred and twenty miles ſouth-by-eaſt of Fez, and two hundred and ſeventy-five ſouth-eaſt of Morocco. The territory in which it ſtands was once a kingdom of itſelf, but never very conſiderable; the whole country is divided into three provinces, Dras, Saro, and Tuet. It is mountainous and ſandy, but produces an excellent kind of indigo, dates, and a little wheat and barley by the ſides of the rivers. The people are miſerably poor, living upon camel's fleſh and dates, and they breed horſes to ſell to foreigners. They have alſo oſtriches and dromedaries, which laſt will travel one hundred miles in a day. Moſt of the dates which are ſent to Europe come from hence, as the emperor will not permit them to be exported from any other part of his dominions: and it is affirmed that the leather manufacture here is tanned with the ſtones of that fruit. About four thouſand horſe are retained in this diſtrict, to keep the people, who are chiefly Bereberes in ſubjection, and it is uſually governed by a prince of the blood. The governor reſides in the city, which has a ſtrong caſtle to defend it. The inhabitants are about two thouſand in number, and are employed in the manufactures of leather, ſilk, and linen: they are very ſociable, though extremely ſuperſtitious. It is a great rendezvous of both African and European merchants.

Geſula, a province on the coaſt of Barbary, is ſubordinate to the governor of Tafilet: it is a dry barren country, the limits of which are not perfectly aſcertained. The mountains, however, yield plenty of iron and copper, and the inhabitants are famous for working in thoſe metals, by the exchange of which they procure horſes, linens, woollens, ſpices, &c. They have annually ſeveral fairs, but one in particular, which is kept on a large plain, laſts two months, and is reſorted to by merchants from all parts of Barbary; and this fair is, perhaps, better regulated than any other in the univerſe; as the people, though naturally brutiſh, are under ſuch reſtrictions, that a quarrel was never known to happen during the fair time, and it is ſaid, that the merchants who come thither to buy the wares, are maintained at the expence of the province.

Scymetars, daggers, darts, ſpears, and ſhort guns, are the weapons of the Geſulians, who can bring ſixty thouſand men into the field. Their dreſs is a ſtriped jacket of linen or woollen, with ſhort ſleeves, over which they throw a gown of coarſe woollen cloth. They have only one

mode of punishment, that is, piercing the criminal to death with darts, and throwing his carcase to the dogs or wild beasts.

SECT. II.

Containing a Description of the Persons, Habits, Music, Buildings, Food, Furniture, Customs, &c. of the Inhabitants of MOROCCO.

THESE people, as well as the rest of the inhabitants of Barbary, consist of three sorts, all of the Mahometan religion, but differ much in their way of life. The Moors, the original inhabitants, live in towns and are the most numerous: the Arabs live in tents, and remove their camps when they want forage for their cattle. Those who inhabit mount Atlas, in the south, are a plain innocent people.

The natives are generally of a good stature, and well proportioned: the Moors, that are not exposed to the weather, have good complexions: the Arabs are a tawny race; and labouring people among the Moors are as tawny as the Arabs. The Moorish ladies are fair, and usually have fine features: neither Moors or Arabs have any great share of learning, but are men of good natural parts, and want only opportunities of improvement.

Their music is bad: they do not write down their compositions, nor have they any contrast or variety of parts. The music of the Arabs is suitable to their homely instruments. The bladder and string is in great esteem amongst them; and they have another instrument in the form of a kettle-drum, which serves as a base in their concerts. The music of the Moors is more ingenious and melodious than that of the Arabs, and they have a greater variety of instruments. Besides several sorts of flutes and hautboys, they have a violin of two strings, and a base double stringed lute bigger than our viol, with several small guitars of different sizes, each of them tuned an octave higher than another.

The inhabitants of the mountains, named kabyles, live in dashkas, or thatched cottages, and their villages are called gurbies: each of these cottages contains but one room, in which also they house their calves and kids, the people and their young cattle living much alike. The Arab women make the cloathing and furniture for the family, particularly their hykes, or woollen blankets, and the webs of goats hair for their tents. One of these hykes is usually six yards long, and five or six broad, serving the kabyle and Arab for a complete dress in the day, and for his bed and covering in the night. It is a loose but troublesome kind of garment, being frequently disconcerted, and falling upon the ground; so that the person who wears it is obliged to tuck it up continually.

They have a garment called the Burnoose, which is a cloak or mantle also made by these women. The Moors and wealthy Arabs wear caps or turbans; but many of the poorer sort among the latter go bare-headed, binding their temples with a narrow fillet, to prevent their hair being troublesome. Some of the Arabs wear under their hykes a close bodied frock or tunic, girt about their bodies, except when they are at work; for then they usually throw off their hykes and mantles. The Moors wear linen under their tunics, but the Arabs in general wear nothing but woollen.

The Bedwins, or Arabs, are not used to wear drawers, which the citizens of both sexes do constantly, especially when they go abroad or receive visits. The virgins are distinguished from the matrons, in having theirs made of needlework, striped silk or linen. But when the women are at home, and in private, then they lay aside their hykes, and sometimes their tunics; and instead of drawers, bind only a towel about their waist.

With respect to the habits of the Moorish women, when they appear in public, they always fold themselves up so close in their hykes, that without the addition of a vail, there is very little to be seen of their faces. But in the summer months, when they retire to their country seats, they walk abroad with less caution and reservedness; and upon the approach of a stranger, let only their vails fall over their faces. They all affect to have their hair long, which they collect into one roll, upon the hinder part of the head, binding and plaiting it afterwards with ribbons. Where nature has been less liberal, there the defect is to be supplied by art, and foreign hair interwoven with the natural. After their hair is plaited up in this manner, they proceed to dress their heads, by tying close together, above the roll I have described, the several corners of the triangular piece of linen, wrought into a variety of figures by the needle. Persons of better fashion, wear above this a sarmath, as they call it, which differs not much in shape from the former head dress, but is made of thin flexible plates of gold or silver variously cut through, and engraved in imitation of lace; a handkerchief of crape, gauze silk, or painted linen, bound close about the sarmath, and falling afterwards without any order, upon the lock, is part of the head-dress of the Moorish ladies.

None of them think they are completely dressed, till they have tinged the hair and edges of their eyelids with the powder of lead-ore. The sooty colour, which is in this manner communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions.

Persons of distinction, among the Moors, have variety of dishes at an entertainment, mixed up with almonds, dates, sweetmeats, milk, honey, &c. "I have seen at some of their festivals, says Dr. Shaw, more than two hundred dishes, whereof forty, at least, were of different kinds; but among the Arabs and kabyles, there are neither utensils nor conveniencies for such entertainments; two or three wooden bowls, a pot and a kettle, being the whole kitchen furniture of the greatest emir, or prince." However, all the orders and degrees of these people, from the bedwin to the bassa, eat in the same manner, washing first their hands, and then sitting cross legged round a mat, or low table, upon which their dishes are placed. They make no use of a table cloth, each person contenting himself with a share of a long towel that lies round the mat, knives and spoons are little in use, for the food being well roasted and boiled, requires no carving. Cuscassowe, pilloe, and other dishes likewise, which we should reckon spoon meats, are served up in the same manner, with all other sorts of food, lukewarm; so that the whole company dipping their fingers together in the dish, making use of their right hand only, take what portion of it they can conveniently dispose of for a mouthful, making it first into little balls, or pellets, in the palms of their hands. No sooner is any person satisfied, than he rises up and washes himself, without paying the least regard to the company, whilst another that very moment takes his place; the servant sometimes (for there is no distinction of tables) succeeding his master. When they sit down to these meals, or eat and drink at any other time, and, indeed, when they enter upon their daily employ, or undertake any business whatsoever, they always pronounce with the greatest seriousness and reverence, the word Bismilla, i. e. in the name of God, using the expression Alhamdalla, that is, God be praised, after they are sufficed, as they do when their affairs are prosperous.

With respect to the Moors, they are early risers, constantly attending their public devotions at break of day. Each person employs himself afterwards, in the exercise of his proper trade and occupation, till ten in the morning, the usual time of dining; returning again to their business till asa, the afternoon prayers, at which time all kind of work ceases, and their shops are shut up. The supper commonly follows the prayers of magreb, sun set; and then, repeating the same at the setting of the watch, when it begins to be dark, they immediately after go to bed.

The inhabitants of Morocco, who dwell in the inland parts of the country, are an hospitable, inoffensive people; and, notwithstanding their poverty, they have a liveliness about them, especially those of the Arabic descent, that gives them an air of contentment; for, having nothing to lose, they are peaceable among themselves; but both Moors and Arabs are cruelly oppressed by a small number of insolent domineering Turks.

As to their religion, many of the people of Morocco follow the tenets of one Hamet, a modern sectarist, who was an enemy to the antient doctrine of the califfs. They are all very fond of idiots; whose protection will in some cases screen offenders from punishment, who have been guilty of the most atrocious crimes. The Moors of Barbary in general have however adopted the very worst parts of the Mahometan religion, retaining only so much of it as authorises them to commit the most shocking actions with impunity. Though the men are indulged with plurality of wives and concubines, they are nevertheless allowed to commit the most unnatural crimes. Adultery in the women is punished with death.

The Bedwin, or Arab, follows no regular trade or employment: his life is one continued round of idleness or diversion. When no pastime calls him abroad, he does nothing all the day but loiter at home, smoke his pipe, and

and repoſe himſelf under ſome neighbouring ſhade. He hath no reliſh at all for domeſtic pleaſures; what he moſt of all values, is his horſe, for in this he places his higheſt ſatisfaction, being ſeldom pleaſed, or in a good humour, but when he is far from home, riding at full ſpeed, and hunting.

SECT. III.

Treating of the Inhabitants of MOROCCO, with reſpect to their Civil, Political, and Eccleſiaſtical Hiſtory, Revenue, Coins, Trade, Learning, &c.

GOVERNMENT cannot be with propriety ſaid to exiſt in Morocco, whoſe monarch is deemed the moſt deſpotic prince in the univerſe, having an uncontrolable power over the lives and property of his ſubjects, or rather vaſſals; for there is not a ſingle perſon in the whole empire who can pretend to the leaſt ſhadow of freedom, or dares openly to avow his ſentiments: theſe monarchs have for ſome ages been parties, judges, and even executioners with their own hands, in all criminal matters; to all which their ſubjects ſubmit with a degree of ſatisfaction almoſt incredible. Every military officer in the abſence of the emperor, has the power of life and death in his hand, and they ſeldom regard the form of a judicial proceeding. The infatuation of the people reſpecting their monarch is ſaid to be ſo great, that they think he does them a favour when he treats them with barbarity; and imagine, that to be murdered by him is a peculiar bleſſing, as it inſures their immediate admittance into paradiſe.

This monarch, beſides the unbounded power he exerciſes over the people's property during their lives, is the univerſal heir to all his ſubjects upon their deceaſe; ſo that the greateſt part of the wealth of the empire devolves to him. His titles are very exalted, being called, The moſt Glorious, Mighty, and Noble Emperor of Afric, King of Fez and Morocco, Tafilet, Suz, Dahra, and all the Algarbe and its territories in Afric, Grand Sherif (that is, deſcendant) of the prophet Mahomet, &c. &c.

Mr. Blathwait, who attended Mr. Ruſſel, the Engliſh ambaſſador to the court of Morocco, about the beginning of the reign of his late majeſty George II. gives us a very ſhocking account of the manners of the Moors at that miniſter's audience at the palace of Mequinez. He relates, that on the day appointed, a Spaniard, alcaide (i. e. governor) of the Chriſtians, and ſeveral officers of the palace, came to conduct the ambaſſador to court: that about twelve of them mounted, and rode in the following manner: the ambaſſador, between the baſſa who conducted him to Mequinez, and the baſſa's brother, preceded by twenty muſketeers; and the reſt of the Engliſh gentlemen, accompanied by another of the baſſa's brothers, and ſome other officers of the court: two of the ambaſſador's ſervants in liveries on horſeback, and after them the captives, and the Mooriſh and Jewiſh ſervants who walked on foot: the whole cloſed with a guard of horſe belonging to the baſſa: however, a drunken Moor of quality, in the ſuperabundance of his zeal, rode in amongſt them, calling them Chriſtian dogs and rogues, preſenting his piece at the Engliſh, and it was with ſome difficulty he was perſuaded to go about his buſineſs. Nor was this inſult taken any notice of; for, it ſeems, a flaming zeal for their ſuperſtition is an atonement for any crime they commit.

When they had entered into the firſt gate of the palace, they all alighted, and in the ſquare within it were found thirteen fine horſes of the emperor's, richly capariſoned and accoutred, and held by ſo many negro grooms, for ſtate: theſe the baſſa led them to take a view of; after which, having paſſed two or three ſquares more, they came to the emperor's apartment, but in ſuch a croud, that it was with a great deal of difficulty that they arrived there. After ſome time they were conducted into a long gallery, the floor and ſides whereof were covered with ſmall tiles an inch ſquare, of various colours. Hither his Britiſh majeſty's preſent was brought, and ſet out to the beſt advantage, conſiſting of a large cryſtal ſconce with twelve branches; eleven bales of coarſe cloth, each bale containing three pieces; three boxes of ſuperfine cloth, containing fifteen pieces; one box of French linen, called Britanies; two boxes, containing each fourteen loaves of double refined ſugar; one box of china ware; one box, containing eighteen pounds of tea; one box, containing three large china jars of ſweetmeats; one box of toys; one box with brocades, ſilver, tabbies, threads, ſatins, and gold lace; one caſe, containing a gun, and a pair of piſtols; four cheſts of Florence wine, and one box containing hollands and cambrics.

After waiting here about an hour, they were conducted to an open gallery, which gave the proſpect of a fine meadow within the palace, over the middle of which there is a terrace walk from the one end to the other, thick ſhaded with vines, ſupported by an arched frame. Having paſſed in a continual crowd ſtill a great way further, they were at length ſtopped, and given to underſtand the emperor was in the next room. Whereupon the baſſa, his brothers, and ſeveral other great officers, immediately pulled off their alhagues, their outward veſts, or habits of diſtinction, as well as their ſlippers, and each of the baſſa's brothers took a China jar of ſweet-meats, part of the preſent, to carry in to the emperor; and all the reſt of the preſent was carried in and placed in the emperor's ſight, before the ambaſſador was admitted: then two great doors were flung open, and they ſaw his majeſty ſitting under a canopy, in an open gallery, and at his feet, his favourite brother, Muley, with his prime miniſter, baſſa Empſael, a great fat negro.

When the ambaſſador was led up to the throne, he pulled off his hat, and made three bows; and having delivered the king of Great Britain's letter, tied up in a handkerchief, into the emperor's own hand, and a gold watch in another, he put on his hat and made a ſpeech, expreſſing the great eſteem his maſter had for his imperial majeſty, condoling with him on his father's death, and congratulating with him on his acceſſion to the throne, which was interpreted, our author obſerves, to very little purpoſe; for the emperor was ſo drunk, he could ſcare hold up his head: however, it ſeems, he underſtood ſo much by the ſpeech and the preſent, as to be very well pleaſed, and anſwered, "Buono, buono," ordering the alcaide of the Chriſtians to ſee they did not want wine and roaſt pigs every day, charging the prime miniſter to let the Chriſtian miniſter, the ambaſſador, have whatever he demanded. Then the courtiers proſtrated themſelves on their faces, and crawled upon their hands and knees to kiſs his feet: ſoon after which, his majeſty's eunuchs, finding him much out of order, carried him away and the court retired. While the ambaſſador waited to be admitted, there was ſuch a noiſe and diſturbance among the drunken courtiers, that he could compare it to nothing elſe but the common ſide of a goal; though, at their audience, things were a little compoſed.

This emperor, Muley Hamet Duhebby, was upwards of ſix feet high, about fifty years of age, of a fierce countenance, and much pitted with the ſmall pox, his face bloated, and his fore teeth out, and being a Mulatto of a tawny complexion, made a very indifferent figure: it being cold weather, he had a black cloak over a white alhague, or veſt; his turban was a green ſilk ſaſh, which being tied careleſly about his head, ſhewed he was drunk. All he had about him worth admiring, was a fine ſcymetar in a gold ſcabbard, richly ſet with precious ſtones.

After they had carried away the emperor, the confuſion among his drunken courtiers was as great as before; neither was there any care taken to conduct the ambaſſador back again to his houſe: they were puſhed and ſhoved about, and in danger of being trodden under foot, and inſtead of being aſſiſted by the officers of the court, the gates were ſhut againſt them, and extravagant ſums demanded for permiſſion to go through them. In the mean time the throng was very great, and their very buttons were cut off their cloaths before they could get away, and they expected every moment to be ſtripped by the mob: however, by bribing the porters very handſomely, they were ſo fortunate, at length, to eſcape out of the palace and get to their houſe. But to return to the emperor: It was uſual with him, it ſeems, to drink with his miniſters till he fell down dead drunk, and then was carried to bed by his eunuchs: and when he awaked again, he was ſure to give ſome examples of his cruel and fierce diſpoſition; inſomuch that his ſervants fled, and dreaded to come near him, and happy was the miniſter that could make an excuſe to be abſent, and eſcape the effects of his fury.

During the Engliſh ambaſſador's ſtay at Mequinez, the ſame emperor ſhot two men that waited on him, and endeavoured to kill his prime miniſter with his own hand: but this courtier keeping out of the way till his murdering rage was over, was then taken into favour again. He commanded two young Jewiſh women to be brought to his bed; and when he ſent them home again, hearing that their huſbands had preſumed to go to bed to them, he ordered both

both the men to be put to death. One of his miſtreſſes diſobliging him, he ordered all her teeth to be drawn out; and inquiring of her afterwards, being told ſhe was not recovered from the illneſs that operation had occaſioned, he ordered the man's teeth, who drew them, to be likewiſe pulled out, and ſent to her by way of ſatisfaction. For any trifling offence, or for his humour, he would order a man to be toſſed; that is, thrown up into the air by four luſty ſlaves, as they could, and then let fall again, whereby ſometimes the perſon was killed and at others made a cripple of: and ſuch feats as theſe, it ſeems, were his ſport and diverſion. We need not therefore wonder that the Engliſh ambaſſador haſtened to be diſmiſſed from ſuch a court as this, which is deemed the moſt faithleſs, and the people in general the moſt perfidious and baſe of any in the univerſe.

The demands Mr. Ruſſel was inſtructed to make at the court of Morocco, were, to get all ſuch captives releaſed as had been taken under Britiſh colours; to get reſtitution made to ſuch merchants, whoſe ſhips had been robbed by the Sallee pirates ſince the laſt peace, and to confirm that peace with the preſent emperor. But he was ſoon given to underſtand, that there was no reſtitution to be expected from this court; and with reſpect to the captives, they conſented to releaſe about a dozen of them, of which four were Engliſh, and for theſe the ambaſſador paid a great deal more than their ranſom could have been valued at. The prime miniſter, the favourite women, and every officer concerned in his diſpatches, were bribed again and again; nor was there a ſervant about the court but was perpetually begging ſomething of him, under pretence of ſome good offices they had done him during his reſidence there.

The Britiſh ambaſſador, after this, took his leave of the court of Mequinez, and began his march to Tangier, under a Mooriſh guard, commanded by officers, who had money allowed them by their ſuperiors to defray the whole expences of the journey, but which they put in their pockets, and made the ambaſſador pay his own and their charges upon the road; and beſides, forced the country people to furniſh proviſions, without allowing any thing for them. When the ambaſſador came to Tangier, he was under apprehenſions of being detained there by the baſſa, under pretence of ſome further demands: but the baſſa being then treating with the governor of Gibraltar for powder and other warlike ſtores he wanted, was ſo good as to permit the ambaſſador to embark for Gibraltar, where he arrived February 7, 1728. He had been promiſed two fine Barbary horſes, and a lion, by the court of Mequinez; but it ſeems they never intended to gratify him in this particular, unleſs he would have paid double the price for them, as he did for every thing elſe: and he was very glad to make his eſcape from that barbarous court without the preſents.

If a renegado, after he has profeſſed himſelf a diſciple of Mahomet, apoſtatizes, and turns Chriſtian again, he is burnt without mercy: murder, theft, and adultery, alſo, are puniſhed with death: and crimes againſt the ſtate are puniſhed with great cruelty; as impaling, dragging the priſoner through the ſtreets at a mule's heels till all his fleſh is torn off, throwing him from a high tower upon iron hooks, hanging him upon hooks till he dies, crucifying him againſt a wall.

Their forces, were they aſſembled in one place, would certainly conſtitute a very numerous and formidable army. It is computed, that the black cavalry and infantry do not amount to leſs than forty thouſand men; and the Mooriſh horſe and foot may be as many, but being diſperſed in ſeveral parts of this large empire, are not ſeen in ſuch numerous bodies as the negroes, who live in Mequinez, and have the guard of the emperor's perſon: the blacks are eſteemed their beſt horſe. The Europeans have experienced their bravery and military ſkill, both at Oran and Ceuta: they have fire arms as well as ſwords and lances: their troopers ride very ſhort, and their ſaddles have long peaks before and behind: their ſtirrup-irons are ſhaped to the foot, ſo that they can ſtand up and ſtrike when they make their blow; and no men ſhew more dexterity in riding, wheeling, or firing: their horſes are very ſwift, beautifully made, but not ſo ſtrong and heavy as ours.

They chiefly rely upon their cavalry both in their civil wars, and thoſe with foreigners. Their infantry, indeed, are numerous, and carry fire-arms; but are not diſciplined, and obſerve no manner of order; five hundred of their foot will fly before fifty horſe: nor do they underſtand how to attack or defend a town, which may be the reaſon they have ſcarce one place of ſtrength in the country, and but few guns mounted on the walls of their towns. They ſeem very ignorant in the management of great guns and bombs. Theſe are altogether left to the ſkill of the renegado Chriſtians, of whom there are ſome thouſands in their armies. They have a train of one hundred and fifty braſs guns in the palace of Mequinez, beſides ſeveral mortars, which are ſometimes drawn out in times of danger; but I do not find there are any mounted upon the walls.

Captain Blaithwait relates, concerning their ſhipping, that when he was there in the year 1727, their whole naval force conſiſted but of two twenty gun ſhips, the biggeſt not above two hundred tons, and a French brigantine they had taken, with ſome few row boats; and yet with theſe, being full of men, they iſſue from Sallee and Mamora, which lie on the Atlantic Ocean, near the ſtraights mouth, and make prize of great numbers of Chriſtian merchant ſhips, carrying their miſerable crews into captivity. Though they are at peace with Britain, they make no ſcruple of ſeizing and carrying their ſhips into Sallee, if they find a paſſenger on board, belonging to a nation at war with them; however they are uſually ſo good as to diſmiſs the ſhips, and their crews, after they have robbed them of ſome of their merchandize. The charge of theſe piratical cruizers, is borne intirely by private adventurers; though the emperor has a tenth of all the prizes and captives they make, which leads me to enquire into the revenues of this prince.

Theſe are either from the labour of the huſbandmen, and the fruits of the earth: or by duties upon goods imported and exported: the emperor has a tenth of all the corn, cattle, honey, wax, hides, rice, fruits, and produce of the ſoil. After his tythe is deducted, he is at liberty to purchaſe the remainder of the priſoners, if he thinks proper, at only fifty crowns per head. This produces immenſe profit to him, either by their ranſom or labour, for he makes them work, and ſupplies them with nothing but a ſcanty allowance of coarſe bread and oil. If they fall ſick, he gives them no aſſiſtance but leaves them to the fathers of a Spaniſh convent, who ſupply them with neceſſaries and medicines; but even the benevolence of theſe is taxed, as they pay him a conſiderable annual ſtipend, for a toleration to act with humanity to their fellow-creatures. The Jews pay a capitation tax, and all the commodities in which the Chriſtians deal are heavily aſſeſſed.

They have no ſhipping to carry on a foreign trade by ſea. But the Europeans bring them whatever they want from abroad; as linen and woollen cloth, ſtuffs, iron wrought and unwrought, arms, gunpowder, lead, and the like; for which they take in return, copper, wax, hides, Morocco leather, wool (which is ſuperfine), gums, ſoap, dates, almonds, and other fruits. Their trade by land, is either with Arabia or Negroland: to Mecca they ſend caravans, conſiſting of ſeveral thouſand camels, horſes and mules, twice every year, partly for traffic, and partly upon a religious account, great numbers of pilgrims taking that opportunity of paying their devotions to their great prophet. The goods they carry to the eaſt, are woollen manufactures, Morocco ſkins, indigo, cochineal and oſtrich feathers: and they bring back from thence, muſlins and drugs. By their caravans to Negroland, they ſend ſalt, ſilk and woollen manufactures; and bring back gold and ivory in return, but chiefly negroes; from hence it is, that their emperor recruits his black cavalry, though there are alſo great numbers born in the country, for they bring thoſe of both ſexes very young from Negroland; the females for breeders, and the males for ſoldiers, as they grow up: they firſt carry a muſket, and ſerve on foot, and after ſome time are prefered to be cavaliers; and as theſe have no other hopes or dependence but the favour of the emperor, they prove much the moſt dutiful and obſequious of all his ſubjects; and indeed ſupport the prince in his tyranny over the reſt, who would not probably have borne the barbarous cruelties of the two laſt reigns, if they had not been governed with a rod of iron in the hands of theſe negroes; who, like other foreign mercenaries, never enquire into the reaſonableneſs of their prince's commands, but execute his inhuman decrees without remorſe.

Their gold coin is a ducat, reſembling the ducat of Hungary, worth about nine ſhillings ſterling, and they uſually give three of them for a moidore. Merchants accompts are kept in ounces, an imaginary coin, ten of which make a ducat in merchants accompts; but in payments to the government, it is ſaid, they will reckon ſeventeen ounces and a half for a ducat. They have alſo a fleece, which is a copper coin leſs than a farthing, twenty of which

make a blanqueen; this laſt is a ſilver coin of about twopence value.

In Morocco, learning is chiefly confined to reading, writing, and arithmetic, as few attempt any thing higher, except the prieſts and doctors of the law. The favourite ſcience of the two latter orders, and what the people ignorantly admire, is, aſtrology; ſo that a ſuperſtitious belief in omens, predictions, &c. is general throughout the nation. Moſt of the towns have ſeveral public ſchools and academies, in which children are taught to read, write, caſt accounts, and repeat a ſhort catechiſm, which contains the principles of their religion.

Every Friday, which is their ſabbath, both ſexes viſit the ſepulchres of their anceſtors and relations, in blue habits, blue being their mourning colour. They greatly venerate the dead, embelliſh their tombs as much as their circumſtances will afford, and permit no Chriſtian to approach within a certain diſtance of them. They are very particular in the obſervation of the three following whimſical notions: 1. To place victuals and drink upon the tombs of their anceſtors and relations, at certain times, that the dead may not ſtarve in their graves. 2. To bury gold, ſilver, jewels, &c. with the corpſe, that the perſon may not be in bad circumſtances in the other world. 3. To dig the grave very wide, that the deceaſed may not be incommoded for want of room. They have another notion, equally ſingular and abſurd, which is, never to bury two perſons in the ſame grave, leſt they might have ſome difficulty in finding their own bones on the reſurrection-day. The prevailing opinion of the Moors is, that all perſons of any nation or religion, and of either ſex, are ſecure of ſalvation prior to the age of fifteen: but after that period they imagine that none but Muſſulmen can be ſaved. They enforce the attendance on public worſhip with great rigour; for the firſt neglect, the perſon is rendered incapable of being a witneſs in a court of juſtice; for the ſecond, fined; and for the third, burnt as an heretic: but they exclude women from theſe places. Games of chance are ſtrictly forbidden; and thoſe who are detected playing for money, are liable to be ſeverely puniſhed.

With reſpect to the hiſtory of Morocco and Fez, the Mauritania of the antients, no material tranſactions occur concerning it, till conquered by the Romans, who found, that the prevailing mode of government throughout Barbary was abſolute monarchy; and that Bogud (the firſt prince of whom we have any authentic account) was cotemporary with Julius Cæſar. This country, on the death of Bogud, became a Roman province, and was afterwards beſtowed by Auguſtus on the younger Juba, whoſe ſon Ptolemy was put to death by the tyrant Caligula. The Goths then over ran the country, and poſſeſſed it till they were driven out by the Saracens in the year 600. Theſe were again ſubdued by the Arabians, who divided Barbary into many kingdoms, till 1068, when they were all united into one ſovereignty under the family of the Almoravides; for Joſeph, the ſecond monarch of that race, founded Morocco, and not only ſubdued Fez, but the Mooriſh dominions in Spain. His grandſon, Albo Hali, was a great friend to learning; but a taſte for literature died with him. Mahomet, the fourth of this ſucceſſion, loſt the Mooriſh conqueſts in Spain; and after the reign of three ſucceeding monarchs, whoſe reigns were remarkable for nothing but domeſtic broils, the race of the Almoravides became extinct; after which, the race of the Merins raiſed themſelves to the regal dignity.

The Merins were a ſet of unhappy monarchs, all meeting with untimely ends. Alboacen, the ſixth of them, with an army conſiſting of four hundred thouſand foot, and ſeventy-five thouſand horſe, was defeated by the kings of Caſtile and Portugal at the head of only twenty thouſand foot and fourteen thouſand horſe. The race of the Merins becoming extinct in 1540, the Shariffs, or Cheriffs, the ſuppoſed ſucceſſors of Mahomet, were advanced to the imperial dignity, or rather by artifice and cruelty obtained the ſovereingty.

Amet, who was the firſt monarch of this line, was depoſed by his brother Mahomet, who, after a reign of continual inteſtine broils, was murdered by his own guards; and ſucceeded by his ſon,

Abdallah, who, for his ſecurity, put to death ten of his brothers out of twelve, and died unexpectedly, juſt at a time when a plot was ready to be put in execution for deſtroying him.

Mahomet, the ſon of Abdallah, fled immediately to Don Sebaſtian, king of Portugal, who together with the two competitors for the ſovereignty of Morocco, were ſlain in 1578, at the famous battle of Alcazar.

The reigns of the three ſucceeding princes of this line contained nothing remarkable; but the eighth monarch, named Sidan, reſtored peace to his country. However, a gang of pirates, in his reign, poſſeſſed themſelves of the port of Sallee, when not having maritime ſtrength ſufficient to diſlodge them, he applied for aid to the court of England. The reigning monarch, Charles I. complied with his requeſt, and ſent ſome ſhips to his aſſiſtance, and all the pirates were taken or deſtroyed; and the emperor, in return, ſent three hundred Chriſtian ſlaves as a preſent to his Britannic majeſty. This worthy monarch died in 1630, and was ſucceeded by his eldeſt ſon,

Muley Abdelmelech, who was remarkable for his cruelty and drunkenneſs, and was, after having reigned four years, murdered by a Chriſtian ſlave. He was ſucceeded by his brother,

Muley Elwaly, a prince of ſweet diſpoſition and generous ſpirit, who began his reign by releaſing all ſtate priſoners, and increaſing the pay of his troops. He died much regretted, after having enjoyed the crown twelve years.

Muley Hamed Sheik ſucceeded his brother Muley Elwaly; but being murdered by the Arabs, they raiſed one of their own chiefs, named Crumel Hack to the crown, who was, on his demiſe, ſucceeded by Shariff Muley, king of Tafilet. The latter engaging in a war with Sidi Omar, prince of Illoch, was defeated, taken priſoner, and cloſely confined; during his captivity, he was attended by a negro woman frightfully ugly, with whom he nevertheleſs cohabited, and ſhe bore him two ſons; the eldeſt named Muley Archy, ſucceeded in the kingdom of Tafilet. The reign of this prince was but ſhort; for being uſed to drink immoderately, he one day mounted a ſpirited horſe when intoxicated, and riding furiouſly into a grove of orange-trees, he was thrown againſt the trunk of a tree, fractured his ſcull, and expired of the wound. His nephew Hamet cauſed himſelf to be proclaimed ſovereign at Morocco, while his half brother (by a white woman) took the ſame ſtep at Tafilet; but Muley Iſhmael, his full brother by the negro woman, proved too hard for both, for he wreſted the crown from them, and began his reign in the year 1672.

Muley Iſhmael was remarkable for an odd jumble of policy and abſurdity, cruelty and religion. His ſtrictneſs during his whole reign was ſuch, that he would never drink any wine or ſtrong liquor; he obſerved the ramadan, or Mahometan lent, four whole months every year, and with a more than ordinary abſtinence. He was no leſs a ſcrupulous obſerver of the uſual waſhings, public prayers, and other branches of his law; and never undertook any thing of moment, without proſtrating himſelf a good while upon the ground, and praying for the divine protection and aſſiſtance, fully ſatisfied that Mahomet would obtain it from heaven; ſo that whatever was the reſult of his devotions, he conſtantly believed that prophet was the immediate cauſe and director of it.

Though he was eaſy of acceſs, and very rigid and impartial in the execution of juſtice, yet he would ſometimes run into wild extravagancies, of which the following is an inſtance: A poor farmer of the Berebers race, having complained that ſome of his negroes, (whom by the way, he was noted for keeping at ſhort allowance) had ſtolen from him a yoke of oxen, which were his ſole dependence, he ordered all the negroes to paſs before him, and ſhot every one whom the farmer accuſed: but aſking him afterwards, what amends he could make him for the loſs of ſo many ſtout negroes, and the man being at a loſs what to anſwer, he made him undergo the ſame fate. He was for ever building and pulling down again; alledging, that he did it to keep his ſubjects ſo buſy, that they might have no time to mutiny or rebel; for, ſays he, "I have a bag of rats: unleſs I keep the bag ſtirring, they will eat their way through it." He had three thouſand wives, five thouſand concubines, nine hundred ſons, and three hundred daughters; all of whom, at times, felt the effects of his cruelty and capricious temper. He would frequently ſhoot, ſtab, or behead both ſlaves and ſubjects for his amuſement; and was ſo avaricious, that he ſpent his whole life in plundering his people, and amaſſing wealth: and indeed every thing was made ſubſervient to his miſerable temper.

When any body complained to him of having been robbed or defrauded, the criminal was firſt ordered to make reſtitution of the property in queſtion, not to the perſon aggrieved, but to himſelf, as he aſſerted that he was the only ſufferer, his dignity being inſulted by the crime; and then a conſiderable fine was levied upon the culprit, as a recompence to offended juſtice; but all went into his own

coffers. He extorted vaſt ſums of money from his ſubjects by unjuſt and cruel means; and was ſo ſordidly mean, as to keep the ſervants of his houſhold at ſhort allowance, and not allow his ſoldiers any thing to ſubſiſt on, telling them in a ſurly tone, that his mules, camels or other beaſts, aſked him for no maintainance, and therefore they might get theirs where they could find it, thus licenſing his army to plunder all that came in their way.

In proceſs of time, one of his ſons, Muley Mahomet, (who was the moſt accompliſhed, and indeed the only one of them who had a princely education), raiſed a rebellion againſt him; but being taking priſoner by his brother Muley Sidan, his right hand and left foot were cut off by the emperor's order, of which wounds he died; and Muley Sidan was appointed heir to the crown; but his cruelty and drunkenneſs were ſuch, that he was murdered by his own wives, before the death of his father. At length Muley Iſhmael, one of the moſt infernal monſters of cruelty and avarice that ever exiſted, died a natural death in 1727, having reigned fifty-five years; which, in a country where inſurrections, dethronements, and aſſaſſinations, were ſo common, is a circumſtance truly remarkable and aſtoniſhing.

On the death of Muley Iſhmael, his ſon Muley Hamet Deby ſucceeded to the crown: having been appointed to that dignity by his father merely becauſe he was the moſt diſſolute of all his children; for Muley Iſhmael fancied that his ſon's drunkenneſs and intemperance would be foils to ſet off his own ſobriety and abſtemiouſneſs; for he imagined that his temperance in eating and drinking made amends for his inſatiable avarice, unbounded cruelty, and exceſſes with reſpect to women. Muley Hamet was depoſed by his favourite eunuch, and his brother Abdelmelech proclaimed emperor: but the latter ſoon rendering himſelf odious by his cruelties, Muley Hamet was again reſtored to the throne: Abdelmelech was kept in cloſe confinement for ſome time, but at length ſtrangled, by order of his brother; and Muley Hamet, five days after, died by exceſſive drinking, being March 22, 1729.

The next ſucceſſor was Abdalla, another of the ſons of Muley Iſhmael; when the duke de Ripperda, having been driven from Spain, offered his ſervices to Abdalla, who accepted them, made him a baſſa, and careſſed him as his chief favourite. Ripperda then laid a plan before the emperor, which was, to drive the Spaniards from their poſſeſſions on the coaſt of Africa, and even to invade Spain; but his deſigns were fruſtrated by the bravery of the Spaniards, and the ſuperior ſkill of their engineers. Abdalla at length increaſed daily in cruelty, killed multitudes of people, attempted the life of his own mother, who, to be out of his reach, made a pilgrimage to Mecca: this monſter was heard to expreſs theſe ſentiments, "My ſubjects have no other title to their lives but my will; and my greateſt pleaſure is, to kill them with my own hand." His cruelties at length rendered him ſo odious, that he was depoſed by the black army, and his brother Muley Ali, raiſed to the throne in his ſtead. But this prince, being almoſt continually ſtupefied by an immoderate uſe of a ſadorific herb called archicha, they deemed him unfit to reign, and therefore deprived him of the crown, and, in 1736, reſtored it to his brother, who was now unbounded in his cruelty, ſacrificing many hundreds to his revenge, anger, or caprice, without the leaſt regard to rank, age or ſex. This occaſioned Abdalla to be again depoſed, and Muley Sidi, another prince of the blood royal, was placed on the throne. Abdalla, however, raiſed an army, gave battle to and defeated his rival, and once more reſumed the ſovereignty.

The ſiege of Ceuta, which commenced October 23, 1774, and that of Melille, which took place on the 8th of December of the ſame year, by the troops of Morocco, are the moſt recent tranſactions of which we have any certain account relative to this empire. The court of Spain had for ſome years paſt greatly neglected theſe places; ſo that neither the garriſon or fortifications were in a proper condition to ſuſtain a ſiege; but thoſe diſadvantages were overbalanced by the conduct of the Spaniſh officers, the bravery of the men, and the total want of diſcipline and experience in the Mooriſh troops, which occaſioned the emperor's army not only to fail of ſucceſs in their attack upon thoſe two places, but even to be repulſed by the ſmall garriſon of Penon de Velaz, a leſs conſiderable fortreſs upon that coaſt. Warlike preparations were continued on both ſides, though little was effected on either; and Melille was either blockaded or beſieged till the middle of March, when the Moors thought proper to abandon the enterprize.

SECT. IV.

Containing the Deſcription and preſent State of the Kingdom of ALGIERS, and its principal Towns.

THIS kingdom (which takes its name from its metropolis) is four hundred and eighty miles in length from eaſt to weſt, and one hundred miles in breadth, where wideſt, and is ſituated between thirty and thirty-ſeven degrees north latitude, and one degree weſt, and nine degrees eaſt longitude, being bounded by the Mediterranean, on the north; mount Atlas, on the ſouth; the kingdom of Tunis, on the eaſt; and the river Mulvia, which ſeparates it from the empire of Morocco, on the weſt.

The principal rivers, which riſe in mount Atlas, and run northward into the Mediterranean, are, 1. The river Areſgola, or Hartegol, which falls into the Mediterranean, about ſeven leagues to the weſtward of Oran. 2. Aſſafran, which diſcharges itſelf into the ſea, five leagues to the weſtward of Algiers. 3. Chilef, which falls into the ſea, near Moſtagan. 4. Sofaya, which runs into the ſea, to the eaſtward of the city of Algiers. 5. Sef Gomar which runs by Conſtantina, into the Mediterranean. 6. Zinganor, or Major, which falls into the ſea, near Bugia. And, 7. Mira, which diſcharges itſelf into the Mediterranean, near Arzea. None of theſe have a very long courſe, riſing but in the mountains of Atlas, or other hills in this kingdom: nor do we find that any of them are navigable, at leaſt that there is any navigation upon them: though there are ſome of them large enough, and would probably be made navigable, if any other people but the Turks were poſſeſſed of them; and indeed they appear ſo very indolent here, that they have not one bridge or ferry over any river in the country, but go about frequently ſome miles to find a ford; and, if there happens to fall heavy rains, travellers are forced to wait till the waters are down again, before they can paſs them.

This kingdom is uſually divided into eighteen provinces, namely, 1. Algiers Proper. 2. Tremeſen. 3. Termez. 4. Bujeyah. 5. Angan. 6. Beni Arazid. 7. Miliana. 8. Couco. 9. Labez. 10. Tebeſſa. 11. Human Bar. 12. Hareſgol. 13. Oran. 14. Moſtagan. 15. Bona. 16. Sargel. 17. Irgeri. 18. Conſtantina.

The climate of Algiers is remarkably ſerene and fine, ſo that the country ſeems to enjoy a perpetual verdure, and the people are unacquainted with the extremes of heat and cold. This is to be underſtood only of the parts towards the ſea, the inland parts being principally wild and barren, and very little inhabited except by a great variety of wild creatures, particularly lions, tygers, leopards, buffaloes, wild boars, ſtags, porcupines, monkies, oſtriches, &c.

The provinces beforementioned, into which Algiers is divided, are comprehended under three general heads: I. The eaſtern, or Levantine; II. The weſtern; and, III. The ſouthern government. The towns in the firſt are, Bona, Conſtantina, Gigeri, Bugia, Steſſa, Tebef, Zamoura, Biſcara, Necanz, and Couco. The ſecond contains Oran, Tremeſen, Moſtagan, Tenez and Sercelli. The third, or ſouthern government, has no houſes in it, the inhabitants being almoſt wild, and living in tents, which they remove at pleaſure.

Bona, ſuppoſed to be the antient Hippo, a ſea-port, built by the Romans, was once the capital of the province of its name. It lies on the Mediterranean, latitude thirty-ſeven, about ninety miles north-eaſt of Conſtantina; and near it is a coral-fiſhery. It is a poor mean place, thinly inhabited, and much expoſed to the incurſions of the Arabs. The only fragments of its antient grandeur are the ruins of a noble cathedral or monaſtery. Near this is a famous ſpring, called St. Auſtin's well, and reſorted to by French and Italian ſailors. The fortreſs hath a garriſon of three hundred Turks, commanded by an aga, who is governor of the town. The celebrated St. Auſtin is ſaid to have lived and died here. Charles V. took this town, among others, in his expedition againſt Tunis, but it was recovered by the Turks not long afterwards.

Conſtantina is ſituated on a river forty-eight miles from the ſea, and about ninety miles ſouth-eaſt of Bugia, latitude thirty-five. It was the Ciſta-Numidiæ of the Romans, and received its preſent name from Conſtantina, the daughter of Conſtantine the Great, who rebuilt it with great magnificence: the ſituation is on a peninſula, difficult of acceſs, exept towards the ſouth-weſt. It is one mile in circumference, well fortified, and contains many antique fragments, particularly a noble bridge, near which is a large

large ſubterraneous aqueduct, that terminates in a caſcade, into which ſtate criminals are thrown, and receive their deaths by being daſhed to pieces againſt the rocky bottom. The bey of the eaſtern government reſides here, and has under his command three hundred Turkiſh horſe, and one thouſand five hundred Mooriſh ſoldiers. The inhabitants are opulent, haughty, and ſpirited. The neighbouring mountainous territory contains a robuſt, hardy, and brave people, tenacious of their liberty, civilized, and humane. They furniſh the neighbouring towns with great quantities of fruit and other proviſions, and are able to raiſe forty thouſand fighting men; on which account the bey of Conſtantina ſtands in great awe of them. They are, however, deſtitute of fire-arms, and have only lances and arrows to annoy the enemy with. On the ſea coaſt, at a ſmall diſtance from Conſtantina, ſtand the ruins of a Roman colony, antiently called Colo. It is ſituated on a high rock, and has a garriſon under the command of an aga: adjoining to it is a French factory, where the Moors bring hides, wax, and wool for ſale; and at no great diſtance are the remains of the antient city of Stora, the bay of which is ſtill good. Conſtantina was the reſidence of the kings of the province of the ſame name, till 1520, when it was conquered by Barbaroſſa, who annexed it to the territory of Algiers. Some noble ruins are found in and about this town.

Gigeri is ſituated on the ſea coaſt between Bona and Bujeyah, at about the diſtance of fifteen miles from each. The town (which contains about one thouſand five hundred houſes, inhabited by very poor people) is defended by a fort and a ſmall garriſon. The whole territory contains no other town, the natives living in a roving wild manner, robbing all they can come at, plundering any ſhip that is ſo unfortunate as to be wrecked upon the coaſt, and treating the crew with the moſt ſavage ferocity. The dey himſelf cannot reduce them to any kind of order, as they fly to places inacceſſible to all but themſelves, and ſet the Algerine army at defiance. The French were fortifying themſelves here in the year 1666; but were driven from thence by the Algerines, and obliged to leave their cannon and moſt of their effects behind them.

Bugia, formerly the capital of a kingdom of the ſame name, is ſituated at the mouth of the river Major, about twenty leagues to the eaſtward of Algiers. It now lies in ruins, and contains nothing remarkable but the ſepulchre of Seedy Buſgree, the titular ſaint of the place. Here are three caſtles, two at the port, and one upon a rock. The inhabitants deal in iron-works, particularly plough ſhares, oil, wax, &c. The Engliſh admiral, in 1671, took or deſtroyed nine Algerine men of war here, which the caſtle was not able to protect from his attack.

Steſſa, or Steffa, is ſituated in a fertile valley, about ſixty miles to the ſouth of Bugia, and fifteen from the ſea: it exhibits only the melancholy ruins of its former magnificent buildings, containing now about three hundred families, who are miſerably poor.

Tebef, is at preſent quite decayed, and very thinly inhabited, though it was antiently a flouriſhing city.

Zamoura, is reduced to as deſpicable a ſituation as the two former, by the tyranny of the Algerine government, though the territory is one of the moſt fertile ſpots in all Barbary. It is defended by a fort with a good garriſon; and has a market every Monday, which is frequented by the Arabs.

Biſcara, ſituated in five degrees fifty minutes eaſt longitude, and thirty-five degrees ten minutes north latitude, has a fort and garriſon to keep the inhabitants of the neighbouring diſtrict in awe. The people here are very ignorant, and lead a wandering kind of ſavage life; but their chief employ is catching and taming wild beaſts, particularly lions and tygers, which they carry for ſale to Algiers.

Necanz, is one of the pleaſanteſt towns in Barbary, being ſituated about ſixty miles to the ſouth of Steſſa. It is watered by an agreeable river, whoſe banks are adorned with a variety of beautiful trees. The inhabitants in general are polite, the women handſome, the houſes neat, the gardens well laid out, and the neighbouring territory fertile. The town contains a magnificent moſque, and a large well endowed college for the education of Mahometan youth.

Couco, is ſituated between Algiers and Bugia. It was formerly the metropolis of a kingdom of the ſame name; but the ſovereigns entering into frequent alliances with the Spaniſh court, the Algerine government, in the beginning of the ſeventeenth century, laid waſte the whole country, and deſtroyed every town in it. The inhabitants are independent, and dwell in the mountains, which are very fertile: the Algerines keep them miſerably poor, by preventing them from carrying on any kind of commerce, as they formerly did.

The weſtern, or ſecond Algerine government is divided into the five following places: the firſt is,

Oran, ſituated on a bay of the Mediterranean ſea, latitude thirty-ſix degrees, eaſt longitude one, about two hundred and fifty miles weſt of Algiers. It lies partly in a plain, and partly upon the aſcent of a hill, and is about a mile and a half in circumference, as well fortified as the ground about it will permit; but, it being commanded by ſome of the neighbouring hills, if there be not a garriſon of ten or twelve thouſand men to defend the avenues, diſtant caſtles, and redoubts, as well as the town itſelf, it cannot ſuſtain a long ſiege.

As the Spaniſh coaſts and merchant ſhips had ſuffered much from the corſairs or rovers of this town, Ferdinand, king of Spain, ſent over an army, under the command of his prime miniſter, Cardinal Ximenes, in the year 1509, to beſiege it; who having a correſpondence with ſome of the inhabitants, when the Moors ſallied out with the beſt part of the garriſon againſt the Chriſtian army, their friends in the town ſhut the gates againſt them, and the cardinal obtained an eaſy conqueſt, killing above four thouſand Moors, and delivering at the ſame time twenty thouſand Chriſtian ſlaves out of captivity: the Turks of Algiers made ſeveral attempts to recover this town from time to time for near two hundred years; but were always repulſed till the year 1708, when they made themſelves maſters of it, by the treachery or cowardice of the governor, as the Spaniards give out, and remained in poſſeſſion of Oran till the year 1732. But king Philip, having at this time no other enemy to contend with, and a fine army of veteran troops, that had no other employment, embarked a good body of them at Alicant, about the middle of June 1732, under the command of the Conde de Montemar, who landed near Oran, on the 29th of the ſame month, with very little oppoſition; and, having afterwards gained the height of the mountains above Oran, the garriſon abandoned the place, without waiting to be beſieged in form: of which tranſaction we received repeated advice in our common news-papers; but the account the Turks give of this enterprize affords ſome further particulars. According to them, the dey of Algiers, believing that this armament of the Spaniards was intended againſt his capital, did not ſend ſuch reinforcements to Oran as he would have done, if he had expected they would have attempted that city: However, the bey or viceroy of Oran had aſſembled an army of twenty thouſand men, for the defence of the place, moſt of them horſe; with which he endeavoured to hinder the deſcent of the Spaniards; but his troops were diſordered by the continual fire of the cannon of the enemy from their men of war and gallies. He attacked them alſo after they were landed; but, the ground being unfit for cavalry, and his horſe ſtill galled by the Spaniſh artillery, he was obliged to retire; and thereupon determined to wait for a reinforcement of four thouſand Turks, and ſix thouſand Moors, which he daily expected from Algiers, before he engaged the Chriſtians again: and, in the mean time, for fear of the worſt, removed all his effects, his treaſure, and his women, out of Oran to a place of ſecurity: whereupon the garriſon and inhabitants were in the greateſt conſternation; imagining they ſhould be ſoon abandoned by the governor, and ſacrificed to the Chriſtians; and thereupon packed up all that they had, after the baſſa's example, and kindly quitted the town to the Chriſtians without a blow; leaving in it an hundred and forty-ſix pieces of cannon, beſides mortars, and at leaſt fifty ſhip-loads of proviſions, which contributed very much towards the preſervation of the conqueſt; for the ſea was ſo tempeſtuous they could receive nothing from their fleet for ſeveral days.

However, the baſſa attacked the Spaniſh army as they were marching into the place; and, though he found it impoſſible then to ſave the town, ſo obſtinate was the engagement, that the Spaniards loſt near five thouſand men; and were afterwards ſo much harraſſed by the Turks, before they could put the place in a poſture of defence, that great part of their army was cut off, and amongſt them their new governor the marquis of Santa Cruz, and ſeveral of their beſt generals. But to proceed:

This city was the reſidence of a bey, and, though greatly fallen from its priſtine ſplendor, is ſtill the beſt fortified place in the kingdom, except the city of Algiers. About ſix miles from Oran, ſtand the ruins of the antient city of Batha, where a little chapel is built to the memory of a

marabout, who ſaved up money enough to maintain five hundred diſciples, whoſe ſole buſineſs was, to repeat a long Mahometan litany, by the help of their beads, at certain hours. Oran, is ſtill in the poſſeſſion of the Spaniards.

Tremeſen (the province), is bounded on the north, by the Mediterranean ſea; on the eaſt, by a province called Africa; on the ſouth, by the deſert of Saharah; and on the weſt, by the kingdom of Fez; it is above three hundred and ſeventy miles in length, and one hundred and twenty-five in breadth. The capital town, of the ſame name, is ſituated ninety miles ſouth-weſt of Oran, and ſurrounded by a ſtrong wall, well fortified; has five gates with draw-bridges before them, and a ſtrong caſtle containing very handſome barracks for the janiſaries who are in garriſon. Tremeſen, while the metropolis of the kingdom of the ſame name, was a noble city, but is now fallen greatly to decay; for out of one hundred and fifty moſques and one hundred and ſixty baths, there are remaining only eight of the former, and four of the latter; and the place exhibits little but the fragments of its antient magnificence, among which, the remains of a reſervoir, or baſon for water, are the moſt conſpicuous. The inhabitants are extremely indigent. The territory contiguous to it is dry, barren, and mountainous, except on the north ſide, where there are plains abounding in corn, fruits, and paſtures.

Moſtagain, is ſituated fifty miles eaſt of Oran. This town is built in the form of a theatre opening to the ſea, and ſurrounded on every other ſide with rocks that hang over it. The ruins of an old Mooriſh caſtle ſtand in a ſpace between the rocks, and there is a ſtrong ſtone wall towards the port, with a modern built caſtle, garriſoned by a number of Turks. The citadel is erected upon the ſummit of one of the rocks, and commands both city and territory: the haven is commodious, and the town is well ſupplied with freſh water. The neighbouring mountains are inhabited by a people called Magarabas, who live in tents, poſſeſs a great number of flocks, and pay to the dey of Algiers twelve thouſand crowns annually. There is a handſome moſque in this town.

Tenez, is ſituated about one hundred miles to the eaſtward of Oran, and twenty miles eaſt of Moſtagan, and at a league diſtant from the ſea, where it has a convenient port. Here is a caſtle that was once a royal palace, and in which the governor reſides. The fortifications are ſtrong, the garriſon numerous, and the neighbouring territory fertile. This was ſuppoſed to have been the Julia Cæſarea of the antients.

Sercelli, lies between Tenez and Algiers, about twenty-four miles to the weſtward of the latter. It is defended by a Turkiſh garriſon, and has a little port, which will only admit of ſmall veſſels. This was antiently a large populous city, but is at preſent a very poor deſolate place.

The third Algerine government, being the ſouthern diſtrict, is inhabited by a wild ſet of people, who like ſome of the Tartars, roam from place to place, and live in tents while they reſide in any particular ſpot. The territory itſelf is hilly, a part of mount Atlas running through it: the only riches of the people are their numerous flocks and herds. The government exacts a tribute from them, but the bey is obliged to come annually at the head of an army to collect it; and many of them retire to inacceſſible places till the troops are withdrawn, in order to evade the payment.

We ſhall now proceed to give a particular deſcription of the metropolis and chief city in the kingdom.

Algiers is ſituated in latitude thirty-ſeven, weſt longitude three and a half, on a bay of the Mediterranean ſea, a little to the eaſtward of the river Safran: it is built on the ſide of a mountain; the houſes flat roofed, terraſſed, and white-waſhed; and, riſing gradually from the ſea-ſhore up the hill, forms a kind of amphitheatre, and appears very beautifully on the approaching it by ſea; but this, like moſt other Turkiſh towns, looks better at a diſtance than when we are in it: The moſques, domes, ſpires, caſtles, and palace ſtanding in full view, give us a great idea of the place; but, as the ſtreets are extremely narrow, and the private houſes but mean, our expectations are not anſwered when we come to examine it cloſely: however, there is this convenience, that the inhabitants can viſit each other from the tops of the houſes almoſt all over the town, without going into the ſtreets. The walls are about a league in circumference, defended by ſome baſtions and ſquare towers between them: the port is ſecured by a pier or mole, in length about five hundred paces, extended from the continent to a ſmall rocky iſland, where ſtands a caſtle, called the Lantern, with three tier of braſs cannon, beſides other fortifications, lately erected for its defence, ſince the French bombardment: the town has five gates; and in it are ten great moſques, or Mahometan temples, fifty leſſer moſques, three colleges, and abundance of ſchools, where the children are brought up with the utmoſt prejudice to Chriſtianity. It is computed, there are about an hundred thouſand ſouls in the city.

The fortifications towards the ſea are much ſtronger, and more conſiderable, than thoſe on the land ſide. The mole was the work of Cheredin, the ſon of Barbaroſſa, as well as many of the other fortifications, for that monarch employed all the Chriſtian ſlaves in the improvement of the old, and conſtruction of new fortifications in and about Algiers; and, by perſonally inſpecting their proceedings, had the ſatisfaction to ſee the whole completed in the ſpace of three years.

To the ſouth, there is another fortreſs with three batteries to defend the entrance of the harbour. The ſlaves are continually employed in bringing ſtones from a quarry in the neighbourhood which they lay on the ſand, to defend the mole from the impetuoſity of the waves; and this laborious work is obliged to be repeated continually, becauſe the ſea conſtantly waſhes them away, and makes a perpetual ſupply neceſſary. The embraſures of the caſtle and batteries are in good repair; and the cannon, with their carriages, and all other neceſſary utenſils, are kept in excellent order.

This city is ſuppoſed to contain one hundred thouſand Mahometans, and one thouſand five hundred Jews, two thouſand Chriſtians ſlaves, and ſome renegadoes. There is one ſtreet, which is broad and handſome, and paſſes quite through the town from eaſt to weſt, in which the houſes and ſhops are elegant and capacious, and the markets are kept here; but all the other ſtreets are narrow, incommodious, and dirty. Some travellers have accounted for the narrowneſs of the ſtreets, by aſſerting that they were ſo contrived to keep off the extreme heat of the ſun, and others attribute their being built in that manner to the frequency of earthquakes, on which account the ſtreets are not only contracted, but the houſes low, and propped by pieces of timber paſſing acroſs the ſtreets from one to the other.

The houſes appearing one above another, make a very fine appearance from the ſea: they are about fifteen thouſand in number, are built either of ſtone or brick, upon a ſquare plan, with a paved court in the centre. Round the court is a double range of galleries one above the other, and both ſupported by columns. The tops of the houſes are all flat: for which reaſon they walk upon them in the evening to take the air; and many embelliſh them with pretty gardens, placing a neat ſummer-houſe in one corner. The people are obliged, by the laws of the place, to white-waſh their houſes inſide and out, at leaſt once a year; but all who can afford it, do it much oftener. Their furniture is exceeding mean, conſiſting only of a few wooden and earthen utenſils, a mat, and two quilts laid upon a few boards to ſerve as bed and bedſtead. As there are no ſquares or large vacancies throughout the city, the inhabitants may paſs from one end of it to the other over the roofs of the houſes, and moſt of them viſit each other this way. Though the houſes in general are mean, many of the principal people have very fine edifices, the pillars and pavements of which are of a very beautiful marble, and the cielings and folding-doors finely carved, painted, and gilt. Of theſe, the palace of the dey ſtands in the center of the city, and is the moſt magnificent building therein. It has two grand halls, in one of which the divan meets every Sunday, Monday, and Tueſday. This building is very extenſive, and ſurrounded by two ſuperb galleries, one above the other, ſupported by marble pillars.

Here are noble ſtructures erected as barracks for the Turkiſh troops: they are adorned with fountains, and contain many ſpacious and convenient apartments. Married men are not permitted to lodge here, but take up their reſidence either in private houſes, or in one of the four fendacas of the place; the latter being large commodious buildings, conſiſting of ſeveral ranges of apartments, warehouſes, &c. which are let indiſcriminately to all who chuſe to take them, and ſerve inſtead of caravanſeras or inns. Chriſtian ſtrangers, if of any conſideration, are uſually accommodated at the conſul's houſe, according to the nation they belong to, but the poorer Levantine, or other traders, lodge at the abovementioned places, and may eat and drink according to their circumſtances or inclinations

tions, as there are many cook-ſhops, taverns, and other public-houſes, kept either by the Chriſtian ſlaves of the dey, or by the Jews, who will accommodate any perſon, or deal in any commodity. Here are one hundred and ſeven moſques, ſuperbly built, and chiefly ſituated near the ſea ſide; the baths are numerous, and in general large, ſumptuous, paved with marble, and well furniſhed with all requiſite conveniences. The Mahometans are obliged by their religion to uſe them five times daily, but their pleaſure often prompts them to go ſtill more frequently. A number of baths are appropriated to the uſe of women only, who do not reſort to them for the benefit of bathing alone, but alſo for the ſake of intriguing; for though the moſt dreadful puniſhments attend detection, yet the Algerine women venture every thing, that they may purſue their inclinations. There is a law enacted here, which is ſtrictly put in execution, purſuant to which, any woman who is convicted of being engaged in a criminal correſpondence with a Chriſtian, is ſentenced to be thrown into the ſea, with her head tied in a ſack, in caſe her lover does not turn Mahometan. Examples of this ſevere puniſhment are frequently ſeen; notwithſtanding which, the married women and maidens are fired with a moſt violent paſſion for the Chriſtians, and there are perhaps as many intrigues in Algiers as in any city in Chriſtendom.

About ſixty of the baths are uſed for bathing; but, beſides theſe, ſix others are converted into priſons for the Chriſtian ſlaves, in each of which there is a chapel for the free exerciſe of their religion. Every ſlave is let out at a certain hour in the morning, and muſt be punctual at night to the time limited for their return to be locked up; each of them is allowed a mattraſs and a rug for a bed.

There are ſeveral tolerable edifices without the walls of the town, which add to the beauty of the environs, particularly the marine officer's public hall, a marabout's ſuperb dwelling, and a variety of Turkiſh ſepulchres and monuments; among the latter, ſix magnificent tombs of a circular figure are the moſt conſpicuous: theſe were erected to the memory of ſix deys, who were ſucceſſively elected, and then murdered in the divan within a few days. It is to be obſerved, that the tombs of deys and baſſas are diſtinguiſhed by a ſtone, on which a turban is carved in relievo; thoſe of the aga's and other military officers, by a pile fixed in the ground cloſe to the coffin; thoſe of the ſea captains, by a ſtaff with a gilded ball at the top; and ſtones, in the form of a coffin, are laid on the graves of the common people.

The city of Algiers had formerly none but rain water, and the inhabitants were often greatly diſtreſſed upon that account: till a Moor, who had been driven from Spain, contrived, by means of two aqueducts, to introduce as much into the city as was requiſite to ſupply one hundred fountains with water. This water, which is allowed to be excellent, is brought thither by a long courſe of pipes and conduits, from a great variety of rivulets that have their ſources on the adjacent mountains.

The circumjacent country is very fertile, and the gardens, groves, and country ſeats numerous; in their gardens they uſe but little art, but truſt to nature in moſt productions of the earth, which occaſions a wild exuberance to prevail throughout the whole, and many of the fruits and vegetables not to arrive at the perfection they might be brought to by means of ingrafting, pruning, tranſplanting, &c. gardens are not walled, but ſurrounded by incloſures of Barbary fig-trees, which, from their compactneſs and prickles, are more ſecure than any other kind of fence. Among other rich ſpots in Algiers Proper, the great plain of Metijah is admired for its aſtoniſhing fertility: it is fifty miles in length, and twenty in breadth, includes many delightful villas, fragrant groves, and pleaſant gardens, and produces ſuch a profuſion of the moſt delicious fruits of all kinds, rice, roots, and grain of every ſpecies, that the inhabitants enjoy every year two, and frequently three crops.

The hot baths of Meereega are the only natural curioſities in the vicinity of this city; the principal of them is twelve feet ſquare, and four deep; the waters are exceeding hot; and, when they have filled the larger baſon, diſcharge themſelves into a ſmaller, where the Jews bathe, as they are not permitted to uſe the ſame bath as the Mahometans. Theſe hot baths proceed from the great quantities of ſulphur, nitre, and other inflammable bodies in the bowels of the earth; from whence likewiſe are cauſed the frequent earthquakes that the kingdom in general, and the city of Algiers in particular, are ſubject to.

SECT. V.

Of the Cuſtoms, Manners, Languages, &c. of the Inhabitants, alſo the Civil and Eccleſiaſtical Hiſtory of ALGIERS.

THE moſt antient poſſeſſors of Algiers were ſtiled Berebers; but the preſent inhabitants are compoſed of a mixture of theſe, with the Moors or Moreſcos driven from Spain, Arabians, Levantines, Turks, Jews, Chriſtian ſlaves of various nations, and the children deſcended from all the above combinations of people; the Moors and Arabians are the moſt numerous: the former are divided into two orders; namely, thoſe who live in towns and follow piracy, or various profeſſions by land or ſea, and others who wander about, not being poſſeſſed of either land or riches. The firſt are the citizens of the kingdom, the latter the bulk of the people.

We ſhall firſt deſcribe the wandering ſort, who are diſtinguiſhed into various tribes, each forming an itinerant village, and every family living in a portable tent; they ſubſiſt by the produce of the lands which they farm of thoſe of the firſt order; they pay their rent to their landlords in corn, herbs, fruit, honey, wax, &c. and a tribute to the dey, according to the number of the family in each moving camp. Their tents are mean, their utenſils trifling, their circumſtances poor, and their manner of living filthy. The family, and all domeſtic animals, lie promiſcuouſly in the hut together, except the dogs, which are placed on the outſide as guards. They live chiefly on rice, bread, fruit, and plain water, and their principal employ is huſbandry, or breeding bees and ſilk-worms.

The dreſs of the men is only a long piece of coarſe cloth wrapped round their ſhoulders, and falling down to their ancles, and a cap of the ſame. The women wear a piece of woollen ſtuff that covers them from their ſhoulders to their knees; they braid their hair, and adorn it with glaſs beads and fiſhes teeth, they deck their arms and legs with bracelets of ivory, horn, and even wood; and blacken their cheeks, foreheads, arms, legs, &c. The children are ſuffered to go naked till ſeven or eight years of age, when they cover them with a few rags, rather for ornament than decency. The ſheik or chief of every tribe wears a cap of fine cloth, and a ſhirt and cloak all of one piece, hanging from the ſhoulders half way down the leg. Theſe Arabs profeſs the ſame religion, cuſtoms, and manners, as thoſe of Arabia.

Theſe people are of a ſwarthy complexion and robuſt habit of body, both which may be aſcribed to their roving and abſtemious life. The men are active, the women fruitful, and the children healthy. When a youth would marry, he drives a number of cattle to the hut where the intended bride reſides. The girl and her parents, on viewing the ſtock immediately conſent; all the young women of the adowar or village are then invited to the feaſt: the bride is afterwards placed on a horſe of the bridegroom's and led home amidſt the ſhouts of all preſent. When ſhe arrives at the door of the bridegroom's hut, a mixture of milk and honey is given her to drink, while a nuptial ſong is ſung. She then alights, and is preſented with a ſtick, which ſhe thruſts into the ground, and repeats ſome lines to the following purport. "As this ſtick is faſtened in the earth, ſo I am in duty bound to my huſband: as nothing but violence can remove it, ſo death alone ſhall force me from his love." She then drives his flock to water and back again, to ſhew her willingneſs to perform any duty he may aſſign her. Theſe previous ceremonies being ſettled, all the company enter the hut, and the evening concludes with the greateſt feſtivity that theſe poor people are capable of enjoying. Subſequent to the marriage, the wife is obliged to wear a vail, and never ſtir from the hut for the ſpace of a month, and is excluded from all concern in and knowledge of public affairs ever after that time.

The Moors here are armed with a zagay or ſhort lance, and a ſcymitar, or broad cutlaſs: they are of a warlike diſpoſition, excellent horſemen, and ſometimes give the government great trouble: but are alſo great thieves, ſo that it is dangerous travelling without a marabout or prieſt in company, to whom they ſhew ſuch reſpect, that when they ſee a perſon thus attended, they will not attack him.

Of all the pirates in Africa, the Algerines are the moſt cruel and dangerous: they are alſo baſe, perfidious, and rapacious to the laſt degree; no oaths or ties, human or divine, will avail to bind them, when their intereſt interferes; in ſhort, notwithſtanding the reſpect they pretend to pay to Mahomet their prophet, gold is the only idol they

they worſhip. The people who reſide on the coaſt are equally ſavage to ſuch as unfortunately fall into their hands by ſhipwreck: ſo that it appears the Algerines are as much ſtrangers to humanity as they are to an elegant taſte or polite behaviour.

Algiers retains the title of a kingdom, though in fact it is but a republic, as their public ordinances evince, which run thus: "We the great and ſmall members of the mighty and invincible militia of Algiers," &c. This alteration was cauſed by the tyranny of the Turkiſh baſſas, who were at length depoſed by the militia and janiſaries, who put up a dey of their own chuſing: when the Ottoman Porte, that they might not run the riſque of loſing Algiers intirely, found themſelves under a neceſſity of ratifying this regulation. The janiſaries now became extremely powerful, as they formed themſelves into a divan, and always elected a dey; but this dignity is a very precarious ſtation, for by the manner of election a dey is ſeldom choſen without much tumult and bloodſhed; he is always in danger, from the nature of his office; and ſeldom dies a natural death, which is owing to the diſpoſition of thoſe about him.

The aga of the janiſaries is the next officer in dignity and power: he only enjoys his poſt two months, and then retires upon a penſion. The other officers of importance are, a ſecretary of ſtate, twenty-four chiah baſſas, or colonels ſubordinate to the aga; eight hundred bolluk baſſas, or ſenior captains, and four hundred oldak baſſas, or lieutenants. In all theſe officers, the right of ſeniority is ſtrictly obſerved in Algiers; for a ſingle infringement in this eſſential point would immediately cauſe a revolt among the ſoldiery, and perhaps coſt the dey his life. Beſides the above, there are purveyors to the army, a body of guard to the dey, &c. and the officers to the Turkiſh forces, who are diſtinct from the reſt.

The people of Algiers in general uſe a compound of Arabic, Moreſco, and the remains of the antient Phœnician languages; but all public buſineſs is tranſacted, and records are kept in the Turkiſh tongue, though moſt of the Algerines of all denominations underſtand the Lingua Franca.

Though moſt of the Algerines are fond of the piratical trade, yet they admit free Chriſtians, Jews, Arabians, Moors, &c. to trade in ſilk, wool, cotton, leather, carpets, &c. in the country. They are alſo allowed to import gold and ſilver ſtuffs, damaſks, cloths, ſpices, tin, iron, braſs, lead, quickſilver, linen, cordage, ſail-cloths, bullets, rice, alum, tartar, cochineal, ſugar, ſoap, cotton raw and ſpun, aloes, copperas, brazil, logwood, arſenic, vermillion, gumlack, opium, ſulphur, aniſe and cummin ſeeds, ſarſaparilla, frankincenſe, galls, honey, paper, combs, cards, dried fruits, &c. And they are allowed to export oſtrich feathers, wax, hides, wool, copper, rugs, ſilk faſhes, embroidered handkerchiefs, dates, and Chriſtian ſlaves, who, for large ranſoms, are permitted to be ſent home. But commerce is greatly injured by the oppreſſions of the government, the ſuſpicions of the merchants, who are always afraid of being deprived of their properties, and the perfidy of thoſe who carry on the trade.

The three chief eccleſiaſtics are extremely reverenced by all: theſe are the mufti, the cadi, and the grand marabout. The firſt is the high-prieſt of their religion: the ſecond the ſupreme judge in eccleſiaſtical cauſes, and ſuch civil matters as the civil power does not interpoſe in; and the grand marabout, their great living ſaint, or hermit, or rather the general of that order who profeſs themſelves hermits or marabouts: the laſt have an inconceivable influence both on the government and the affairs of every private man in the kingdom, as upon all occaſions they take advantage of the weakneſs and ſuperſtition of the people, and enrich themſelves by their folly. The three eccleſiaſtics may be diſtinguiſhed by the largeneſs of their turbans: they ſit in the divan, a little below the dey, on his right hand; and when they enter the aſſembly, he riſes up and embraces them; but though they are adviſed with upon important occaſions, they have no vote here. The divan conſiſts of near two thouſand officers and ſoldiers, and of none but the Turkiſh ſoldiery.

Juſtice is venally adminiſtered, favour publicly ſold, and corruption ſo general, that it is not looked upon as a vice.

The uſual puniſhment at Algiers for offences not capital, is the baſtinado, which conſiſts often of ſome hundreds of blows over the ſoles of the feet, the calves of the legs, the buttock or belly, with an unmerciful cudgel. In capital caſes the Turks are ſtrangled with a bow-ſtring, which two people pull different ways with all their ſtrength: but the various deaths the poor Chriſtian ſlaves are put to, that offend theſe barbarous pirates, are almoſt innumerable; impaling, and burning, or rather roaſting, the unhappy ſufferers alive, are but too frequent on their attempting to make an eſcape, eſpecially if any Turk is killed in the ſcuffle; but the worſt of all deaths, is the throwing them off the walls of the town upon iron hooks, on which they are catched by the jaws, by the ribs, or ſome other part of the body, and hang in the moſt exquiſite torture for ſeveral days before they expire; but this, it is ſaid, has not been executed for many years: however, we find there have been inſtances of the crucifying Chriſtians, and nailing their hands and feet to the walls within theſe few years; to which they have been provoked by reports that were ſpread of ſome of their Chriſtian neighbours having been equally cruel to the Turks they had taken. A Moor convicted of burglary hath his right hand cut off, and faſtened about his neck, and then he is led through the city on an aſs with his face towards the tail; perſons of diſtinction, for crimes againſt the ſtate, are placed between two boards, and ſawn aſunder. Women detected in adultery are faſtened by their necks to a pole, and held under water till they are ſuffocated. And this leads us to give ſome account of the condition of the Chriſtian ſlaves at Algiers.

The corſair, or pirate, it ſeems, no ſooner takes a prize, but he examines into the quality and circumſtances of all his priſoners; and, if he imagines they do not give him a juſt account of themſelves and their comrades, he orders them to be baſtinadoed on the ſoles of their feet till they do. Having got what information he can, he brings them on ſhore after he has ſtripped them almoſt naked, and carries them to the dey's houſe, whither the European conſuls immediately repair, to ſee if there be any of the priſoners who belong to their reſpective nations, who are at peace with Algiers; for, in that caſe, they reclaim them, provided they were only paſſengers: but, if it be proved the priſoners ſerved for pay on board the ſhips of any nation at war with this government, there is no way to get them releaſed, but by paying the full ranſom.

The matter being ſettled between the dey and the conſuls, which of the priſoners ſhall be ſet at liberty, and which of them deemed ſlaves, the dey has his choice of every eighth ſlave, and generally takes the maſters, ſurgeons, carpenters, and moſt uſeful men belonging to the reſpective prizes: and, beſides his eighth, he lays claim to all ſuch priſoners as are of any quality, for whom a ſwinging ranſom may be expected: the reſt are left to the captor and their owners, and uſually carried to the beſiſtan, or ſlave market, where the crier proclaims the quality, the profeſſion and circumſtances of each of the unhappy captors, and the reſpective prices ſet upon them. They are led afterwards to the court before the dey's palace, and ſold by auction in his preſence to the beſt bidder; but whatever is given beyond the firſt price ſet upon them belongs to the government: the captors and owners have no more than the firſt price, which is divided equally between them.

The women throw a vail over them when they go abroad, ſo that they are unknown, to all but the ſlaves who attend them. Some are carried in litters made of oſier twigs and covered with painted cloth, but ſo low that they are obliged to ſit croſs legged in them: this mode of travelling is uſed by both ſexes in long journies, particularly pilgrimages, as the traveller can ſee and not be ſeen, and travel without being annoyed by wind, duſt, rain, heat, &c. The women in general lead a life of indolence, their principal employment being dreſſing, lolling on their ſofas, bathing, chatting, viſiting the tombs of their relations, and ſauntering in their gardens. The men ſpend moſt of their time with the women in their gardens, in converſation, drinking, coffee, ſmoaking, &c.

The Algerines, by their law, may have as many wives as they pleaſe, but they uſually content themſelves with two or three at the moſt. They ſeldom ſee them before marriage, but have their deſcription from a female go-between. When the marriage is agreed upon, the bridegroom ſends a preſent of fruits and ſweetmeats to the bride, and gratifies her relations with a feaſt and a muſical entertainment. On the nuptial day ſhe is conveyed, richly dreſſed, to the houſe of the intended bridegroom, where another entertainment is provided, and the marriage concluded.

When any of the Algerines are ſick, they are attended and nurſed by perſons of their own ſex. The phyſicians are very ignorant; and if they find their patients on the point of death, they turn them towards the eaſt. On the death of a perſon, the corpſe, after being waſhed, and clad in a ſhirt, drawers, ſilk robe, and a turban, is laid in a kind of

of ſquare coffin, and carried on mens ſhoulders by means of poles to the grave, attended by the relations, friends, &c. Mourning is expreſſed by the women going veiled for ſome days, and the men wearing their beards for a month; during three days after the interment of the body, the neareſt relations viſit the tomb, diſtribute alms to the poor, and ſuffer no fire to be lighted in their houſes: the better ſort of people have epitaphs, or ſuitable paſſages from the koran upon their tomb-ſtones, in which, as with us, the dead are complimented with virtues which they never poſſeſſed, that the living may be flattered in the ſuppoſed merits of their deceaſed relations and friends.

The militia who elect their dey, are all natural Turks or renegado Chriſtians, admitted into thoſe troops generally denominated janiſaries, and amount to above twelve thouſand men: theſe are, by ſome, ſtiled the nobility of Algiers; and certain it is, that the frequent revolutions that happen at Algiers, are brought about by this claſs of people chiefly: they are but few in number indeed, compared with the native Moors: and yet they do tyrannize over the natives in a moſt inſolent manner. On the contrary, in the empire of Morocco, the Moors govern every thing, and will not ſuffer the Turks to have any ſhare in the government. The Moors here are ſaid to be a cowardly and mean-ſpirited people, in compariſon of the Turks; who have defeated armies of them, both in Morocco and Tunis, of ſix times their number, and ſtormed and plundered both their capitals within a very few years, compelling their reſpective princes to accept of ſuch terms as the deys of Algiers were pleaſed to impoſe on them. The reaſon of which ſuperiority is ſuppoſed to proceed either from that ſubmiſſion the Turks have always exacted from the Moors, whereby the latter are in a manner diſpirited; or that the Algerine Turks, being all men of ſword, engaged perpetually in the moſt deſperate ſervices by ſea and land, and, dreading no dangers, are an over-match for all their neighbours, who endeavour to live in peace: but, from what cauſe ſoever this ſuperiority proceeds, it is ſurprizing to obſerve, that leſs than ten thouſand of the Algerine Turks ſhould dare to march through great part of the empire of Morocco, and make themſelves maſters of the capital city of Fez one year, and afterwards of Tunis the next. But, it is certain, the native Moors have as great a dread of theſe pirates by land, as our defenceleſs merchants have of them at ſea, and tremble at the very name of an Algier Turk. Part of the Algerine ſoldiery ſerve as marines on board their veſſels; about one thouſand of them do garriſon duty, and part are employed in fomenting differences among the neighbouring Arab princes. The dey can bring one thouſand Mooriſh horſe into the field; but as they are enemies to the Turks, they are little truſted.

The Algerines are more formidable at ſea, than any other power on the coaſt of Barbary; and the ſea-fearing people are in great eſteem, on account of the prizes they frequently bring in; but ſtill they have no ſhare in the election of a dey: the fathers of the trinity aſſure us, that the Algerines have no leſs than five and twenty ſhips of war, from eighteen to ſixty guns, beſides a multitude of ſmaller cruiſing veſſels; and, as they have very little timber in the country, nor any naval ſtores whatever, their ſhips are either thoſe they take as prize, or in part built, and rigged out of the materials of ſuch ſhips as are taken: however, they never ſuffer the number of their ſhips of war to be diminiſhed; but, if any of them are loſt, or decayed, they immediately add as many more, by means of the military ſtores with which they are ſupplied by the Europeans, who purchaſe their friendſhip with the implements of miſchief, and court them not to make depredations on their trading ſhips, by furniſhing them with the power to do it: the Engliſh conſul, in particular, provides them with powder, balls, bombs, fire-arms, anchors, cordage, &c. takes in return, corn, oil, proviſions, and other neceſſaries for the garriſon of Gibraltar; we muſt however confeſs, that the ſuccours afforded from time to time to this place have been of unſpeakable ſervice to it during the late tedious ſiege of that fortreſs by the Spaniards. The Algerine ſailors are compoſed of Couloglies, Moors, renegadoes, Chriſtian ſlaves, &c. but all the officers muſt be Turks. The ſailors in general are extremely filthy, and even boaſt of their naſtineſs, pretending to deſpiſe the nicety found in moſt of the veſſels belonging to the Chriſtians.

We ſhall now proceed to give ſome account of the hiſtory and revolutions that have happened in Algiers, from the time that the Romans were expelled the Algerine territories by the Vandals and other northern barbarians, who held them from the year 427 to 558, when they were conquered by Beliſarius, the emperor Juſtinian's celebrated general.

From the above-mentioned period, they continued ſubject to the Greek emperors till the year 663, when the whole country was over-run by the Arabs, who remained maſters of it till 1051, when Abel Texein, of the Zinhagian tribe, expelled them, and took the reins of government upon himſelf, which continued in his family till the twelfth century, when the Zinhagians were driven out by the marabouts. This prieſtly race was ſoon diveſted of power by the Benimerini, who in the thirteenth century, were likewiſe deprived of what they had conquered, by the ſharifs of Haſcen, who divided Algiers, and other parts of Barbary, into ſeveral petty kingdoms; but falling out among themſelves, Ferdinand V. king of Arragon, took advantage of their civil diſſentions; and in the year 1505, by advice of his prime miniſter cardinal Ximenes, ſent a powerful armament to Algiers, under the command of the count of Navarre. This nobleman ſoon made himſelf maſter of Oran, Bugia, and ſome other places. In this exigency the Algerines applied to Selimi Eutemi, an Arabian prince, for aſſiſtance; but though he aided them to the utmoſt of his power, he could not prevent the count from making the city of Algiers tributary to the court of Spain. This ſubjection continued till the death of king Ferdinand, which happened in 1516, when the famous pirate Barbaroſſa undertook their deliverance; but, inſtead of vanquiſhing their enemies, he conquered the kingdom of Tenez and Tremeſen, and eſtabliſhed his power ſo firmly as to be dreaded not only by the neighbouring ſtates, but by the Europeans; till, in 1517, the emperor Charles V. prepared to oppoſe him, and to ſet the young king of Tremeſen on the throne, of which he had been deprived by Barbaroſſa. The Spaniards and Arabs reconquered the kingdom of Tremeſen, after having totally defeated the army of Barbaroſſa, who was himſelf ſlain, and his head carried from the field of battle in triumph upon a lance.

Barbaroſſa's defeat and death occaſioned great conſternation at Algiers; but the people determined to chuſe his brother Hayradin Barbaroſſa king and high admiral in his room. But Hayradin, fearing that he ſhould not be able to ſupport himſelf againſt the numerous enemies that ſurrounded him, and his own domeſtic foes, applied to the Grand Signor, and propoſed to cede the Algerine kingdom to him, on condition that himſelf ſhould continue to rule it as viceroy, and be aſſiſted with ſome Turkiſh forces. Theſe propoſals were gladly accepted by Selim I. and a body of forces immediately diſpatched to the aſſiſtance of Hayradin.

Being now become formidable to the Moors and Arabians by land, and the Chriſtians by ſea, Hayradin laid ſiege to the Spaniſh fort, which was a continual thorn in his ſide, and took it by ſtorm, after a brave reſiſtance. Being now ſecure from enemies, he turned his thoughts to improve the harbour of Algiers; which he did effectually, by building a ſtrong mole for the ſafety and convenience of the ſhipping. Upon this great work, thirty thouſand Chriſtian ſlaves were inceſſantly employed till the whole was completed: he afterwards repaired the fort, and put a ſtrong garriſon in it, and thus rendered Algiers more ſecure than ever it had been, againſt the attack of an enemy.

Hayradin was now raiſed by the grand Signor to the dignity of captain baſſa of the Ottoman empire, and Haſſan, a Sardinian renegado, appointed baſſa of Algiers in his ſtead. The latter purſued his piracies with great ſucceſs, and even made depredations on the coaſts of the eccleſiaſtical ſtate. This induced the pope to exhort the emperor Charles V. to put a ſtop to the ravages of the Algerines; which that monarch immediately undertook, and ſoon ſet ſail at the head of a formidable armament, conſiſting of one hundred and twenty ſhips, twenty gallies, a large train of artillery, thirty thouſand ſoldiers, and a great number of volunteers of ſeveral nations, among whom were many knights of Malta. Theſe forces being landed, the emperor built a fort on an eminence, which to this day goes by the name of the emperor's fort; he then cloſely inveſted the city, and greatly diſtreſſed the inhabitants, by turning the courſe of the ſtreams that ſupplied it with water.

After theſe operations, the Algerines looked upon their condition as ſo deſperate, that the members of the divan were upon the point of ſurrendering the city, when a poor eunuch, named Yuſef, who was looked upon as a lunatic, appeared in their preſence, and thus addreſſed them: "My lords, I am the poor Yuſef, the ſlave of ſlaves, and moſt abject of Muſſulmen, perſecuted by the great, re-

preſented as a madman by our marabout, on which account not only my advices have been rejected, but myſelf treated ignominiouſly; the cadi, who is the judge of the law, hath often made me undergo very ſevere public puniſhments; and why? Becauſe the Almighty, whoſe ways are to us unſearchable, hath ſometimes given to me an inſight into futurity; and what I have hitherto foretold, hath been thought unworthy of their regard. I have remained ſilent towards them that deſpiſed me, but have informed thoſe poor people, who pitied and relieved me, of things of the greateſt moment to them: but at this juncture, Haſſan, being ruler of our city, the public danger forces me to ſpeak: here is a powerful fleet of infidels, whoſe veſſels are crouded with armed men, and who have come as ſuddenly upon us as if they had riſen out of the ſea. We are deſtitute of every means of defence, and our only hope is placed on an equitable capitulation, if equity can be expected from Chriſtians. But God, who laughs at the machinations of men, hath quite other thoughts; he will releaſe his people out of the hands of idolaters (for ſo the Mahometans call the Roman Catholics) in ſpite of all their ſaints, be they ever ſo many. Lord Haſſan, and you his miniſters, and great men of the kingdom, and learned men in the law, I call upon you to take courage, rely for this once upon the deſpiſed and abject Yuſef; and be aſſured, that before the end of this moon God will diſplay his glory to the utter confuſion of the Chriſtians. Their ſhips and army will periſh in your ſight, and our city be victorious and free. Their arms and equipage will fall to our ſhare; and as they have already employed a vaſt number of hands in erecting forts for our future defence againſt themſelves, ſo a ſmall number only of thoſe blind and hardened people ſhall be permitted to return to their own country, but ſhall continue ſlaves to us in the place they thought to conquer."

The members of the aſſembly were diverted by this ſingular ſpeech from their intended deſign of delivering up the city: and what is ſtill more extraordinary, every circumſtance of the prediction was verified within the month, the greateſt part of the emperor's fleet being deſtroyed by a violent tempeſt, and his army greatly diſtreſſed by the inceſſant rains, which occaſioned torrents of water to pour down from the mountains, and overwhelm his camp. Theſe diſaſters obliged him to raiſe the ſiege, which he did with precipitation, leaving behind him tents, baggage, artillery, &c. and betaking himſelf to his ſhips; which the Algerines no ſooner perceived, than they fell upon his troops while they were embarking, cut many to pieces, and took a great number of priſoners. In fine, the emperor's whole loſs amounted to one hundred and twenty ſhips and gallies; three hundred officers, and above twelve thouſand ſoldiers or ſailors killed or drowned, and near as many taken priſoners; with reſpect to the latter, the Algerines in deriſion put many of them up to public ſale, at an onion per head. The Algerines rewarded Yuſef liberally, looking upon him as a ſaint; and they have ever ſince been great admirers of the art of divination, and much addicted to the ſtudy of aſtrology.

Not long after this event, Haſſan died, and was ſucceeded by Haji, an officer of the militia, who was, however, obliged to reſign in favour of Haſſan, the ſon of Hayradin, the brother of Barbaroſſa; the latter being nominated by the Ottoman Porte. In the beginning of the reign of this prince, the Spaniards obliged the Algerines to evacuate Tremeſen; but a few years afterwards they ſubdued and plundered it. Haſſan was afterwards, by the intrigues of the baſſa Ruſtan and Salha Rais, depoſed, and a creature of theirs advanced to the throne in his ſtead. This prince rendered tributary ſeveral Numidian provinces, and returned with fifteen camel loads of gold duſt, and other valuable ſpoils; he afterwards died of the plague, and was ſucceeded by a Corſican renegado, called Haſſan Corſo, who was murdered by Tekelli, a Turk. This latter tyrannized but a ſhort time, being killed by Yuſef Calubres, who ſucceeded him, and reigned only ſix days, being ſuddenly carried off by the plague.

The ſupreme dignity was now held in truſt by Chajah, a Turk, till the pleaſure of the Porte was known; when Haſſan, who had been depoſed by means of Ruſtan and Satha Rais, was reſtored by the Grand Signor's order, and Chajah quietly reſigned the government to him. This prince invaded Tremeſen, but was totally defeated: the enſuing year, however, made ſome amends, for, the Spaniards making an attempt upon Moſtagan, he gave them a dreadful overthrow. In the fight, the brave count d'Æcondela and his ſon Don Martin de Cordova, with many other officers, and a great number of private men, were ſlain, and twelve thouſand Spaniards, including ſeveral noblemen and gentlemen, were made captives; but Haſſan, becoming obnoxious to the janiſaries, was again depoſed, and ſent to Conſtantinople in irons; when Boſnoc Huſſan, aga of the janiſaries, and Couza Mahomet, the general of the land-forces, took upon them jointly the office of deputies, to ſuperintend the affairs of government. Soon after a new viceroy, named Achmet, arrived at Conſtantinople, who began his reign by ſending the two deputies to that city, where they were beheaded. Achmet died in four months; and his lieutenant Yajat governed the kingdom four more, till the will of the Ottoman court could be known, when Haſſan was a third time appointed to the ſovereignty; ſuch was the friendſhip which Solyman II. entertained for him, and the eſteem which he always profeſſed for his father and uncle, the two famed Barbaroſſas.

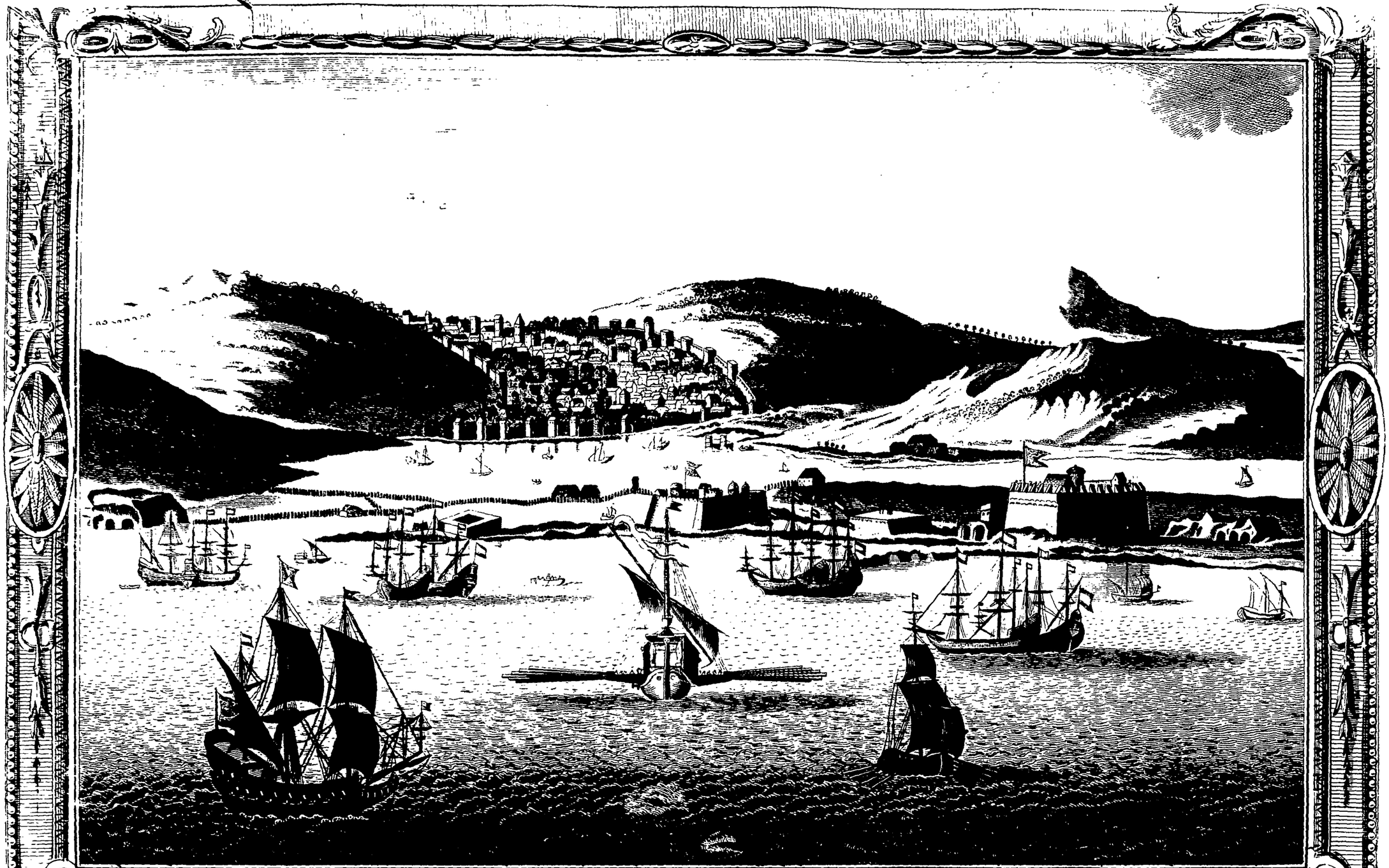
Haſſan was no ſooner reinſtated on the throne of Algiers, than he raiſed a greater armament than had ever been collected by any of his predeceſſors; his army conſiſted of fifteen thouſand Turks, renegadoes, &c. one thouſand ſpanis, and ten thouſand horſe; and his fleet of thirty-two gallies and galliots, and three French veſſels laden with proviſions; with this force he intended to make himſelf maſter of Marſaquiver, and drive the Spaniards from thence, this he had nearly effected, when a powerful fleet appeared upon the coaſt, under the command of the celebrated Genoeſe admiral Doria, which obliged him to raiſe the ſiege with precipitation. The court of Conſtantinople now growing jealous of him, he was obliged finally to reſign his dignity; when retiring to that city with all his wealth, he died about three years after, in the eighth year of his baſſaſhip, and the fiftieth of his age.

Mahomet, the ſucceſſor of Haſſan, was a public-ſpirited prince, and became very popular on many occaſions; in particular, he incorporated the janiſaries and Levantines, which proved the firſt ſtep towards rendering Algiers independant of the Ottoman Porte. In this prince's reign, a bold Spaniſh adventurer, named Gaſcon, made a romantic attempt on Algiers; but, being taken priſoner, he was put to a cruel death. The Grand Signor, however, thought proper to depoſe Mahomet, and appoint a renegado, called Ochali, or Halibaſſa, in his room. This prince ſubjected Tunis, took three rich Malteſe gallies, and in the famous battle of Lepanto was the only Mahometan chief who gained the leaſt reputation: he was nevertheleſs ſoon after depoſed by the Porte, and Arab Achmed appointed to the government in his ſtead. Within three years the latter was recalled, and Rumardan Sardo placed in his room, who contributed to the expulſion of the Spaniards from moſt parts of Barbary, and aſſiſted Muley Moloch in the conqueſt of Fez; but being recalled from Algiers, he was ſent as baſſa of Tunis, and, in his ſtead, Haſſan Verſedic was appointed to the kingdom of Algiers. This prince reigned better than three years; and being recalled, on account of his uncommon extortions, an Hungarian renegado, named Jaffer, ſucceeded him, and arrived at Algiers about the end of Auguſt 1580, when that city ſuffered a dreadful famine, occaſioned by his predeceſſor's having monopolized the principal neceſſaries of life.

Jaffer, by the moſt prudent methods, relieved the diſtreſſes of the people, and acted with great equity upon all other occaſions; yet the rapacious Haſſan found means to make ſo many friends at the court of Conſtantinople, that the juſt Jaffer was recalled, and himſelf again appointed to the government of Algiers. The firſt thing he did, after his reſtoration, was, to fit out a conſiderable fleet, with which he made irruptions on the coaſts of Sardinia, and plundered other parts of Chriſtendom; but becoming once more diſpleaſing to the Ottoman Porte, he was again recalled, and poiſoned ſoon afterwards.

The above tyrant was ſucceeded by Mommi Arnaud, who grew ſo bold, that he effected what no corſair had ever before been confident enough to attempt, that is, to paſs the ſtraights of Gibraltar. After entering the Atlantic Ocean, he proceeded to the Canaries Iſlands, which he plundered, and returned to Algiers in ſafety, notwithſtanding a Spaniſh fleet of eighteen ſhips was ordered to watch his return; but he took the opportunity of repaſſing the ſtraights in a ſtormy night when the Spaniards ſought ſhelter in different ports. He was ſucceeded by Achmet, being ſoon afterwards ordered from Algiers to the Tuniſian government.

Achmet invaded the Chriſtian territories, reigned three years, and then was ordered to the government of Tripoli, to make room for Hidir baſſa, who, in the year 1592, was recalled, and ſucceeded by Shaabanbaſſa; the latter



A general View of TUNIS, a celebrated Town in Barbary.

ruled Algiers about three years; when being ordered to Conſtantinople, his kinſman Muſtapha was placed on the throne. This prince was ſupplanted four years afterwards in favour of Hidir baſſa, who was re-appointed to the government of Algiers by the Porte. Hidir had no ſooner regained his power, than he extorted fifteen thouſand ducats from Muſtapha, before he ſet ſail for Conſtantinople, and ruled the Algerines with his uſual tyranny, oppreſſing the poor, and plundering the rich with the utmoſt rapacity. All theſe things Muſtapha, on his arrival at Conſtantinople, repreſented with ſuch energy, and painted Hidir's character in ſuch glaring colours, that the Ottoman miniſtry thought proper again to recall that tyrant and to re-appoint Muſtapha once more. The latter ſoon returned to Algiers, ſtripped Hidir of the principal part of his ill-got wealth, ſent him to Conſtantinople, and afterwards ruled the people with ſo much juſtice and moderation, and acted upon all occaſions with ſuch generoſity and humanity, that he was beloved by all ranks of people, and the nation was never more proſperous or happy than while he conducted the public affairs.

We have now brought the hiſtory of the Algerines down to the latter end of the ſixteenth century: all that now remains worthy of notice, is, that in 1682 the Algerines made a treaty of alliance with England, and in the ſame year plundered the French coaſts; which occaſioned the court of France to ſend a fleet againſt them under the command of the marſhal du Queſne, who cannonaded Algiers; but a ſtorm ariſing, his ſhips received ſome conſiderable injuries which obliged him to return home. He was no ſooner gone, than the Algerines ſallied forth, put to ſea, ſailed for France, and committed the moſt dreadful ravages on the coaſt of Provence. This new inſult ſo much exaſperated the French monarch, that he ordered the marquis du Queſne, and the marquis d'Amfreville to ſail for that city, in order to puniſh thoſe pirates for their audacity. The French ſquadron came before Algiers in May 1683, and poured in ſuch a ſhower of bombs, that the place was ſoon in flames: the dey's palace, many moſques, and other public buildings, with a vaſt number of private houſes, were deſtroyed; the ſlain and wounded were very numerous, and the people greatly diſtreſſed. This occaſioned them to ſue for peace; when one of the principal articles inſiſted upon by the marquis, was, the delivery of all Chriſtians taken under French colours. This was aſſented to, and one hundred and forty-two of them brought on board the next day, with a promiſe of ſending the remainder: but unfortunately the negotiation broke off, and the Algerines again hung out the bloody flag. The marquis accordingly renewed the bombardment, when great deſtruction and ſlaughter enſued; to revenge which, the Algerines had recourſe to the moſt bloody and ſavage cruelty, murdering all the French captives, and firing off the conſul of that nation from the mouth of a mortar. This inhumanity the French admiral puniſhed by deſtroying all the ſhipping and fortifications, and all buildings in the lower, with moſt of thoſe in the upper part of the city; that is in fact, all that his cannon or bombs could reach. Having done as much miſchief as he intended, he ſailed home, and a peace was ſoon after concluded between the two nations.

The Algerines, in 1686, entered into a treaty with the Engliſh (or rather renewed one entered into in 1682,) which was often broke, and often renewed in ſubſequent years, till it was thought proper to chaſtiſe them for their perfidy; when captain Beach attacked ſeven of their frigates, drove them on ſhore, and burnt them. This brought them to their reaſon: the treaty was revived in 1700, with the addition of three articles; and ſoon after two other articles were added, in a treaty with Sir George Byng, afterwards lord viſcount Torrington. But the Algerines were never punctual in the performance or due obſervance of their treaties with us, till we became poſſeſſed of the important fortreſſes of Gibraltar and Minorca, the latter of which has lately fallen by conqueſt into the hands of the French and Spaniards; for till we had poſſeſſion of thoſe places, their faith was a farce, and their words but wind; but our having command of the ſtraights, by means of thoſe important acquiſitions, obliged them to do thoſe things through fear, which they would never be prompted to from motives of integrity.

Admiral Baker, in 1716, renewed and ratified all the former treaties with Algiers, in the ſame manner as he did with the ſtates of Tunis and Tripoli, of which we ſhall take notice in the ſequel.

In July 1775 the Spaniards attacked Algiers with a very formidable fleet and army; but, by the miſconduct of their principal officer, the Algerines obtained a conqueſt, and the Spaniards were obliged to retire with great precipitation, after a loſs of about eight hundred killed, and two thouſand wounded; and no other attempt has been made ſince that time, though they have continued their preparations.

SECT. VI.

Treating of the preſent State of the Kingdom of TUNIS, its Boundaries and Extent, chief Towns, Inhabitants, their Cuſtoms, &c.

THE kingdom of Tunis is bounded by the Mediterranean ſea, on the north; by the ſame ſea and Tripoli, on the eaſt; by mount Atlas, on the ſouth; and by the river Guadilbarbar, which ſeparates it from the kingdom of Algiers, on the weſt; lying between thirty and thirty-ſeven degrees and a half north latitude, and extending near two hundred miles from weſt to eaſt. This kingdom was antiently the republic of Carthage.

The chief rivers are, The Guadilbarbar, already mentioned, which riſing in mount Atlas, runs northwards, and diſcharges itſelf into the Mediterranean near the iſland of Tabarca. The Capes, or Capſa, which riſes alſo in the mountains of Atlas, and runs north-eaſt, falling into the ſea near the town of Capes. Mejerada, which riſes in Mount Atlas, and running northwards, divides the kingdom of Tunis almoſt in two equal parts, diſcharging itſelf into the Mediterranean near the town and iſland of Goletta. There is alſo the Zaine, which ſeparates the Tuniſian from the Algerine dominions; the Miliana, which forms the bay of Tunis; and the Gabbs, or Triton of the antients.

The chief towns are, Cairvan, or Kayr-wan, ſituated on the river Mejerada, latitude thirty-two, ſaid to be the firſt town the Saracens built in this country, and moſt remarkable at preſent for being the burying place of the Mahometan princes and great men. Urbs, or Tuburbo, ſituated in a fine plain, on a river that falls into the Guadilbarbar, latitude thirty-five, about one hundred and fifty miles ſouth-weſt of Tunis; remarkable for the marble pillars, images, and other Roman antiquities found here. Africa, or El-Melidia, ſituated on the Mediterranean, in latitude thirty-five, ninety miles ſouth-eaſt of Tunis, ſaid to be the Adrumetum of the Romans. Suſa, or Ruſpina, ſituated partly on a flat, and partly upon the aſcent of a rock on the Mediterranean, twenty-five miles to the eaſtward of Tunis: it lies in ruins at preſent, and is ſaid to contain more antiquities than any town in the kingdom: here is a ſmall harbour, where the gallies and ſmall ſhips belonging to Tunis frequently lie. Modern geographers divide this kingdom into eight diſtricts, viz. Tunis Proper, Byrſa, or Carthage and Goletta, El-Medea, Suſa, Kayr-wan, Ramamet, Bizerta, Porto Farino. We ſhall deſcribe the principal provinces, towns, and cities.

The city of Tunis, the capital of the kingdom, is ſituated on a fine plain near a ſpacious lake, in thirty-ſix degrees and a half north latitude, almoſt over-againſt the iſland of Sicily, and but a few miles from the place where the famous city of Carthage ſtood. It is about three hundred miles from Algiers, and three or four leagues diſtant from the Mediterranean, is a large, populous city, and a place of ſome trade; the walls about a league in circumference, but of no great ſtrength. The baſſa's palace, the moſques and bagnios are the moſt remarkable buildings in it. The houſes are all of ſtone, and but one ſtory high; thoſe belonging to the better ſort of people are built about little ſquares, adorned with pillars, galleries and fountains; but have no other light than what they receive from the doors that open into the ſquares; and the roofs of the houſes are flat and terraced, as in other Mahometan countries. When Charles V. took it in the year 1535, it is ſaid to have contained an hundred thouſand men, beſides women and children: but this, we preſume, muſt comprehend all ſuch Moors as fled thither for protection on this invaſion of the Chriſtians: certain it is, the numbers are not near ſo great at preſent.

The grand moſque is remarkable for its bigneſs and magnificent tower, but in other reſpects it merits not attention, as the architecture is intirely in the Turkiſh taſte. The city has five gates, viz. Vaſonk, Carthage, Elboar, Aſſeya, and Elinenar-gate; and without the walls are the Turkiſh ſepulchres, which have an agreeable look from the intermixture of marble tombs, and flower-plats. The bey's palace is a magnificent ſquare ſtructure, with four ſuperb gates, one at each front, and turrets at each end. The galleries are rich and elegant, the courts capacious, and the apartments very ſpacious, and handſome; but

the gardens, though large, are laid out in a bad taſte. In the treaſury chamber, beſides other valuable articles, the book containing the Tuniſian code of the laws, is kept. The city is defended by a ſtrong caſtle erected on an eminence, by the fort of Goletta, and by a fortreſs built on an iſland in the neighbouring lake. The colleges and academies, are numerous and large; the janiſaries barracks ſpacious, the cuſtom-houſe tolerably handſome, and the exchange for the merchants very convenient. The dock is tolerable, and the arſenal pretty well ſtored with materials for the building of gallies.

There is a very capacious piazza in the ſuburb, that formerly contained about three thouſand ſhops, but their number at preſent is much diminiſhed. The ſtaple commodities are woollen, and linen, in which articles the manufactures excel all others in Barbary.

The inhabitants of Tunis are a mixture of Turks, Moors, Arabians, Jews, and Chriſtians of various nations, but their general character does them ſingular honour, as they are reputed to be more polite and juſt, rather kinder to their ſlaves, and much leſs haughty, inſolent, and mercenary than moſt of the other inhabitants of Barbary; in fine the generality of them prefer the fruits of honeſt induſtry to unlawful plunder, and rather than ſeek wealth from piracy, endeavour to obtain it by commerce. Both ſexes are clean in their perſons, and neat in their dreſſes, uſe perfumes very much, and bathe frequently: the women, when they go abroad, are vailed, but at home they are permitted to be ſeen by, and converſe with ſtrangers.

Palms, figs, dates, citrons, lemons, olives, &c. are very plentiful in Tunis, but there is a great ſcarcity of corn, and the inhabitants are not ſecure of what little they raiſe; for it is no uncommon thing, in harveſt time, for the Arabs to come ſuddenly upon the huſbandmen, and plunder the whole territory of the ripe grain. The rich, however, are ſupplied by commercial means with wheat, with which they make fine cakes, and an excellent kind of vermicilli. The poor are obliged to content themſelves with barley, and even that they cannot at all times procure; but when they are ſo happy as to obtain a little, they regale themſelves, by making it into a dumpling, which they eat without cooking, only dipping it into a little oil and vinegar, or plain water if thoſe are not to be got; they have, however, plenty of honey and fruits, but ſeldom eat meat, except upon feſtivals, or ſome very ſingular occaſion.

Nabel is ſituated in a low ground, at about a mile and a half from the ſea ſhore, and nine miles from Tunis. It is famous for its potteries, and a flouriſhing town.

Marſa or El-Merſa, was ſuppoſed to have been founded by queen Dido, one hundred and forty-one years before the building of Rome. Its name implies a haven. It is ſituated where a part of antient Carthage ſtood; and contains a magnificent moſque, a capacious college, about eight hundred houſes and ſeveral palaces, built by the moſt conſiderable Tuniſians for pleaſure, as the territory is exceedingly agreeable and fertile. This pleaſant diſtrict was once the ſeat of the celebrated city of Carthage, the center of commerce, miſtreſs of the ſea, and rival of imperial Rome, when that city was in its moſt flouriſhing ſtate.

Kommart, ſtands at a little diſtance from the ruins of antient Carthage, and about nine miles north of Tunis; it is a walled town, inhabited by fiſhermen and gardeners, who ſupply Tunis with fiſh, fruit, and ſugar canes.

Ariana, is about three miles diſtant from Tunis: it is a ſmall village, and inhabited by poor gardeners, who bring to ſale to that city their fruits and herbs.

Arradez, is famous for its fine ſprings and excellent baths: it is ſituated on the road between Tunis and the gulf of Goletta.

Sonſa, or Suſa, is one of the moſt conſiderable cities in the kingdom, and the capital of the province of the ſame name. It has a flouriſhing trade for oil, linen, wax, honey, and pickled fiſh. The town is ſituated on a high rock, behind which runs an extenſive plain country, fertile in barley, figs, olives, fruit, and paſturage. Though it hath greatly dwindled from its priſtine grandeur, it is ſtill wealthy and populous, and the inhabitants are polite and courteous to ſtrangers. A Turkiſh baſſa reſides here; the ſuperior people are merchants, warehouſemen, and mechanics; the lower claſs are huſbandmen, herdſmen, and potters. It has a good port, and pays twelve thouſand ducats to the governor of the province.

Monaſteer, is a flouriſhing city, ſurrounded by ſtout walls, and ſituated on the extremity of a cape; the houſes are handſome, but the inhabitants are extremely poor. This city was famed in the Roman and Carthagenian times.

Scarce any veſtiges are now remaining of Heraclea, a city on the ſea-coaſt, built by the Romans, but ſince deſtroyed by the Arabians.

Kayrwan, or Carvan, though ſituated in a barren deſart, deſtitute of freſh water, and without the leaſt article for the ſuſtenance of life, except what is brought in carts from ſeveral miles diſtance, is nevertheleſs one of the moſt populous and flouriſhing towns of the kingdom, and the capital of a province of the ſame name. It is twenty-four miles from Sonſa, and has, about half a mile from the town, a reſervoir and a pond for the reception of rain-water; the inhabitants are ſupplied from the firſt, and the caſtle by the laſt; the waters of both, but more particularly of the latter, are unwholeſome, and occaſion many diſorders, not only in the beaſts, but in the human ſpecies. This city was rebuilt by Hukba, generaliſſimo of Ottoman or Hatman's forces, which laſt was the ſucceſſor of Mahomet III. calif of Damaſcus, in the year 652, and had ſent him from Arabia into theſe parts to make what conqueſts he could in them. Hakba having landed his forces in ſome of the neighbouring ports, made choice of this barren and deſolate ſpot for the place of their rendezvous, and of the ruinated city for his retreat, which he accordingly cauſed to be ſurrounded with lofty and ſtrong brick walls, flanked with ſtately towers; and, among other noble edifices, built a moſt magnificent moſque, ſupported by an incredible number of ſtately columns of the fineſt granate, two of which were of ſo exquiſite and lovely a red, beſpangled all over with little white ſpots like the porphyry, that their price was reckoned ineſtimable, and the whole ſtructure the moſt magnificent in all Africa. It had likewiſe a very conſiderable revenue and endowments, and the title and privilege of a head metropolis, as being the firſt Mahometan moſque built in this part of the world, upon which account it is likewiſe become the burial place of the Tuniſian monarchs; and not only they, but all the grandees and wealthy men of the kingdom, are ambitious of having their remains depoſited in it, from a ſuperſtitious notion, that the prayers of the head pontif and ſucceſſor of Mahomet will procure them a plenary pardon for their ſins, and ſend them by the neareſt way into Paradiſe. The very city itſelf is held ſo ſacred among them, that thoſe great perſonages uſually pull off their ſhoes before they enter it, and cauſe ſome ſtately chapels and oratories to be erected over the graves of their deceaſed relations, and ſettle a yearly ſum on ſome perſons, not only to keep them in repair, but likewiſe to retain a number of idle prieſts and monks to reſort thither at proper times. It is moſt probably upon the account of this ſuperſtitious concourſe, and vaſt donatives, that this city is ſtill ſo thriving, notwithſtanding proviſions are very dear and ſcarce.

Tobulba, is now but a very poor village, though it was once a conſiderable city; and Gables or Capes, once a noble city, is in much the ſame condition. The iſland of Jerba, which is the ſouthern boundary of the baſſa's ſummer circuit, is about twelve miles ſouth of the latter.

Hamamet, is fifty-one miles from Tunis by land, and ſixty leagues by ſea: it is a ſmall but opulent city, ſituated upon a promontory near the ſea, and ſo well ſecured on the land ſide by rugged and inacceſſible rocks, that a very ſmall expence would render it totally impregnable.

Biſerta is ſituated near the place where Utica formerly ſtood; thirty-ſeven miles north-weſt of Tunis, and two hundred and forty weſt of Algiers; it is well fortified, particularly on the ſide neareſt the ſea, and contains two towers to defend the haven, a conſiderable magazine, and two large priſons for ſlaves; it has plenty of freſh water, and is well ſupplied with fiſh. Eight inconſiderable villages belong to the governor of this place, whoſe inhabitants, as well as thoſe of Biſerta itſelf, are miſerably poor, though the territory is pretty fertile; their only dreſs is coarſe cloth wrapped round their bodies, and another about their heads in lieu of a turban. They are, however, admirable horſemen; but they do not ſhoe their horſes, or uſe either bridles or ſaddles. The Biſertans are deemed by all travellers the moſt ſuperſtitious people in the kingdom of Tunis, and by ſome in all Barbary. They will not undertake the moſt trivial affair without hanging a great number of amulets or charms about them; and if they travel, they load their horſes with the ſame kind of ſuppoſed ſecurities, which are only pieces of parchment or paper inſcribed with ſtrange characters, and ſewed in leather or ſilk. It is ſituated in forty degrees ten minutes eaſt longitude, and twenty-ſeven degrees twenty minutes north latitude.

Porto Farino is ſeated to the weſt of the ruins of Carthage, and thirty miles north of Tunis; this place is much

much fallen from its antient ſplendor, and is at preſent only remarkable for its fine cothon, where the Tuniſian navy is kept. The town is called by the natives Gar-el-Mailah, or the Cave of Salt, from the ſalt works in the vicinity. Lewis king of France, commonly called St. Lewis, died here on his expedition to the Holy Land: it is ſubject to the dey of Tunis, and lies in nine degrees eaſt longitude, and thirty-ſix degrees thirty minutes north latitude.

Tuburbo, or Urbs, is inhabited by Andaluſian Moors: it is ſituated one hundred and eighty miles ſouth of Tunis, has a caſtle with ſome cannon, and a garriſon. Many veſtiges of its former ſpendor are here found; and Maham bey, from the ruins of a magnificent theatre, cauſed a very lofty bridge, or rather dam to be erected, in order to raiſe water from the river Mejerda ſufficiently high to water a beautiful plantation of oranges, lemons, citrons, pomegranates, nectarines, peaches, apricots, dates, figs, and other fruit-trees, which were ſet in different ſpots, that they might grow without intermixing with each other. Between the caſtle and the town, a chryſtalline ſtream of freſh water ran through an alabaſter conduit, and turned ſeveral mills in its courſe, but this valuable work is now entirely gone to decay.

Along ſome part of the coaſts of this kingdom, there are the ſand banks, which hydrographers denominate *ſyrtes*, being very dangerous, as ſhips which approach too near are drawn in by the vortex, and often loſt. The hot ſprings in many parts of the country likewiſe deſerve mention. The water of thoſe of Meſkoutean and Meereeg, are exceedingly hot, particularly thoſe of the firſt; but their exceſſive heat renders them unfit for bathing. The baths of Jereed, Caſſa, and Zozer, are only lukewarm; but thoſe of Seedy-Ebli and Elelma-el-Hammah are juſt of a proper temperature.

There are ſeveral ſalt lakes and marſhes in this kingdom, and a mountain of ſalt, named Jibbel Hadileſſe, which is as hard as a rock, of a dark red colour, and bitter; but when it is waſhed from the precipices by the rains, it loſes its bitterneſs, and becomes ſoft and white; beſides the above, there are ſome ſmall rocks of a bluiſh caſt, the ſalt of which ſells at a high price, and is much admired.

In this kingdom ſome artificial curioſities are found, beſides thoſe already mentioned, particularly a threefold moſaic pavement, which is a noble piece of workmanſhip, exhibiting a great number of objects in the animal and vegetable creation, beautifully diverſified, finely variegated with the moſt admirable colours, and wrought with a ſymmetry that is truly aſtoniſhing; this place is called Seedy-Donde, or the Sanctuary of David; for the natives imagine that it is the ſepulchral monument of a celebrated Mooriſh ſaint of that name. However, from the nature of the workmanſhip, it evidently appears to be the fragment of a Roman prætorium, which is alſo the opinion of Doctor Shaw.

The amphitheatre of Jemine, or rather its fragments, is another magnificent piece of Roman antiquity: they conſiſt of ſixty-four arches, and four orders of columns, but have ſuffered conſiderably from one of the beys, who ordered four of the arches to be blown up; they have likewiſe ſuſtained great injury from the Arabs.

The mauſoleum near Hamamet is an admirable building, in the form of a cylinder, vaulted beneath, and ſixty feet in diameter; and the remains of the triumphal arches of Spaitla evince their antient magnificence.

Having thus given an account of the moſt remarkable cities and towns in the kingdom of Tunis, according to their modern ſtate; we ſhall proceed to deſcribe the antient and celebrated city of Carthage, the centre of commerce, miſtreſs of the ſea, and rival of imperial Rome, when that city was in its greateſt ſplendor.

Carthage was ſuppoſed to have been founded by queen Dido, one hundred and forty-one years before the building of Rome. This city ſtood on a gulf, in a peninſula of between forty and fifty miles in circuit. In the centre of it was the citadel, called Byrſa, on the ſummit of which was a temple dedicated to Æſculapius. On the land ſide the city was defended by a very high triple wall, flanked with towers four hundred and eighty feet diſtant from each other. The towers, walls, &c. contained ſtables, ſtorehouſes and barracks for twenty thouſand foot, four thouſand horſe, and three hundred elephants, with the requiſite food, fodder, &c. which, though lodged within the walls, did not in the leaſt incommode the trading part of the inhabitants.

This extenſive city had two harbours which communicated with each other, and had only one common entrance of ſeventy feet in breadth. The one was for merchantſhips, and the other for ſhips of war. The latter harbour, and the iſland of Cothen in the midſt of them, had appertaining to them many magnificent warehouſes full of ſtores.

The number of inhabitants in the city of Carthage, at the beginning of the third punic war, was ſeven hundred thouſand; a prodigious number, conſidering the many terrible blows they had received from the Romans during the firſt and ſecond punic wars, as well as from their own mercenaries betwixt theſe wars, and in their deſtructive broils with Maſiniſſa: the force they could bring into the field, as well as their power by ſea, was very formidable; the fleet conſiſted of more than two thouſand ſhips of war, and above three thouſand tranſports; and the troops under Hamilcar, againſt Gelon, of three hundred thouſand men.

We are told by a modern author, that Carthage at this time was twenty-three miles in circuit, and that the temple of Apollo was lined with plates of gold, and the image of that fabulous deity was of maſſy gold: the temple of Juno likewiſe, built by queen Dido herſelf, was extremely magnificent; but the treaſures belonging to them, as well as many other valuable articles, became the plunder of the Romans, when Scipio ſacked the city.

The Carthagenians were addicted to the groſſeſt idolatry, and their ſacrifices were replete with the moſt horrid cruelties. Diodorus Siculus relates, that their principal deity was Chronus, the Saturn of the Romans, to whom they ſacrificed the children of the beſt families, as a certain law enjoined them to offer up none but ſuch as were nobly born: At length, however, they ſubſtituted the children of ſlaves, priſoners, &c. to gratify their ſuppoſed bloody idol, till Agathocles made war upon them, and reduced them to the utmoſt extremity; when fancying that their misfortunes were owing to the improper offerings made to Chronus, they barbarouſly ſacrificed two hundred well-deſcended children; but their abſurd cruelty availed them nothing, for their army was ſoon after totally defeated. This ſo ſurpriſed them, that they imagined the ſacrifice was not ſufficiently bloody; whereupon, influenced by the ſame ridiculous idea, three hundred of the principal citizens voluntarily offered up their lives as oblations to the ſanguinary idol; their cruel ſacrifices were however uſeleſs; for their misfortunes, inſtead of diminiſhing, increaſed more.

From the abominable practice of ſacificing children to Chronus or Saturn, the fable of Saturn's devouring his children originated. But the cuſtom was ſo ſhocking to humanity, that the Roman poets and fabuliſts thought proper to drop the literal meaning for an allegorical one; and therefore changing the mythological Saturn into Time, the idea appeared without any horror annexed to it; and they repreſented thereby a pleaſing and inſtructive fable; for Saturn was ſaid to conſume all things, devour his own children, and vomit them up again. This alludes to Time, which conſumes all things that it produces, till they are revived, and as it were again renewed; thus days, months and years, are the children of Time, which he conſtantly devours, and re-produces.—However, the inhuman cuſtom of ſacrificing children did not ceaſe with the deſtruction of Carthage, but continued among the Africans till the time of Tiberius, who was ſo ſhocked at the horrid practice, that he not only prohibited it under ſevere penalties, but deſtroyed the idols, and put the prieſts to death.

Scipio Æmilianus finally deſtroyed this extenſive, opulent, and populous city, in the third year of the one hundred and fifty-eighth olympiad, in the year of the world 4159, and one hundred and forty-ſeven years before Chriſt, and no veſtiges of it remain at preſent, except ſome fragments of the noble reſervoirs which received into the city freſh water for the uſe of the inhabitants, and the ruins of the expenſive aqueducts, by which the water was conveyed; the latter reach above thirty miles into the country, are near twelve yards over, finely arched, coated with a ſtrong cement, and in moſt places faced with ſtone.

SECT. VII.

Containing the Political and Civil Hiſtory of, and the various Revolutions that have taken place in, the Kingdom of TUNIS, from the Conqueſt of it by the Romans, &c.

THE ſovereign of Tunis is independent both of the Ottoman Porte and his own divan, though a nominal reſpect to the perſons of both is ſtill affected to be kept up.

up. The government is deſpotic and hereditary, but not to the eldeſt ſon only, for the bey is at liberty to name for his ſucceſſor which ſon he pleaſes, or even to exclude all his ſons, and nominate a brother, nephew, or any other relation. A Turkiſh baſſa reſides here, and a divan is frequently aſſembled, but the former is a mere cypher, and the latter without the leaſt authority.

Through motives of fear, the beys of Tunis keep up a good correſpondence with their neighbours the ſtates of Algiers and Tripoli; and, from policy, aim to cultivate a friendſhip with the ſubjects of England and France, though they are at perpetual variance with the Spaniards, Sardinians, Venetians, Malteſe, the ſubjects of the eccleſiaſtical ſtate, and other neighbouring powers.

The Tuniſian forces are compoſed of renegadoes, and the militia of the country; the firſt form the bey's guard, and garriſon the metropolis, and the latter garriſon all the other ſea-ports and fortreſſes. This is the peace eſtabliſhment; but in war they are able to increaſe their army with ſtrong bodies of Arabians and Moors, though there is not much dependence to be placed upon the fidelity of theſe auxiliaries. Their maritime power is much leſs than what might be imagined, conſidering their admirable ſituation for commerce of every kind. Their capital ſhips are but four in number, the largeſt carry only forty guns; beſides which, they have about thirty galliots of various burdens, that are manned with from twenty to one hundred and twenty men each, who are renegadoes, Turks, and Coulouglies, or ſons of married ſoldiers; the command is, however, almoſt always given to renegadoes. The four large ſhips cruiſe twice a year, and are furniſhed with biſcuit, butter, oil, and vinegar, by the bey. The galliots are fitted out by private perſons, who pay a certain ſtipulated quota of whatever they acquire to the bey. The mercantile veſſels are very numerous, and the merchants purſue traffic with great avidity. The whole of their marine may be diſtinguiſhed into, 1. Ships, of four maſts; 2. Patachas, of three maſts; 3. Palachas; 4. Ketches; 5. Barks; 6. Pinks; 7. Tartans; 8. Canoes. When a ſhip brings in a prize, the half of the veſſel, and half of the cargo, after all expences are deducted, belong to the bey, and the remainder is divided between the captain and the ſhip's company. The bey has moreover one half of the priſoners taken, and the privilege of purchaſing the reſt, if he chuſes it, at one hundred piaſters per head, every tenth perſon excepted who becomes the property of the divan; but the members of that aſſembly do not dare to claim their right to this allotment. The revenues of Tunis conſiſt of cuſtoms ariſing from imports and exports, and the tributes paid by the Arabians and Moors.

When Chriſtian merchant ſhips arrive here, they always ſalute the caſtle with three guns: but men of war wait to be ſaluted according to their rate, when they return the compliment with the ſame number of guns. During the whole time that a Chriſtian ſhip of war is in the road, the conſul, and the merchants of the nation to which it belongs keep colours flying on the tops of their houſes. If a ſlave eſcapes, and gets on board a man of war, the bey cannot reclaim him; on which account it is uſual, as ſoon as a ſhip of force appears in the road, to keep all the Chriſtian ſlaves very cloſe confined, and abridge them of their liberty at other times allowed them, till her departure; previous to which, the bey ſends to the commander a preſent of oxen, ſheep, poultry, and other refreſhments. The French paſsports to theſe ſeas are limited to three years, but the Engliſh extend to fourteen, and are not loaded with ſo many reſtrictions as the former.

The Tuniſians export corn, oil, wax, wool, hides, morocco leather, beans, lentiles, &c. and import Spaniſh wool, Languedoc cloth, pepper, ſugar, vermilion, cloves, wine, brandy, hardware, iron, ſteel, paper, gold and ſilver tiſſue, damaſks, ſilken and woollen ſtuffs, &c. They likewiſe trade for a variety of articles to Egypt, Arabia, the Levant, and the neighbouring piratical ſtates. The Engliſh, French, Dutch, Genoeſe, and Germans, have their conſuls in Tunis, who are treated with great reſpect there.

Commerce is carried on here in that jargon of tongues known by the name of Lingua Franca; all public writings are in the Arabic language, which is in this country much corrupted from its original purity and elegance.

Jews are very numerous in this kingdom, and it is affirmed there are upwards of ten thouſand in Tunis only: but as they are much addicted to cheat all with whom they deal, keep falſe weights and meaſures, make fraudulent bankruptcies, and adulterate moſt articles in which they trade, the laws are particularly levelled againſt them, and they are, when detected, more ſeverely puniſhed than any other foreigners. Beſides Jews, here are renegadoes of all nations.

The religion, cuſtom, manners, laws, &c. of the Tuniſians being exactly the ſame with thoſe of the Algerines already deſcribed, we therefore refer the reader to the article of Algiers, and ſhall only add here a few circumſtances peculiar to theſe people. If a ſlave is caught in attempting to eſcape, or murders his patron, his limbs are all broken, and then he is faſtened to a horſe's tail, and dragged through the ſtreets till he dies. If a renegado ſhould turn Chriſtian again, they wrap him up in a cloth dipped in pitch, and burn him; or elſe pile ſtones, mud, mortar, &c. all round him, and having walled in all but his head, they rub that over with honey, which attracts waſps and other inſects, that torment the poor wretch with their ſtings till he expires, which ſometimes does not happen for ſeveral days.

With reſpect to the revolutions that have happened in this country hiſtorians of undoubted credit relate, that it was alternately ſubjugated and over-run by the Romans, Goths, Vandals, Saracens, and Arabs; at length Abdul-Hedi, a Mooriſh officer of Seville, came with a conſiderable force, landed at Tunis, obliged the Arabs to evacuate the towns and villages, and ruled the kingdom, in quality of viceroy to the emperor of Morocco, with great reputation, till his death, when he bequeathed the government to his ſon Abu-Zechariah, a martial yet prudent prince, who extended the Tuniſian territories, and raiſed contributions in all the countries to the confines of Negroland. On his demiſe, he left the kingdom and an immenſe treaſure to his ſon Abraham, or Abu-Ferez. This prince, finding himſelf ſufficiently powerful, revolted from the emperor of Morocco, aſſumed the title of king of Africa, ſtrengthened and embelliſhed Tunis, and gave it the name of the metropolis of Africa. At his death, he divided the kingdom between his three ſons, giving Tunis to one, Bugia to another, Numidia to the third. But Hutman, or Autman, who reigned over Tunis, ſoon diſpoſſeſſed his brother Hamar of Numidia, and left both to his ſon Abu-Bar, who was afterwards deprived of them by Subajah, one of the deſcendants of the califs of the Saracens.

Muley-Mahmet, one of the ſucceſſors of Subajah, had many children, but they were all, except the youngeſt, ſo profligate and wicked, that he appointed him to ſucceed him. This young prince, who was the celebrated Muley-Haſſan, was ſcarce ſettled on the throne, before his eldeſt brother attempted to make his eſcape from the priſon in which he was confined; but failing in his attempt, he was put to death, with ſeveral of his other brothers, and many perſons who were ſuſpected of adhering to their cauſe, for ſuſpicion in theſe caſes, is frequently as fatal as conviction. But one of his brothers, named Aſraſhid, fled to the king of Numidia, who raiſed an army in his favour, marched againſt Haſſan, and totally defeated him: but being without artillery, it was impoſſible to take Tunis. Aſraſhid, therefore burnt the ſuburbs, took leave of his Arabs, and repaired to Algiers, to engage in his cauſe the famous Barbaroſſa, who governed that kingdom for the Grand Signor.

This prince was conducted by Barbaroſſa to Conſtantinople, where he was apparently well received, and promiſed redreſs: he was, however, detained there as a kind of hoſtage, while Barbaroſſa ſailed for Tunis with a ſtrong armament, having taken Biſerta, Porto Farino, &c. he appeared before the fortreſs of Goletta. This ſo terrified Haſſan, who was hated by his ſubjects, that he fled in the utmoſt conſternation, leaving all his treaſures behind him. But he was no ſooner gone, than the principal people, imagining that prince Aſraſhid was in the Turkiſh fleet, releaſed his wife and ſon from confinement, paid them the moſt profound reſpect, and ſent two horſes finely capariſoned to Goletta, one for Aſraſhid, and the other for Barbaroſſa, that they might make their public entry into the city. Perceiving their diſpoſition and miſtake, the artful Barbaroſſa took care not to undeceive them, but gave them to underſtand that Aſraſhid was with him, and ſhould immediately land to receive their allegiance and homage.

Immediately hereupon ſixty royal gallies were filled with Turkiſh troops to the number of nine thouſand, who landed, and inſtantly took poſſeſſion of the city and caſtle. The people were rather ſurpriſed not to ſee Aſraſhid with Barbaroſſa; but how greatly was their conſternation increaſed, when, inſtead of even mentioning him, the politic Turk talked of nothing but their ſubmiſſion to the will of the Grand Signor. This apparent treachery ſo irritated the inhabitants, that they flew to arms: ſome went after Haſſan, to bring him back to their deliverance;

while others attacked the caſtle, but were repulſed with great loſs; and the Tuniſians were at length compelled to acknowledge the Grand Signor for their ſovereign, and Barbaroſſa as governor.

In order to regain his dominions, Haſſan had recourſe to a very unaccountable expedient, which was, making application to the Chriſtian emperor Charles V. to whom he promiſed to become tributary. This rendered him ſtill more odious to his own ſubjects, and obnoxious to all Mahometans in general. The emperor entered heartily into the enterprize, and prepared a powerful armament accordingly; while Barbaroſſa did all that an able commander could do upon ſuch an occaſion: he put Tunis into the beſt ſtate of defence poſſible: invited all the Mooriſh and Arabian princes to join him, who readily gave him aſſiſtance, as they imagined that it was a general cauſe, in which all Mahometans were concerned, and perſuaded moſt of the Levantine cruiſers to aid him with all their ſtrength: however, the court of Conſtantinople could afford him but little aſſiſtance, being then involved in its Atlantic wars.

At length the emperor's fleet, conſiſting of one thouſand four hundred ſhips of various ſizes, appeared on the Tuniſian coaſt, when the numerous forces were immediately landed, and the caſtle of Goletta inveſted in form, which, after a very ſtout reſiſtance, and great loſs on both ſides, was taken by ſtorm. The emperor then proceeded towards Tunis, while Barbaroſſa marched out on his approach, and drew up his army in order of battle in the plain of Cazar-Menevi, which is about three miles from the metropolis. The two armies preſently came to an engagement, when the Arabs ſoon giving way, Barbaroſſa ſuſtained a total overthrow. After retreating to Tunis, he now thought of nothing but eſcaping with his treaſure, though he did all he could to conceal his intentions from even his own people; but his deſign was perceived, both from his hurry to remove his riches from the caſtle, and the order he gave to blow up all the Chriſtian ſlaves. This diabolical order, however, none of his officers had the cruelty to put into execution.

Among the Chriſtian ſlaves was one named Paul Simoni, a brave Malteſe, who had behaved ſo gallantly againſt the Turks, that Barbaroſſa would never ſuffer him to be ranſomed on any account. This gentleman, having an intimation of Barbaroſſa's deſign, found means privately to procure ſome hammers and files, when he immediately releaſed himſelf and the reſt of the Chriſtian ſlaves from their chains, to the amount of ſeven thouſand, and jointly breaking into the caſtle armoury, they furniſhed themſelves with weapons, with which they ſallied out, and killed or routed all the Turks who guarded the avenues to the caſtle. They then ſecured the place, and waved a white banner from the battlements, inviting the Chriſtians to come to their relief. The tumult this occaſioned brought Barbaroſſa to the place, who demanded entrance into the caſtle, but was anſwered only by a volley of muſquetry; when perceiving how matters went, he cried out, "I am undone! theſe Chriſtian dogs have got poſſeſſion of the caſtle, and all my treaſure;" and fled with the utmoſt precipitation, ſo that he got ſafe to the city of Barca, before the emperor Charles knew of the revolution in his favour. Simoni, however, ſent him word of Barbaroſſa's flight; and as ſoon as he entered the city, preſented himſelf before him at the head of the newly emancipated Chriſtians; when the monarch tenderly embraced the Malteſe knight, ſaying, "My dear friend, bleſſed for ever be that noble reſolution which enabled you to break off your fetters, to facilitate my conqueſt, and encreaſe the glory of the Malteſe order." This gentleman was afterwards ſent to Malta loaded with favours, and was moſt cordially received by thoſe of his order. Thus the Chriſtians became poſſeſſed of Tunis; but we are ſorry to add, that the cruelties which they indiſcriminately exerciſed upon the poor Tuniſians of all ranks and ages, and of either ſex, tended greatly to tarniſh the laurels they had gained by their courage and conſtancy.

Haſſan was now re-ſettled upon the throne by the emperor, under the following conditions: 1. That the fort of Goletta ſhould remain in the emperor's hands as a pledge, though Haſſan ſhould be obliged to repair the fortifications at his own expence. 2. That a garriſon of the emperor's troops ſhould remain in it, but Haſſan ſhould maintain and pay them. 3. That prince Mahomet, Haſſan's ſon, ſhould remain in the emperor's power, as an hoſtage for the fidelity of his father. 4. That all Chriſtian captives, of whatſoever nation, ſhould be releaſed without any ranſom. 5. That the Chriſtians ſhould have a free commerce throughout the whole kingdom. 6. That they ſhould be allowed to ſettle in it, to build churches and monaſteries, and enjoy the free exerciſe of their religion. 7. That no corſair, Turk, or Moor, ſhould be allowed to come to any ſea port, be furniſhed with any proviſions, or be aſſiſted or favoured in any caſe by the Tuniſians. 8. That the whole coral fiſhery ſhould belong to the emperor and his heirs for ever. 9. That the kings of Tunis ſhould hold themſelves vaſſals and dependents on the crown of Spain, and ſend thither yearly, in token of it, ſix horſes and twelve falcons; in conſideration of which, they ſhould be intitled to the protection of that crown, on any emergency.

Theſe ſtipulations were exceedingly diſagreeable to the Mahometan powers; and rendered Haſſan not only hated by them, but very contemptible in their eyes. As ſoon as the emperor returned to Europe, this general diſlike began to evince itſelf by the revolt of ſeveral of the cities, which either put themſelves under the protection of the Turks, or erected themſelves into little commonwealths: Barbaroſſa, at the ſame time, having raiſed a conſiderable army and fleet in Algiers, began a new attack upon Tunis. Haſſan, being harraſſed on every ſide, ſent to Europe for ſuccours, which were liberally promiſed him, but the performance was ſo ſlow, that he was determined to go and ſolicit them perſonally.

While he was in Europe upon this errand, his ſon Hamida revolted againſt him, and raiſed him a dangerous commotion at home, making the following ſpecious motives the pretext for his unnatural rebellion: 1. That his father was gone to the emperor, in order to turn Chriſtian. 2. That Haſſan's deſign was, to cut him off from the ſucceſſion, becauſe he was a friend to Mahometaniſm; and to place the crown upon his brother Mahmed's head, who had a great propenſity to Chriſtianity. The governor of Tunis, however, ſeverely reprimanded him for his unnatural proceedings, which repulſe ſo much chagrined the prince, that he retired to a country houſe at a ſmall diſtance from Tunis, where he mourned in private his precipitate conduct: but the people, who were more prepoſſeſſed in his favour than he imagined, really fancied that Haſſan was dead, according to ſome flying reports; and that the governor would conſpire with the Spaniſh garriſon in the Goletta to crown prince Mahmed, and thereby force a Chriſtian king upon them: theſe notions operated ſo powerfully upon the minds of the vulgar, that they tumultuouſly went to the place of prince Hamida's retirement, and made him an immediate offer of the crown. This exactly ſuiting his ambitious temper, he accepted of the propoſal, and, putting himſelf at the head of the malecontents, he proceeded to the caſtle, where he cauſed the old governor to be murdered, and committed ſeveral other enormities and exceſſes.

This revolution having reached the ears of Haſſan, he returned home, with about two thouſand Italian forces; but his ſon defeated him, took him priſoner, and deprived him of his ſight. However, Haſſan's brother Abdulmelech drove Hamida from Tunis, and aſſumed the reins of government himſelf; but dying in a very ſhort time, the Spaniſh government of Goletta had one of his ſons crowned king, inſtead of Haſſan's ſon Mahmed, who ought in juſtice to have been advanced to the throne. The unfortunate Haſſan himſelf found means to make another voyage to Europe; when applying to the emperor Charles V. he was kindly received, much pitied, and promiſed redreſs; but the promiſe was the only comfort he ever had, for it was never performed by the emperor. In the mean time, Hamida had been ſo ſucceſsful in forming alliances with the Arabian and Mooriſh princes, and chiefs, that he recovered Tunis, and reigned without moleſtation till the year 1570, when he was again diſpoſſeſſed of it by Halli, baſſa of Algiers.

During this interval, Haſſan remained in the emperor's court, till that monarch had prepared a powerful armament to drive Barbaroſſa, and other formidable pirates, from the places they poſſeſſed on the Barbary coaſt. The command of the Chriſtian fleet was given to the famous Doria, a great Genoeſe admiral, who was ordered to begin his operations by diſlodging the celebrated pirate Dragut from the places of which he had poſſeſſed himſelf on the Tuniſian coaſt; for Dragut not only commanded the piratical, but the Turkiſh fleet, Barbaroſſa having reſigned in his favour, that himſelf might have more leiſure to purſue all manner of debaucheries, as his inclination for every ſpecies of libertiniſm ſeemed to increaſe, inſtead of diminiſhing with his years, till he fell a martyr to exceſs at upwards of fourſcore years of age. At length the grand imperial Chriſtian fleet arrived on the coaſt of Africa with

the unfortunate Haſſan, old and blind, and his ſons Mahmed and Muley-Bubekar on board: but the wretched monarch ſoon after died of a fever in the camp of the Chriſtians, and was buried with his anceſtors at Kayrwan. He was of a majeſtic appearance, black complexion, brave, wiſe, and politic; but cruel, and to the laſt degree vindictive.

Admiral Doria in a ſhort time made himſelf maſter of moſt places on the ſea coaſt, particularly Mahodia, in which he got an immenſe plunder; but the emperor afterwards ordered that place to be totally demoliſhed, and the Chriſtians to evacuate their poſſeſſions on the Barbary coaſt, the Goletta excepted, having occaſion for his troops in Europe, when Hali the Turk poſſeſſed himſelf of Tunis; but Sinan baſſa made a total conqueſt of the kingdom in the reign of Selim II. and deſtroyed all the Chriſtians but fourteen whom he ſent in chains to Conſtantinople. Having brought the whole beneath the Ottoman yoke, he appointed for its government a baſſa or viceroy, a divan, ſeveral governors or beys over the different provinces, four thouſand janiſaries, and a number of garriſons in the different cities, towns, and fortreſſes. This revolution terminated the ſplendor of the kings of Tunis, after three hundred and ſeventy years continuance, from its firſt eſtabliſhment by Abu-Ferez, in 1204.

At this period the kingdom of Tunis began to be governed by deys choſen by the divan; but the ſtate was in ſuch confuſion, the jealouſies ſo great, and the intrigues ſo various, that new deys were frequently elected, almoſt all of them being either murdered or dethroned; ſo that in the ſpace of one hundred and twenty years no leſs than twenty-three reigned, the whole of whom, except five, were dethroned or murdered. The people in general were ſo diſſatisfied at the very firſt with the baſſa that Sinan had placed over them, that they petitioned the Porte to aboliſh that office, and permit them to elect a dey to govern them, as was done at Algiers. This requeſt was granted, and they immediately elected a popular perſon, of whom they were wonderfully fond at firſt, but they murdered him within the twelvemonth. One Ibrahim was their next choice; and they would have ſerved him in the ſame manner, if he had not luckily given them the ſlip, and fled to Mecca.

Theſe frequent and bloody revolutions gave an opportunity to the beys or officers of the ſecond rank to uſurp an authority over the deys, and to render the divan, or ſenate itſelf, ſubſervient to their pleaſure. The ſublime Porte, alarmed at the deſpotic power of the Tuniſian beys, determined to revive the office of baſſa, that they might have a perſon upon the ſpot to be a check upon the former: but ſo jealous was this politic court, that, fearing its own baſſa ſhould become as powerful, arbitrary and troubleſome as the bey himſelf, it never permitted that officer to reſide above two years at Tunis.

This kingdom, during the reigns of the ſeveral deys, muſt be conſidered rather as involved in anarchy and confuſion, than as a well regulated government; and we are leſs acquainted with their hiſtory at that period, than at any other. But, ſubſequent to the year 1681, we are better acquainted with the Tuniſian affairs; for at this time the bey Morat II. dying, left three ſons, viz. Mahomet, Hali, and Ramadan, who for ſome time maintained a bloody conteſt for the ſucceſſion; but Ramadan at length, greatly to his honour, declined his pretenſions, and gave up all his right to his brothers, perſuading them at the ſame time, in pity to the people, to compromiſe matters, and put a ſtop to their ſanguinary proceedings: but his brothers, more ambitious and leſs humane than himſelf, continued the diſpute for a conſiderable time by frequent appeals to the ſword, till Mahomet, growing tired of the conteſt, gave it up, and retired to Kayrwan, where he reſigned himſelf to a life of devotion; but the war was ſoon after rekindled by the perfidy of Hali; for Mahomet, when he went into retirement, intruſted his ſon Achmet to the care of his brother, that he might be brought up in the court in a manner ſuitable to his birth: but the treacherous Hali, inſtead of protecting, baſely murdered his nephew. This ſo exaſperated Mahomet, that it drew him from his ſolitude; and being informed that the perſons who had adviſed Hali to murder the young prince were fled, he purſued, overtook, and ſacrificed them to his reſentment. Hali himſelf had been driven from Tunis by the citizens, ſome of whoſe privileges he had attempted to infringe, but was now in full march to lay ſiege to that place, in order to reduce it to obedience.

This ſeemed a favourable opportunity for Mahomet to obtain the crown: but an ambitious and artful perſon, named Cheleby, had the addreſs to prejudice the people equally againſt both brothers ſo that Mahomet appeared as obnoxious to them as Hali. This, however, occaſioned a reconciliation to take place between the two brothers, who united their forces, and inveſted Tunis; when Cheleby making a ſally, totally routed their troops; but he had not the prudence to make a proper advantage of his ſucceſs, by purſuing the brothers, who ſoon rallied, recruited their forces, and ſtrengthened their army by the addition of forty thouſand Algerines, whom they hired of Ibrahim dey of Algiers. With theſe troops they ſoon made themſelves maſters of Tunis, and took Cheleby priſoner, whom they put to death. The Algerines, committed many horrid cruelties and depredations in the city, till they were paid, and ſent home, and Mahomet was univerſally acknowledged as bey: but this prince ruling in a very arbitrary manner, the people called in the Algerines to expel him from the government; which they did, and made Ben-Choukee, his brother-in-law, bey in his ſtead; but this change availed them nothing, for the latter was as arbitrary and rapacious as the former; ſo changing their minds again with their uſual facility, they reſtored Mahomet, and dethroned Ben-Choukee.

Ramadan was ſoon after made bey, on the death of his brother Mahomet; but this prince, having lived always a recluſe life, knew nothing of public buſineſs, or of mankind, and was conſequently very unfit to govern a kingdom; but, what was ſtill worſe, inſtead of taking any trouble to qualify himſelf for the ſovereignty, he was intirely devoted to pleaſure, and made an Italian fiddler his prime-miniſter, leaving the whole adminiſtration of affairs to him. This occaſioned ſeveral commotions, and at length ſo much exaſperated the people, that they ſtrangled Ramadan, and tore in pieces his prime miniſter.

Morat, the nephew of the former bey, ſucceeded his uncle, and proved a monſter of cruelty; but being murdered by Ibrahim, the captain of his guard, the aſſaſſin was advanced to the throne, and, after an unfortunate but ſhort reign, was killed in a ſea engagement (occaſioned by an inſurrection among his ſubjects) and was ſucceeded by

Haſſen-Ben-Hali, a politic and formidable prince, who freed himſelf from a dependence on the Porte, rendered himſelf ſo powerful as to ſtand in no awe of his neighbours the Algerines or Tripolitans, reſtrained his ſubjects from acts of piracy, and concluded many commercial treaties with the Chriſtian powers, particularly the Dutch and Engliſh: the ſtipulated articles between the Tuniſians and the latter were concluded with admiral Baker, and are nearly the ſame as thoſe agreed upon between the Engliſh and the people of Tripoli. Nothing that deſerves particular notice has happened in Tunis ſince that period.

SECT. VIII.

Deſcription of the Kingdom or Republic of TRIPOLI, its Boundaries, chief City, Towns, &c.

TRIPOLI is bounded on the north by the Mediterranean ſea: on the ſouth, by the country of the Beriberies; on the weſt, by the kingdom of Tunis, Biledulgerid, and a territory of the Gadamis; and on the eaſt, by Barca, and the kingdom of Egypt. It extends nine hundred and twenty-five miles along the ſea coaſt; but the breadth is various. Excluſive of the creeks and projections of the ſhore, its extent on the coaſt is from ten degrees thirteen minutes, to twenty-five degrees twenty-ſeven minutes eaſt longitude.

The moſt accurate geographers divide the whole kingdom into ſix provinces; namely, Tripoli Proper, Meſrata, Haicha, Benoleſa, Gulf of Sidra, and Ouguela. The towns on the ſea coaſt are the moſt conſiderable, and the beſt known, thoſe of the inland parts of the country are ſo little known, and ſo trifling, that they have ſcarce been deemed worthy of attention by either antient or modern travellers: the inhabitants of both, however, are equally addicted to robbing, the former being profeſſed pirates; and the latter, whenever they can find opportunity, make no ſcruple to plunder their neighbours.

The antients diſtinguiſhed the city of Tripoli, which is now the capital of the whole country, into Old and New; the former was built by the Romans, ſubdued by the Vandals, and deſtroyed by the Mahometans. The new city aroſe out of the ruins of the old.

The preſent city of New Tripoli is populous, but ſmall; and the natives, though barbarous, are flouriſhing. It is ſituated on a ſandy ſoil, near the margin of the ſea; ſurrounded by ſtrong walls, defended by formidable ramparts, and

and flanked by pyramidical towers. Here are but two gates, the north gate towards the ſea, and the ſouth gate towards the country; and the whole city is in the form of a creſcent, the concave part of which incloſes the haven. At the extreme points of the harbour, which is very commodious, are ſome military works; thoſe to the eaſtward are in bad conditon, but on the weſtward there is a caſtle well fortified. The houſes in general are very mean, and low built, and the ſtreets narrow and crooked; yet ſome remaining monuments of magnificence ſeem to confirm the prevailing opinion of the inhabitants, that it was once remarkable for the ſplendor of many of its public buildings; among theſe, are the fragments of a triumphal arch, which is nearly buried in the ſand, but exhibits a ſufficient part above ground to give ſome idea of its elegance when perfect, and ſtanding in its proper ſituation.

This city labours under two very great inconveniencies, which are, the ſcarcity of corn, and want of ſweet water, the ſandy ſoil making it difficult to cultivate the firſt, and the want of rivers, ſprings, &c. rendering it impoſſible to procure the latter, without the diſagreeable neceſſity of catching rain in ciſterns and reſervoirs. The deficiency of freſh water, and great ſterility reſpecting grain, are both ſuppoſed to have been occaſioned by the encroachments of the ſea, which has frequently been known to overflow the neighbouring territory to a very conſiderable diſtance: but theſe inundations, though they may have eſſentially injured them in the above reſpects, have conſiderably benefited them in another particular, that is, the amazing increaſe of lothus trees, which thrive beſt in a ſaline clay or ſandy ſoil, and produce both food and drink, as the fruit eats excellently well, and makes a moſt delicious wine. Yet, after all, the inhabitants of Tripoli could not ſubſiſt upon the produce of their country, without the additional proviſions continually brought in by their piratical veſſels, which are conſtantly cruiſing in the Mediterranean ſea.

The people of Tripoli truſt the guarding of their city, in the night time, to maſtiffs, which are ſhut up during the day, in one of the baſtions of the ramparts. Theſe maſtiffs diſcharge very faithfully the duties of their functions; they patrole through the ſtreets of the city, and if they happen to meet with any perſon, they are ſure to tear him to pieces. As ſoon as day breaks, they go of themſelves to the door of their priſon; and bark when they hear any perſon approach their habitation, and their roaring is heard in all the quarter of the city where they are confined. This city is frequently viſited by the plague; on which account the Franciſcans, who are ſettled here, have beſides their church and convent, an hoſpital, in which they adminiſter relief to the Tripolitans, as well as to thoſe of their own religion.

It has been remarked by a reputable writer, that Tripoli is far leſs conſiderable than Algiers, and not comparable to Tunis. The government is the ſame with that of the reſt of the cities of Africa; the Moors are in as little credit here as at Algiers; the Nazarene (i. e. Chriſtian) renegadoes enjoy the greateſt ſhare of authority of any ſect of people in this country, and fill the chief employments; indeed there are a vaſt number of renegadoes here, many of whom the perſon abovementioned had converſed with; and that they all appeared to be as ignorant of the religion they had embraced, as of that quitted by them: moſt of the perſons in queſtion having been ſo poorly educated, that they were ſcarcely acquainted with the rudiments of their belief, and indeed, ſays he, they aſſign the moſt trifling reaſons poſſible for quitting their religion; whereas in other countries, ſlaves are commonly prompted, from the ill treatment they meet with from their maſters, to turn Mahometans; but here, on the contrary, they are brought over by gentleneſs. Of all the corſairs of Barbary, none are leſs cruel than the people of Tripoli, though none are ſo much addicted to theft.

The country adjoining to Tripoli abounds with villas of the principal Tripolitans, the gardens belonging to which, are uſually managed by the Chriſtian ſlaves, who are however, all confined in a ſingle bagnio or goal in the city itſelf, during the night time.

Cabes, or Gabes, is ſituated near the gulf of the ſame name, and on the antient river Triton, to which the moderns have given the ſame name as the town Being the frontier town between Tripoli and Tunis, it is large and well fortified, and in its neighbourhood are found the ruins of the antient city called by the Romans Tacapa. Cabes, however, is but poor, and thinly inhabited by fiſhermen and a few huſbandmen; the latter of which cultivate a ſmall quantity of barley, a conſiderable number of palm trees, and a root which reſembles a potatoe. The natives are as black as negroes, and ſo poor, that they look upon a few pecks of barley, and half a dozen of palm trees, as a conſiderable fortune. The river Cabes riſes in a ſandy deſart, and diſembogues itſelf into the Mediterranean; hence the waters are ſo hot, that they cannot be drank till they have been put for about the ſpace of two hours, into a cool place. This town lies in ten degrees fifty-five minutes eaſt longitude, and thirty-nine degrees north latitude.

El-Hammah, is ſituated in ten degrees fifty-one minutes eaſt longitude, and thirty-four degrees north latitude, near a lake called the Lake of Lepers, becauſe it cures that diſeaſe. The inhabitants are a few fiſhermen, who are pirates when occaſion offers; and ſome huſbandmen, who are thieves at all opportunities. It was never remarkable but for its Roman walls, its hot ſulphureous ſprings, the aqueducts by which they are conveyed, and of which ſcarce any veſtiges remain.

Zoara, ſixty miles weſt of Tripoli, is well fortified, and has a good harbour. It is ſurrounded by an old wall, almoſt in ruins: the inhabitants, who are but few in number, live by fiſhing, and burning quick lime or pot-aſh, or, when opportunity ſerves, by piracy. This town is ſuppoſed to be the antient Piſidau, and lies in thirteen degrees twenty-five minutes eaſt longitude, and thirty-two degrees forty-five minutes north latitude.

The towns above deſcribed, which are ſituated on the weſtern coaſts of the gulf of Sidra, are the beſt in the country; thoſe on the eaſtern ſide, and within the gulf, are in a moſt wretched condition, and preſent a dreadful picture of the devaſtations of time.

The various inundations of Goths, Vandals, Arabs, Mahometans, &c. who have over-run the country at different times, have ſubjected theſe parts of Africa to a great number of revolutions: they have alſo ſuffered much from the depredations of the Europeans, and tyranny of the government. The iſland of Malta is a perpetual thorn in the ſides of the piratical ſtates, particularly thoſe of Tripoli and Tunis, from the vicinity of the ſituation; and the Malteſe knights merit the thanks of all commercial nations, for having ſo greatly circumſcribed the power of the Barbary rovers, and reſtrained their piracies.

The Moors, after they were driven out of Andaluſia in Spain, built the town of Derne, on the weſtern ſide of the gulf of Sidra, which indeed is the only place worth mentioning in the diſtrict of that name. It is ſituated at the diſtance of about half a mile from the ſea, and is better ſupplied with ſweet water than moſt of the towns in the Tripoline territories; nevertheleſs the inhabitants are few in number, and miſerably poor in circumſtances. The moſt remarkable produce is great quantities of honey, the delicacy of which is occaſioned by the bees feeding upon a kind of ſhrub peculiar to this country, which bloſſoms all the year, and bears a fragrant yellow flower.

The province of Meſrata, is at preſent much reduced, though it was antiently very flouriſhing: it contains, however, a few towns on the ſea coaſt and ſome ſcattered villages, and upon an emergency can raiſe ten thouſand men fit to bear arms. The inhabitants retain their former ſpirit, for they appear at preſent to be as impatient of the Tripolitan, as they were antiently of the Tuniſian yoke: they pay a tribute, though reluctantly, to the bey of Tripoli, and are often at war with the wild Arabs.

With reſpect to the inland diſtricts, we may obſerve, that they are leſs populous, leſs known, and have fewer towns, than any of thoſe deſcribed. Indeed Anguela, or Ouguela, though in many parts a barren deſart, contains a few ſpots that are fertile, particularly in paſturage and dates.

The revenues are raiſed by an impoſt on the corſairs, which are uſually about eight in number, by a tax on commercial imports and exports, and by a ſubſidy which the Jews are obliged to furniſh. The bey likewiſe taxes the wild Arabs and inland Moors; but theſe frequently refuſe to pay the tribute, when he is obliged to ſend his flying camp of janiſaries among them, to reduce them to obedience: but neither the Porte, or the Turkiſh baſſa trouble themſelves about the government, provided the bey pays with punctuality his ſtipulated tribute to the firſt, and gratifies the avaricious cravings of the laſt. The beys of Tripoli are not mere nominal vaſſals to the Turkiſh government, like thoſe of Algiers and Tunis, but are obliged to pay a conſiderable tribute, which puts them under the neceſſity of tyrannizing over the poor people, and reducing them to the utmoſt indigence and miſery, in order to obtain a ſufficient ſum to diſcharge their quota.

Their

Their chief article of commerce is in ſlaves, which are taken by the corſairs at ſea, or ſtolen by the wild Arabs and Moors from the neighbouring ſtates. Both are, however, uſually ſent to Turky, and ſold there as the beſt market, unleſs it is imagined that they belong to a diſtinguiſhed family, when they are kept in expectation of a conſiderable ranſom for them.

The only article of trade worth mentioning, beſides the above, is the ſale of aſhes, which are diſpoſed of to the Europeans for the purpoſe of making ſoap and glaſs. It is neceſſary to remark, concerning this regency, that, with reſpect to commerce and treaties, the people are much better obſervers of their word, and perform their promiſes with more punctuality, than any of the political ſtates who live near them.

SECT. IX.

The Hiſtory of, and various Revolutions in the Kingdom of TRIPOLI, *&c.*

WE find the firſt accounts of Tripoli in ſome of the Roman hiſtorians, who ſpeak of it as a very flouriſhing ſtate. In the decline of that empire, after the inhabitants had thrown off the Roman yoke, they were ſucceſſively ſubdued by the Vandals, Saracens, and the ſovereigns of Morocco, Fez, and Tunis. At length, in the reign of Bucamen, king of Tunis, who ruled the Trepolines very deſpotically, the inhabitants thought proper to revolt, and conſtituted one of their own people king of Tripoli; but the new monarch, turning tyrant, was poiſoned, and ſucceeded by Abubacer, who had been one of his officers, but, turning marabout, quitted the military for the hermetical life.

Tripoli was beſieged, in the beginning of this king's reign, by an army of fifteen thouſand Spaniards, who ſoon took the place, and ſent Abubacer, with his whole family, priſoners to the emperor Charles V. who was then at Palermo; but this monarch reſtored him to his kingdom, on condition of his becoming vaſſal and tributary to him.

Abubacer was ſovereign of Tripoli till the knights of Rhodes were driven from that iſland, and obliged to retire to Syracuſe, when the beforementioned emperor granted them the iſland of Malta, together with the city and caſtle of Tripoli, which lay oppoſite to it. They accordingly garriſoned the latter, but were ſoon diſpoſſeſſed of them by the famous Barbaroſſa. They were, however, ſoon after retaken by the emperor, who put the knights of Malta again in poſſeſſion of them.

The Turks, under the command of the baſſa Serai, in the reign of ſultan Solyman, beſieged Tripoli, when it was ſurrendered to him, as is imagined, by the cowardice or treachery of the governor, who was a Frenchman, after it had been forty years in the hands of the Chriſtians. It continued for ſeveral years under the government of a ſangiac, deputed by the Porte to rule the people, and collect the revenues, the caſtle being garriſoned by Turks, and the city inhabited by Moors. At length the Turkiſh deſpotiſm and extortions became ſo intolerable, that a marabout, named Sid-Hajah, found an opportunity to cauſe a general revolt about the cloſe of the ſixteenth century: he was, however, repeatedly defeated by Haſchen baſſa, and at length aſſaſſinated by ſome of his own party.

Mahomet Beygh, a Greek renegado, was then ſent by the Porte to govern Tripoli; but this officer was no ſooner eſtabliſhed in his government, than he refuſed to receive any baſſa from the Grand Signor; he indeed acknowledged himſelf the vaſſal of the Porte, and voluntarily ſtipulated to pay a certain annual tribute, but he alledged, that in common prudence it was requiſite for him to defend himſelf from the fate of many other governors dependent on the Porte, who had been put to death upon the moſt unjuſt and oftentimes frivolous pretences, without being ſo much as allowed to vindicate their conduct.

The following are the only remarkable tranſactions which now remain to be taken notice of relative to the kingdom of Tripoli; namely, the bombardment of the capital city by the French, in the reign of Lewis XIV. and the treaty of peace and commerce between the Tripolitans and Engliſh, in the year 1716. The firſt of theſe occurrences took place in conſequence of the Tripolitans having taken a ſhip under French colours, and detained ſeveral French ſubjects in a ſtate of ſlavery. This occaſioned Lewis to order his officers to make repriſals upon the veſſels of Tripoli, wherever they met them. Theſe orders were ſtrictly obeyed by the French captains; in particular, M. d'Amfreville attacked ſix of their veſſels near cape Sapiença. Three of the corſairs fled in the beginning of the engagement; and the other three, after having been much ſhattered in the fight, took refuge at the iſland of Chios. The French commodore, M. Du Queſne, who commanded in the Levant, having intelligence thereof, immediately proceeded to block them up with ſeven ſhips of war: but, previous to the commencement of hoſtilities, he ſent a meſſage to the governor aga, to the following purport: "That his maſter was in perfect amity with the Chians, and the Porte of Conſtantinople, but came in ſearch of ſome Tripolitan pirates, who, contrary to the moſt ſolemn treaties, had committed the moſt outrageous depredations on the ſubjects of France, and therefore hoped that the aga would not protect ſuch infamous robbers." The aga, however, refuſed to give up the pirates; which ſo exaſperated the French commodore, that he began immediately to bombard the place, againſt which he threw upwards of ſeven thouſand bombs; made a dreadful havock both of the houſes and Tripolitan ſhips, and killed a great number of the people; but he could not enter the port on account of a ſtrong ſtaccado which the Tripolitans had contrived to lay in his way. The court of Conſtantinople thought proper to interfere, in order to get matters adjuſted, when at length it was agreed between the grand viſir, and the Gallic ambaſſador, that matters ſhould be compromiſed agreeable to the tenor of eight articles, which were drawn up for that purpoſe.

The abovementioned articles, however, which were framed greatly to the advantage of the French, were rejected with the utmoſt diſdain by the regency of Tripoli, who at the ſame time prudently prepared for the worſt. On the other hand, the French monarch ordered a powerful armament to ſail immediately to Tripoli, under the command of the famous marſhal D'Etrees, vice admiral of France, who being joined by the ſquadrons under the marquis d'Amfreville and captain Neſmond, appeared before Tripoli on June 15, 1685, with his whole fleet. On the 22d in the evening the bombardment began, and was carried on with great ſucceſs under the immediate direction of the celebrated M. Tourville. The marſhal D'Etrees then had the port every where ſounded, in order to find the moſt convenient place to raiſe a battery, which might effectually deſtroy both town and fortifications; this, with the number of houſes already deſtroyed, and people killed with the bombs, ſo terrified the Tripolitans, that they diſpatched a venerable old man, of near one hundred years of age, to ſue for a peace, which they were willing to receive upon any terms, when they at length agreed upon the two following articles: 1. That the Tripolitans ſhould pay two hundred thouſand crowns as an equivalent for all the captures made of French merchantmen; and, 2. That they ſhould reſtore all the Chriſtian captives they had taken fighting under French colours.

The terms propoſed occaſioned ſeveral delays, which aroſe chiefly from the difficulty of raiſing ſo large a ſum of money: it was, however, agreed to reduce the demand to five hundred thouſand livres, but even that could not be paid till the dey and principal people had ſtripped their wives of their bracelets, rings, jewels, &c. The whole was at length paid either in money or valuables. The French ſlaves were ſet at liberty, and two of the principal people of Tripoli were obliged to go to France, to do homage to the king of that nation.

A treaty of peace and commerce was concluded, in 1716, between the regency of Tripoli, and the Britiſh admiral Baker on the part of the king of Great Britain; the articles of which we ſhall give at full length, as they nearly concern England as a commercial nation, and reſemble thoſe agreed on with other Barbary ſtates.

"Articles of peace, and commerce between his moſt ſacred Majeſty king George, &c. and the moſt excellent lords, Mahamed Bey, Yuſef Dey, the Divan, and the reſt of the officers, and people of the city and kingdom of Tripoli, renewed, concluded, and ratified on the 19th of July, A. D. 1716, by John Baker, Eſq; vice-admiral, &c. &c.

"I. In the firſt place, it is agreed and concluded, that from this time forward for ever there ſhall be a true and inviolable peace between the moſt ſerene king of Great Britain, and the moſt illuſtrious lords and governors of the city and kingdom of Tripoli in Barbary; and between all the dominions and ſubjects of either ſide; and if the ſhips and ſubjects of either party ſhall happen to meet upon the ſea, or elſewhere, they ſhall not moleſt each other, but ſhall ſhew all poſſible reſpect and friendſhip.

"II. That

" II. That all merchant ſhips belonging to the dominions of Great Britain and trading to the city or any part of the kingdom of Tripoli, ſhall pay no more than three per cent. for all kinds of goods they ſhall ſell; and as for thoſe they ſhall not ſell, they ſhall be permitted freely to embark them again on board their ſhips without paying any duty whatſoever, and ſhall depart without any hindrance or moleſtation.

" III. That all ſhips and other veſſels, as well belonging to the ſaid king of Great Britain or to any of his majeſty's ſubjects, as thoſe belonging to the city and kingdom of Tripoli, ſhall freely paſs the ſeas, and traffic where they pleaſe, without any ſearch, hindrance or moleſtation from each other. And that all perſons or paſſengers, of what country ſoever, and all manner of monies, goods, merchandizes, and moveables, to what people or nation ſoever belonging, being on board any of the ſaid ſhips or veſſels, ſhall be wholly free, and ſhall not be ſtopped, taken, or plundered, or receive any harm or damage whatſoever from either party.

" IV. That the Tripoline ſhips of war, or any other veſſels thereunto belonging, meeting with any merchant ſhips, or other veſſels of the king of Great Britain's ſubjects (not being in any ſeas belonging to his majeſty's dominions) may ſend on board one ſingle boat with two ſitters, beſides the ordinary crew of rowers, and no more than the two ſitters, to enter into the ſaid merchant ſhips, or any other veſſels, without the expreſs leave of the commander of every ſuch ſhip or veſſel; and then upon their producing to them a paſs, under the hand and ſeal of the high admiral of England, or of the commiſſioners for executing the ſaid office; the ſaid boat ſhall depart, and the merchant ſhip or ſhips, veſſel or veſſels, ſhall freely proceed on its or their voyage; and though the commander or commanders of ſuch merchant ſhip or ſhips, or veſſels, &c. produce no paſs from the high admiral of England, or the commiſſioners for executing the ſaid office; yet if the major part of the ſhip's or veſſel's company be ſubjects of the ſaid king of Great Britain, the ſaid boat ſhall preſently depart, and the merchant ſhip or ſhips, &c. ſhall freely proceed on their voyage. And any of the ſaid ſhips of war, or other veſſels of his ſaid majeſty meeting with any ſhip or ſhips belonging to Tripoli, if the commander or commanders of any ſuch ſhip or ſhips, &c. ſhall produce a paſs ſigned by the governors of Tripoli, and a certificate from the Engliſh conſul reſiding there; or if they have no ſuch paſs or certificate, yet if the major part of the ſaid ſhip's or veſſel's company be Turks, Moors, or ſlaves belonging to Tripoli, then the ſaid Tripoli ſhip, veſſel, &c. ſhall freely proceed on their voyage.

" V. That no commander, or other perſon, of any ſhip belonging to Tripoli, ſhall take out of any ſhip or veſſel of his ſaid majeſty's ſubjects any perſon or perſons whatſoever, to carry them any where to be examined, or upon any other pretence, nor ſhall uſe any torture or violence unto any perſon of what nation or quality ſoever, being on board any ſhip or veſſel of his ſaid majeſty, upon any pretence whatſoever.

" VI. That no ſhipwreck belonging to the ſaid king of Great Britain, or to any of his ſubjects, upon any part of the coaſt belonging to Tripoli, ſhall be made or become a prize, and that neither the goods thereof ſhall be ſeized, nor the men made ſlaves: but that all the ſubjects of Tripoli ſhall do their beſt endeavours to ſave the ſaid men and their effects.

" VII. That no ſhip nor any other veſſel of Tripoli, ſhall have permiſſion to be delivered up, or to go to any other place at enmity with the king of Great Britain, to be made uſe of as corſairs againſt his majeſty's ſubjects.

" VIII. That if any ſhip or veſſel belonging to Tunis, Algiers, Tetuan, Sallee, or any other place being at war with the king of Great Britain, bring any goods or veſſels of his ſaid majeſty's ſubjects to Tripoli, or any other port or place of that kingdom, the governors there ſhall not permit them to be ſold within the territories of Tripoli.

" IX. That if any of the ſaid king of Great Britain's ſubjects ſhall happen to die in Tripoli, or any of its territories, his goods or monies ſhall not be ſeized by the governors or any miniſters of Tripoli, but ſhall remain with the Engliſh conſul.

" X. That neither the ſaid conſul, nor any other ſubject of Great Britain ſhall be bound to pay the debts of any other Britiſh ſubject, unleſs they become ſurety for the ſame by a public act.

" XI. That the ſubjects of his ſaid Britiſh majeſty in Tripoli, or its territories, in matters of controverſy, ſhall be liable to no other juriſdiction but that of the dey or divan, except the difference be between themſelves, in which caſe they ſhall be liable to no other determination than that of the conſul.

" XII. That in caſe any ſubject of his Britannic majeſty being in any part of the kingdom of Tripoli, ſhall happen to kill, wound, or ſtrike a Turk or Moor; if he be taken, he ſhall be puniſhed in the ſame manner, and with no greater ſeverity, than a Turk ought to be for the like offence; but if he eſcape, neither the Engliſh conſul, nor any other Britiſh ſubject, ſhall be in any ſort queſtioned or troubled on that account.

" XIII. That the Engliſh conſul now, or at any time hereafter, reſiding at Tripoli, ſhall be there at all times with intire freedom and ſafety of his perſon and eſtate, and ſhall be permitted to chuſe his own interpreter and broker, and freely to go on board any ſhip in the roads, as often as he pleaſes, and to have the liberty of the country, and ſhall be allowed a place to pray in; and that no perſon ſhall do him any injury in word or deed.

" XIV. That not only during the continuance of this peace and friendſhip, but likewiſe if any breach or war happen to be hereafter between his ſaid Britiſh majeſty and the city and kingdom of Tripoli, the ſaid conſul, and all other his majeſty's ſubjects inhabiting in the ſaid kingdom of Tripoli, ſhall always and at all times, both in peace and war, have full and abſolute liberty to depart, and to go into their own or any other country, in any ſhip or veſſel of what nation ſoever they ſhall think fit, and to carry with them all their effects, goods, families, and ſervants, though born in the country, without any moleſtation or hindrance.

" XV. That no ſubject of his Britannic majeſty, being a paſſenger from or to any port, ſhall be moleſted or meddled with, though he be in a ſhip or veſſel at war with Tripoli.

" XVI. That if any of his ſaid Britannic majeſty's ſhips of war come to Tripoli, or to any other port or place of that kingdom, with any prize, they ſhall have liberty to ſell it, or otherwiſe diſpoſe of it at their own pleaſure, without any lett or moleſtation; and that his ſaid majeſty's ſhips of war ſhall not be obliged to pay any cuſtoms whatſoever; and that if they ſhall want proviſions, victuals, or any other things, they may freely buy them at the market price.

" XVII. That when any of his Britannic majeſty's ſhips of war ſhall appear before Tripoli, upon notice thereof given to the Engliſh conſul, or by the commander of the ſaid ſhips to the chief governor of Tripoli, public proclamation ſhall be immediately made to ſecure the Chriſtian captives; and if, after that, any Chriſtians whatſoever make their eſcape on board any of the ſaid ſhips of war, they ſhall not be required back again; nor ſhall the ſaid conſul or commander, or any other Britiſh ſubject, be obliged to pay any thing for the ſaid eſcaped Chriſtians.

" XVIII. That all the merchant ſhips coming to the city or kingdom of Tripoli, though not belonging to Great Britain, ſhall have free liberty to put themſelves under the protection of the Britiſh conſul, in ſelling and diſpoſing of their goods and merchandize, if they ſhall think proper, without any moleſtation.

" XIX. That all the Britiſh ſhips of war carrying his majeſty's flag, upon their appearing before the city of Tripoli, after due notice given of it by the Britiſh conſul, ſhall, in honor of his Britannic Majeſty, be ſaluted with twenty-ſeven cannon fired from the caſtle of the city, and the ſaid ſhip ſhall return the ſame number to it.

" XX. That no merchant ſhip belonging to Great Britain, or any other nation under the protection of the Britiſh conſul, being in the port of Tripoli, ſhall be detained from proceeding to ſea on her voyage longer than three days, under pretence of arming the ſhips of war of this government, or any other whatſoever.

" XXI. That no Britiſh ſubject ſhall be permitted to turn Muſſulman in the city and kingdom of Tripoli, being induced to it by any ſurprize whatſoever, unleſs he voluntarily appear before the dey or governor, with the Engliſh conſul's interpreter, thrice in twenty-four hours, and every time declaring his reſolution to become Mahometan.

" XXII. That his Britannic majeſty's conſul, reſiding in Tripoli, ſhall at all times when he pleaſes, have liberty to put up his ſaid majeſty's flag on the top of his houſe, and there to continue it diſplayed as long as he pleaſes; and likewiſe that the ſaid conſul ſhall have the like liberty of putting up and diſplaying the ſaid flag on his boat, when he paſſes on the water; and no man whatſoever to oppoſe

oppoſe, diſturb, or injure him therein either by word or deed.

" XXIII. That whereas the iſland of Minorca, and city of Gibraltar, have been yielded to his Britannic majeſty by the king of Spain, as well as ſeveral other powers of Europe engaged in the late war; it is agreed and concluded, that from this time forward for ever, the ſaid iſland of Minorca and city of Gibraltar ſhall be eſteemed in every reſpect, by the government of Tripoli, to be part of his Britannic majeſty's dominions, and the inhabitants thereof ſhall be deemed his natural ſubjects, as if they had been born in Great Britain; and they, with their ſhips carrying Britiſh colours, ſhall be permitted freely to trade and traffic in any part of the kingdom of Tripoli, and ſhall paſs without any moleſtation, either on the ſeas or otherwiſe, in the ſame manner, and with the ſame freedom and privileges, as have been ſtipulated in this and all former treaties, in behalf of the Britiſh nation and ſubjects.

" XXIV. And whereas in the treaty concluded in the reign of king Charles II. A. D. 1676, by Sir John Narborough, an article was inſerted, by which the ſhips of Tripoli were excluded from cruiſing before or in ſight of the port of Tangier, then belonging to his majeſty; it is now ratified and concluded, that none of the ſhips or veſſels belonging to Tripoli ſhall cruiſe or look for prizes before or in ſight of the iſland of Minorca and Gibraltar to diſturb or moleſt the commerce thereof, in any manner whatſoever.

" XXV. That all and every article in the treaty ſhall be inviolably kept and obſerved between his ſacred majeſty &c. and the moſt illuſtrious lords, &c. of the city and kingdom of Tripoli; and all other matters not particularly expreſſed in this treaty, and provided for in any former, ſhall ſtill remain in full force, and ſhall be eſteemed the ſame as if inſerted.

" Dated in the preſence of Almighty God, in the city of Tripoli, on the 19th day of June, in the year 1716 of the Chriſtian æra; and of the Mahometan hegira 1128."

We ſhall cloſe our deſcription of this country with obſerving, that the kingdom of Tripoli was once the richeſt, moſt populous, and reſpectable of all the ſtates on the coaſt; but it is now much reduced; and the inhabitants, who are ſaid to amount to between four and five hundred thouſand have all the vices of the Algerines.

Barca, which is included in the kingdom of Tripoli, is ſituate between ten and thirty degrees eaſt longitude, and thirty and thirty-four degrees of north latitude, is ſtiled by the few Arabs who inhabit it, Ceyart Barca, or the deſart of whirlwinds and hurricanes, extends four hundred miles from north to ſouth, and three hundred from eaſt to weſt. This inhoſpitable country compriſes thoſe diſtricts which the antients termed Marmarica and Cyrenaica. It was better known to the antients than the moderns, and is particularly mentioned by Virgil, on account of the ferocity of the people, in the ſpeech which that poet puts into the mouth of Anna, queen Dido's ſiſter, when ſhe is recapitulating the ſtates that ſurround Carthage.

The territory about the towns and villages produce a ſcanty pittance of corn, millet, and maize; all other parts of this wretched region, are totally barren; and the whole labours under a great ſcarcity of water. Small as the quantity of grain is, the poor people are under the neceſſity of bartering ſome of it for camels, ſheep, dates, &c. Perhaps the moſt pleaſant place in the whole country is that ſmall diſtrict upon which the temple of Jupiter Ammon formerly ſtood; yet this is ſurrounded by horrid plains of burning ſands, which move under the traveller's feet like waves, or, being raiſed by the winds, overwhelm him with clouds of duſt. If any are obliged to travel through this diſagreeable region, they muſt travel with a compaſs, or they would be loſt in the deſart, and wander about till they periſhed with hunger and thirſt.

The antient Cyrenaica, is the deſart part, and that called Marmarica the habitable diſtrict; thoſe who live near the ſea coaſt are all given to piracy; and the maritime part itſelf is called the coaſt of Dernha, from the chief city remaining, all the other towns known to the ancients being either totally ruined, or dwindled to the moſt inconſiderable villages; ſo that what condition they are in, what commerce they carry on, or how and by whom governed, we cannot give any ſatisfactory account of; and can only farther add, that the people are the moſt determined, ferocious, and cruel robbers, both by ſea and land; and they are ſo poor, that in order to augment their means of ſubſiſtence, and get rid of all that they may deem an incumbrance, they are frequently obliged to ſell their wives and children to the Sicilians.

SECT. X.

Giving a general and ſupplementary Account and Deſcription of BARBARY, its Seaſons, Soil, Produce, Huſbandry, Cattle, Inhabitants, &c.

BARBARY is bounded by the Mediterranean, on the north, which ſeparates it from Europe; on the eaſt, by Egypt; on the ſouth, by the deſerts of Zaara: and on the weſt, by the Atlantic Ocean; being in length from eaſt to weſt, about two thouſand two hundred miles; and in breadth, from north to ſouth, where wideſt, about ſix hundred miles.

This country enjoys a wholeſome temperature of air, neither too hot in ſummer, nor too ſharp and cold in winter. The winds are generally from the ſea, i. e. from the weſt (by the north) to the eaſt. Thoſe from the eaſt are common at Algiers from May to September, at which time the weſterly winds take place, and become the moſt frequent. Sometimes alſo, particularly about the equinoxes, we very ſenſibly experience that force and impetuoſity, which the antients have aſcribed to the Africus, or ſouth-weſt wind, called labetch by the mariners of theſe ſeas. The ſoutherly winds, which are uſually hot and violent, are not frequent at Algiers. They blow ſometimes for five or ſix days together, in July and Auguſt, rendering the air ſo exceſſively ſuffocating, that during their continuance, the inhabitants are obliged to ſprinkle the floors of their houſes with water. The winds from the weſt, the north-weſt, and the north, are attended with fair weather in ſummer, and rain in winter: but the eaſterly winds, no leſs than the ſoutherly, are for the moſt part dry, though accompanied by a thick and cloudy atmoſphere in moſt ſeaſons.

Rain is very uncommon in this climate during the ſummer ſeaſon: and in moſt parts of the Zaara, or Deſart, on the ſouth of Algiers, particularly in the Jereed, they have rarely any rain at all. The firſt rains fall ſome years in September; in others a month later; after which the Arabs break up their ground, and begin to ſow wheat, and plant beans. This commonly falls out about the middle of October: but the ſowing of barley, and the planting of lentils and gravances, is a fortnight or three weeks later, or not till the end of November. If the latter fall in the middle of April (as they uſually do) the crop is reckoned ſecure; the harveſt following in the latter end of May, or in the beginning of June, according to the preceding quality of the ſeaſon.

Two buſhels and a half of wheat, or barley, are judged here to be ſufficient to ſow as much ground as a pair of oxen will plow in one day, which we have always found to be, a little more or leſs, equal to one of our acres. We could never learn that any part of Barbary afforded yearly more than one crop, one buſhel yielding ordinarily from eight to twelve, though ſome diſtricts may afford a much greater increaſe. There is but one kind of wheat and barley cultivated in this country. In ſome diſtricts, where they have a command of water during the ſummer ſeaſon, the natives cultivate rice, Indian corn, and particularly a white ſort of millet, which the Arabs call drah, and prefer it to barley for the fattening of their cattle. Oats are not cultivated at all by the Arabs (the horſes of this country feeding altogether upon barley) neither is big (or winter wheat) ſo much as known in this climate.

The Moors and Arabs continue to tread out their corn, after the primitive cuſtom in the eaſt. After the grain is trodden out, they winnow it, by throwing it up into the wind with ſhovels, lodging it afterwards in mattamores or ſubterraneous magazines.

Beans, lentils, and gravances (the latter of which is a cicer or chich pea) are the chief ſorts of pulſe that are cultivated in theſe kingdoms. Peaſe, till of late, were known in the gardens only of the ſeveral Chriſtian merchants. They are ſown with the firſt rains, and bloſſom in the latter end of February, or the beginning of March. Beans are uſually full podded at that time, and being boiled up with oil and garlick, are the principal food of perſons of all diſtinction during the ſpring. After them lentils and gravances begin to be gathered. Of roots, pot-herbs, and the fruits of the country, there is not only a great plenty and variety, but a continuance or ſucceſſion at leaſt of one kind or other throughout the whole year.

Palm

Palm trees are very numerous in this country; as are alſo almond trees, plumbs, cherries, mulberries, apples, pears, peaches, nectarines, pomgranates, prickle pears, olives, walnuts; but no hazel filberts, currants or gooſeberries.

Their grapes ripen towards the latter end of July, and are cut for the vintage in September. The wine of Algiers, before the locuſts in 1723 and 1724, made ſuch deſtruction of the vineyards, was not inferior to the beſt Hermitage, either in briſkneſs of taſte or flavour. But ſince that time it greatly degenerated, and has not for many years recovered its uſual qualities; but at preſent it may diſpute the preference with the wine of Spain or Portugal. The lemon (and ſometimes the civil orange) tree, is always in a ſucceſſion of fruit and bloſſoms; but the China, as it is commonly called, is a foreigner, and bears only towards the latter end of autumn.

With reſpect to their gardens, there is nothing laid out with method, beauty, or deſign; the whole being only a medley or confuſion of trees, with beds of cabbages, turnips, beans, gravances, &c. nay, ſometimes of wheat and barley diſperſed among them. Fine walks, parterres, and flower-plats, would be to theſe people the loſs of ſo much profitable ſoil; as planting in order and regularity, the ſtudy of ſoil and compoſts, or the aiming at any new improvements and diſcoveries, would be ſo many deviations from the practice of their anceſtors, whoſe footſteps they follow with the utmoſt attachment and reverence.

The ſoil, from which theſe vegetables are produced, is for the moſt part of ſuch a looſe and yielding contexture, that an ordinary pair of oxen is ſufficient, in one day, to plow an acre of the ſtiffeſt ſort of it. The colour of it is not always the ſame; for in the plains of Zeidouſe it is blackiſh, whilſt in thoſe of Elmildegah, &c. it inclines to be red; though all of them are alike impregnated with great quantities of ſalt and nitre, and are equally fruitful.

The banks of ſeveral rivers, to the depth ſometimes of two or three fathoms, are ſtudded, in ſummer time, with nitrous and ſaline knobs and exudations, which, beſides the depth of the ſoil, ſhew us likewiſe how well it is ſaturated with theſe minerals. In the ſalt-petre works at Tlemſan, they extract ſix ounces of nitre from every quintal of the common mould, which is there of a dark colour; and at Douſan, Kair-wan, and ſome other places, they have the like quantity from a loamy earth, of a colour between red and yellow. To this grand and inexhauſtible fund of ſalt we may in a great meaſure attribute the great fertility for which this country has always been remarkable, and ſtill continues to be ſo, without any other manuring than the burning, in ſome few places, of the ſtubble; though it is ſomewhat extraordinary that the province of Byzacium, which was formerly held in ſo much repute for its fertility, ſhould be at preſent the moſt barren and unprofitable part of theſe kingdoms.

Salt is the chief and prevailing mineral of theſe kingdoms, as well from the ſeveral ſalt ſprings and mountains of ſalt, as from the great number of ſaline ſhibkahs that are to be met with in every diſtrict. The ſalt pits of Arzew lie ſurrounded with mountains, taking up an area of about ſix miles in compaſs. They appear like a large lake in winter, but are dry in ſummer, the water being then exhaled, and the ſalt left behind cryſtallized. In digging, they paſs through different layers of this ſalt, whereof ſome are an inch, others more in thickneſs; in proportion, we preſume, to the quantity of ſaline particles the water was impregnated with, before their reſpective concretions. This whole area is made up of a ſucceſſion of ſimilar ſtrata heaped one upon another: and in the ſame manner are the ſaline between Carthage and the Goletta, thoſe of the Shott, and of other places, bordering upon or lying within the Saara.

Jebbel Had deſſa is an intire mountain of ſalt, ſituated near the eaſtern extremity of the lake of Marks. The ſalt of it is of a quite different quality and appearance from that of the ſalinæ, being as hard and ſolid as ſtone, and of a reddiſh or purple colour. Yet what is waſhed down from theſe precipices, by the dews, acquires another colour, becoming as white as ſnow, and loſing that ſhare of bitterneſs, which is in the parent rock ſalt. The ſalt of the mountains, near Lwotaiah and Jibbel Miniſs, is of a grey or bluiſh colour, and, without ſubmitting to the like accidental purification as at Had-deſſa, is very agreeable to the palate; the firſt eſpecially being ſold for a penny an ounce at Algiers.

The ſalt of the lake of Marks (called likewiſe Bahirah Fharuoune), and of other leſſer plains of the ſame nature, is of the like quality and flavour. Theſe are uſually called Shibkah, i. e. ſaltiſh plats of ground, being commonly overflowed in winter (at the ſame time they appear like ſo many extenſive lakes), but are dry all ſummer (when they may be taken for the like number of bowling greens prepared for the turf). Some of theſe ſhibkahs, have a hard and ſolid bottom, without the leaſt mixture of gritty mould, retaining the ſalt that lieth cryſtallized upon them after rain. But others are of a more ouzy, abſorbent nature, ſeldom preſerving any ſaline incruſtations upon the ſuface.

But, beſides the ſalt ſprings and rivulets, already mentioned, theſe countries abound in hot and ſulphurous ſprings and baths. Some of theſe waters are little more than lukewarm; others of more intenſe heat, and very proper to bathe in, while the Hammam-Meſkouteen, and the upper bath at Mereega, are much too hot for that purpoſe; the former boiling a large piece of mutton very tender in a quarter of an hour.

Beſides the hot mineral effluvia that are continually diſcharged by the thermæ, there ſtill remain below the ſurface ſome vaſt and inexhauſtible funds of ſulphur, nitre, and other inflammable bodies, of which the freqency and violence of the earthquakes, anno 1723 and 1724, ſhook down a number of houſes, and cloſed up the courſe of ſeveral fountains: but by one of theſe violent concuſſions, anno 1716, a large patch of ground at Wamre, lying in an eaſy deſcent, with a well, a few trees, and a farm houſe, glided all down together for the ſpace of a furlong, till they were, one or other of them, ſtopped by the channel of the Harbune. Several of the branches, together with ſome pieces of the houſe turned upſide down, and lying a diſtance from each other, are to this day ſtanding monuments of this cataſtrophe. I was likewiſe informed, that the like accident happened at the ſame time in ſome of the mountainous diſtricts near Boujeiah and El-Khadarah. The great ſhock in anno 1724, was perceived from Miliana to Bona, the air being then very clear and temperate, and the quickſilver ſtanding at the greateſt height, whilſt, upon enquiry, other concuſſions were only found to be local, or of ſmall extent; the quickſilver, in theſe caſes, obſerving no certain period, and the air being, as at other times, either calm or windy, hazy or ſerene.

Earthquakes, at Algiers, generally fall out a day or two after a great rain, at the end of the ſummer, or in the autumn. The cauſe, perhaps, may ariſe from the extraordinary conſtipation or cloſeneſs of the ſurface at ſuch times, whereby the ſubterraneous ſtreams will be either ſent back or confined; whereas the whole country being full of deep chinks and chaſms, the inflammable particles have an eaſier eſcape.

Lead and iron are the only metals that have yet been diſcovered in Barbary; the latter is white and good, but in no great quantity. Their lead ore is very rich, and might be obtained in large quantities, if their mines were under a good regulation.

Beſides the horſe, the mule, the aſs, and camel, uſed in Barbary for riding and carrying burdens, Dr. Shaw (from whoſe travels into theſe parts this account is chiefly taken) mentions another animal, called the kumrah, a little ſerviceable beaſt of burden, engendered betwixt an aſs and a cow, being ſingle hoofed like the aſs, but the tail and head (except the horns) like a cow, and a ſkin ſleeker than that of the aſs.

In this country, the neat cattle are generally very ſmall and ſlender, the fatteſt of them, when brought to the ſtall, rarely weighing above five or ſix quintals, or hundred weight: neither is their milk in proportion to their ſizes, for notwithſtanding the rich herbage of this country from December to July, the butter never has a ſubſtance or richneſs of taſte equal to what our Engliſh dairies afford us in the midſt of winter. Abdy baſſa, dey of Algiers, was no leſs ſurpriſed than his miniſters, when admiral Cavendiſh acquainted him, that he had a Hampſhire cow on board the Canterbury (then in the road of Algiers) which gave a gallon of milk in a day; a quantity equal to what half a dozen of the beſt Barbary cows would yield in the ſame time. The Barbary cattle have likewiſe another imperfection, which is, that they always loſe their calves and their milk together.

The dairies here are alſo in ſome meaſure ſupplied by the ſheep and goats, as the Moors and Arabs chiefly make cheeſe of their milk. Inſtead of runnet, they make uſe (in the ſummer ſeaſon particularly) of the flowers of the great-headed thiſtle, or wild artichoke, to turn the milk, putting the curds thus made into ſmall baſkets of ruſhes, or palmetta leaves, and binding them afterwards and preſſing them. Many of theſe cheeſes weigh about two or three

three pounds, being uſually of the ſhape and ſize of a penny loaf. They have no other method of making butter, than by putting their milk or cream into a goat-ſkin, which being ſuſpended from one ſide of the tent to the other, and preſſed to and fro in one uniform direction, quickly occaſions that ſeparation of the unctuous and wheyey parts which is requiſite.

We may obſerve further, that, beſides the great variety of the cattle of this country, each ſpecies are very numerous and prolific. Several Arabian tribes can bring into the field only three or four hundred horſes, at the ſame time that they are poſſeſſed of more than ſo many thouſand camels, and thrice that number of ſheep and black cattle. The Arabs rarely kill any of their flock, living chiefly upon their milk and butter, or elſe upon what their wool brings them in exchange for foreign commodities.

With reſpect to cattle that are not naturally tame and domeſticated, theſe kingdoms afford large herds of the neat kind, called bekker-el-waſh by the Arabs. This ſpecies is remarkable for having a rounder turn of body, a flatter face, with horns bending more to each other than in the tame kind: theſe agree in colour with the red deer, and are of the ſame ſize.

The lion and panther are among their wild beaſts: the tyger is not a native of Barbary. The dubbah is an animal about the bigneſs of a wolf, but of a flatter body, and naturally limps upon the hinder right leg. Beſides theſe animals, it has others in common with other countries, as red and fallow deer, the gazel or antelope, the bear, the ape, the ichneumon, porcupine, hedge-hog, fox, ferret, weaſel; alſo the mole, rabbet, hare, and wild boar, which are every where in great numbers. The lion is ſuppoſed to prey chiefly upon the latter, which notwithſtanding hath ſometimes been known to defend itſelf with ſo much bravery, that the victory hath inclined to neither ſide, the carcaſes of them both having been found lying dead together all in a gore, greatly torn and mangled.

The abovementioned traveller obſerves, that the locuſts which he ſaw in the years 1724 and 1725 were much bigger than our common graſshoppers, having brown ſpotted wings, with legs and bodies of a bright yellow. Their firſt appearance was towards the latter end of March, the wind having been for ſome time ſoutherly; and in the middle of April their numbers were ſo vaſtly increaſed, that, in the heat of the day, they formed themſelves into large bodies, appeared like a ſucceſſion of clouds, and darkened the ſun: about the middle of May, when their ovaries were turgid, each of theſe bodies began gradually to diſappear, retiring into the metijah and other adjacent plains, to depoſit their eggs. Accordingly, in the month following, their young broods began gradually to make their appearance, and it was ſurprizing to obſerve, that no ſooner were any of them hatched, than they immediately collected themſelves together, each of them forming a compact body of ſeveral hundred yards ſquare, which marching afterwards directly forward, climbed over trees, walls, and houſes, and eat up every plant in their way, letting nothing eſcape them.

The inhabitants, to ſtop their progreſs, made trenches all over their fields and gardens, and filled them with water; or elſe placing in a row great quantities of heath, ſtubble, and ſuch like combuſtible matter, they ſet them on fire on the approach of the locuſts. But all this was to no purpoſe, for the trenches were quickly filled up, and the fires put out by infinite ſwarms ſucceeding one another, whilſt the front ſeemed regardleſs of danger, and the rear preſſed on ſo cloſe, that a retreat was impoſſible. A day or two after one of theſe bodies was in motion, others were already hatched to glean after them, gnawing off the young branches, and the very bark of ſuch trees as had eſcaped before with the loſs only of their fruit and foliage; ſo juſtly hath the inſpired writer compared them to a great army, and obſerved, that the land is as the garden of Eden before them, and behind them a deſolate wilderneſs.

Having, in this manner, lived near a month upon the ruin and deſtruction of every thing that was green and juicy, they arrived at their full growth, and threw off their worm-like ſtate by caſting their ſkins. To prepare themſelves for the change, they clung by their hinder feet, to ſome buſh, twig, or corner of a ſtone, when immediately, by an undulating motion, uſed upon the occaſion, their heads would firſt appear, and ſoon after the reſt of their bodies, after which they lay in a languiſhing condition; but as ſoon as the ſun and air had hardened their wings, and dried up the moiſture that remained upon them, after the caſting off their ſloughs, they returning again to their former voracity, with an addition both of ſtrength and agility: but they continued not long in this ſtate, before they were entirely diſperſed, as their parents had been before, after the laying of their eggs; and as the direction of their marches, and flights of them both, was always to the northward, it is probable they periſhed in the ſea, a grave, which according to thoſe people, they have only in common with other winged creatures. Theſe inſects, ſprinkled with ſalt, and fried, are not much unlike the river crayfiſh in taſte.

Africa produces few monſters: according to the ſame author, the natural and ordinary courſe of things is much the ſame in Barbary, as in other places; each ſpecies, as far as he could be informed, keeping inviolably to itſelf; for if, ſays he, we except the mule and kumrah, (which two are produced from animals under the direction of mankind, and therefore not ſo properly left to themſelves) few, it is preſumed, if indeed any inſtances, can be fairly urged in favour of the old obſervation, that Africa is always producing ſome new monſters.

Arts and ſciences are little known or encouraged in Barbary: beſides their koran, and ſome other enthuſiaſtic comments upon it, very few books are read or enquired after, by thoſe few perſons of riper years, who have both time and leiſure for ſtudy and contemplation. All that variety of learning which they formerly either invented themſelves, or adopted into their own language, may be reduced, at preſent, to a few ſheets of blundering geography, or to ſome tireſome memoirs of the tranſactions of their own times; for ſuch branches of hiſtory as are older than their prophet, are a medley only of romance and confuſion.

The ſame writer obſerves, that, upon his arrival at Algiers, he made it his chief buſineſs, to be acquainted with ſuch perſons as had the character of being learned and curious; and though it is very difficult (as well from their natural ſhyneſs to ſtrangers, as from a particular contempt they have for Chriſtians) to cultivate any real friendſhip among them; yet in a little time, it was perceived that the chief aſtronomer (who had the ſuperintendance and regulation of the hour of prayer) had not trigonometry enough to project a ſun-dial; that the whole art of navigation as it is practiſed at Algiers and Tunis, conſiſted in nothing more than what is called the pricking of a chart, and diſtinguiſhing the eight principal points of the compaſs. Even chemiſtry is no farther applied at preſent than to the diſtilling of roſe water; though this was formerly the favourite ſcience of theſe people.

Notwithſtanding the extreme ignorance of theſe people in general, there are, however, ſeveral perſons who preſcribe in phyſic, play upon a variety of muſical inſtruments, and are concerned in other actions and performances, which ſeem, at leaſt, to ſuppoſe ſome ſkill in mathematics; yet all this is learnt merely by practice, long-habit, and cuſtom, aſſiſted, for the moſt part, with great ſtrength of memory and quickneſs of invention; for no objection can be made againſt the natural parts and abilities of theſe people, who are certainly ſubtil and ingenious, and only want time, application, and encouragement, to cultivate and improve them.

As the people believe in ſtrict and abſolute predeſtination, few of them will either admit of advice or medicine; whilſt others, who are leſs ſuperſtitious reſpecting religion, prevent the aſſiſtance of both by their ill conduct and management, leaving all to the ſtrength of nature, or elſe to mager-eah, as they call charms and enchantments, concerning which they are very credulous.

There is ſcarcely one perſon in twenty thouſand that is verſed in numeral arithmetic or algebra, notwithſtanding their foreſathers, if we may judge from the name, ſeem to have been the inventors of the one, as they have given to all Europe the characters of the other. However, the merchants, beſides being frequently very dextrous in the addition and ſubtraction of large ſums by memory, having a ſingular method of numeration, by putting their hands into each other's ſleeve, and then touching one another with this or that finger, or ſuch particular joint of it (each of them denoting a determined ſum or number), they will tranſact affairs of the greateſt value, without ſpeaking to one another, or being at all underſtood by the bye-ſtander.

The Arabs are more addicted to ſuperſtition than any other nation in the world, or even than the Mahometans in general. They hang about the childrens necks the figure of an open hand, which the Turks and Moors paint upon their ſhips and houſes, as an antidote and counter charm to an evil eye; for five, with them, is an unlucky

lucky number. They who are grown up, carry always about with them fome paragraph or other of the koran, which, as the Jews did their phylacteries, they place upon their breaft, or few under their caps, to prevent faſcination and witchcraft, and to ſecure themſelves from ſickneſs, and other misfortunes they are expoſed to.

The people ſuppoſe the virtue of theſe charms and ſcrolls to be ſo far univerſal, that they hang them upon the necks of their horſes, and other beaſts of burden. They alſo place great confidence in magicians and ſorcerers; and upon ſome extraordinary occaſions, particularly in a lingering diſtemper, they uſe ſeveral ſuperſtitious ceremonies in the ſacrificing of a cock, a ſheep, or a goat; by burying the whole carcaſe under ground, or by drinking a part of the blood, or elſe by burning or diſperſing the feathers: for it is a prevailing opinion all over this country, that a great many diſeaſes proceed from ſome offence or other that has been given to the jenoune, a ſort of creatures placed by the Mahometans betwixt angels and devils. Theſe, like the fairies of our fathers, are ſuppoſed to frequent ſhades and fountains, and to aſſume the bodies of toads, worms, and other little animals, which, being always in our way, are liable every moment to be hurt and moleſted. When any perſon, therefore, is ſick or maimed, he fancies that he has injured one or other of theſe beings, and immediately the women, who are dextrous in theſe ceremonies, go upon a Wedneſday with frankincenſe and other perfumes, to ſome neighbouring ſpring, and there ſacrifice as we have already hinted, a hen or cock, an ewe or a ram, &c. according to the ſex and quality of the patient, and the nature of the diſtemper he is afflicted with.

SECT. XI.

Containing a Deſcription of the MEDITERRANEAN SEA.

AS the ſeveral provinces and diſtricts of Barbary, lately treated of, have the Mediterranean for their northern boundary, it will be therefore neceſſary to give a particular deſcription of that celebrated ſea, before we proceed with our account of the other parts of Africa; eſpecially as there are many particulars relating to it, too curious to be overlooked in a work of this nature, and which we ſhall now give our readers in as ſuccinct a manner as the ſubject will admit of.

The Mediterranean ſea is ſo called on account of its being ſurrounded by the land on all ſides, except at the two ſtraights at the end of it, viz. that of Gibraltar, on the weſt, and the Boſphorus on the eaſt, which laſt lets the Euxine or Black ſea, as the former doth a conſtant current from the weſtern ocean into it. The antients called it the Heſperian ſea, from the word Heſper, or Veſper, ſignifying the weſt. It was alſo ſtiled Mare magnum, or the Great ſea; and Mare infernum, or Lower ſea. The former was given to it by the ſacred books of the Old Teſtament, in oppoſition to the ſea of Galilee, and the Dead ſea, which, though dignified with the name of ſea, were but ſmall lakes in compariſon of it; and the Latter or Lower ſea was given it by the Romans, from the coaſt of Genoa to thoſe of Sicily. Thoſe of Internum, Interius, and Inteſtinum, were given it on the ſame account with that of Mediterranean. The Spaniards call it Mar di levanto, or the Eaſtern ſea, by reaſon of its ſituation with reſpect to them.

This ſea is parted from the weſtern ocean by the ſtraights of Gibraltar abovementioned: from the Red ſea by the iſthmus of Suez, and from the Propontis, by the ſtraights call'd Dardanelles. It is bounded by Europe, on the north; by Africa, on the ſouth; by Aſia, on the eaſt; and by the ſtraights of Gibraltar, on the weſt. Its utmoſt extent from north to ſouth, where wideſt, that is from the gulf of Sidra, in Tripoli, to that of Venice, reaches from thirty, twenty, forty-ſix, forty, that is, upwards of ſixteen degrees, or three hundred and twenty leagues, or nine hundred and ſixty miles. Its length from eaſt to weſt, is ſtill much greater, viz. from five degrees weſtern, to thirty-ſix eaſtern, or forty-one degrees of longitude, making in all ſeven hundred and ten leagues, or two thouſand one hundred and thirty miles. During this long courſe, though it retains the general name of Mediterranean, yet it hath a variety of appellations given to its ſeveral parts, according to the countries it touches on each ſide; ſuch as the ſea of Genoa, the Tuſcan or Etruſcan, the Sicilian ſea, &c. and that branch of it which runs northward from the Cape Otranto, quite up to Venice, is ſtiled the Adriatic ſea, or gulf of Venice; and ſo of the reſt.

The Mediterranean hath abundance of theſe gulfs. The moſt conſiderable of them are, that of Venice, laſt ſpoken of; that of Lions, on the coaſt of France; the Archipelago, in the Levant; and that of Sidra, on the coaſt of Barbary. It hath likewiſe a real number of peninſulas, of which we ſhall only mention the three principal ones, viz. Italy, Greece, and Anatolia. The moſt conſiderable of its iſlands are thoſe of Sicily, Sardinia, Corſica, Majorca, Minorca, Corfu, Cephalonia, Zante, Candia, Rhodes, Cyprus, thoſe of the Archipelago, and many others; an account of which the reader will find at the cloſe of the quarter to which they reſpectively appertain.

It is allowed on all hands, that a continual current flows from the Atlantic ocean into it, at the ſtraights of Gibraltar; and another as conſtantly flows into it at the Boſphorus, from the Euxine or Black ſea. Captain Bolland, who lived nine years at Tangier, and made his conſtant obſervation on the former, tells us, that he never ſaw it fail, during all that time; but that the ſhips in the middle of the ſtraight were always carried by the ſtream into the Mediterranean, unleſs hindered by contrary winds; and it is well known, that at Conſtantinople a ſtrong rapid ſtream ſets always in from the Black ſea; notwithſtanding which, and the prodigious quantities of water that are likewiſe thrown into it, many of which are very large and deep, this ſea is never obſerved to overflow, or even riſe beyond its uſual height. What becomes of all the water that is thus thrown into it, by two ſuch large and conſtant currents; the one of which is computed about four miles broad, and the other about two, is a queſtion, that is much more eaſily aſked than reſolved, though the learned have formed many conjectures concerning it. The moſt received opinion, is, that which ſuppoſes the middle ſtream to flow into it, whilſt the two ſides, by a contrary courſe, diſcharge themſelves out of it into the ocean. And indeed it is obſervable, that though in the middle of the ſtraight there be a rapid current always ſetting in, yet, on the ſides, there is a ſtream of about a third part of that breadth, that flows ſix hours, and ebbs ſix, every day; and that a ſtill narrower ſtream along the ſhore doth likewiſe ebb and flow full twelve hours, but at contrary times from the other: ſo that on the firſt day of the moon it is flood at one of the clock, and ebb at ſeven, in the two intermediate ſtreams next to the middle current; and, on the ſame day, it is flood at ten, and ebb at four, in the two outermoſt ſtreams next to the ſhore: or rather, as the abovementioned captain Bolland aſſures us, it flows at ten, and ebbs at four, on the African ſhore; and flows at eleven, and ebbs at five, on the European ſide.

We ſhall now only add that ſurpriſing phœnomenon of its oppoſite currents; as difficult to be accounted for, as that we have been ſpeaking of concerning the Mediterranean. Theſe currents have been long ſince taken notice of by Procopius, who lived in the fifth century, and tells us, that the fiſhermen who frequented it, eſpecially that part which is ſtiled the abyſs, obſerved, that their nets, when flung into it, were dragged by the upper current directly from north to ſouth from the ſurface downwards to a certain depth, after which they bent viſibly a quite contrary way; whence they concluded, that the lower current was quite oppoſite to the upper. M. Tournefort, who hath examined the truth of this obſervation, endeavours to account for this contrary courſe, by ſuppoſing that the waters moving violently againſt ſome hollow rock, and meeting with a ſtrong repulſe from it, muſt of conſequence be beaten back with an oppoſite motion to what they had before. However, that judicious author is far enough from being ſatisfied that this is the true cauſe of this wonderful phœnomenon, and only propoſes it as a conjecture of his own, which may excite others to ſeek out for a better. Several other ingenious men have alſo carefully examined the fact, and owned it altogether ſurpriſing, particularly Mr. Gilles, and count Marſilly: but neither they, nor any other, have ventured to give their opinion about the cauſe of it. Thus much ſhall ſuffice for the deſcription of this ſea, which has been ſo remarkable both in antient and modern hiſtory.

CHAP. II.

THE NEW HISTORY AND DESCRIPTION OF

NEGROLAND.

SECT. I.

Treating of the Situation and Boundaries of the River GAMBIA, Settlements thereon, the Kingdom of MUNDINGO, the GUM DESART, Country of the PHOLEYS, &c.

NEGROLAND, or Nigritia, is ſituate between eighteen degrees weſt, and fifteen degrees of eaſt longitude, and between ten and twenty degrees of north latitude. The great river Niger or Senegal is ſuppoſed to run through the whole length of it, falling, by ſeveral channels, into the Atlantic ocean: on the banks of this river, as alſo on the borders of the river Gambia, are ſeveral ſettlements belonging to the Engliſh. This extenſive country is bounded, on the eaſt, by Abyſſinia and Nubia; on the north, by the deſart of Zaara; on the weſt, by the Atlantic ocean; and on the ſouth, by Guiney and the kingdom of Benin. It extends about eight hundred miles in the broade part, from north to ſouth; and is upwards of two thouſand two hundred miles from eaſt to weſt.

The river Gambia lies in thirteen degrees twenty minutes north latitude, and in fifteen degrees twenty minutes weſt longitude, from whence it is little to be wondered at that the climate ſhould be exceſſively hot. The rainy ſeaſon uſually begins with the month of June, and continues till the latter end of September, and ſometimes the beginning of October: the firſt and laſt are generally the moſt violent. The wind comes firſt, and blows exceſſive hard for the ſpace of half an hour, or more, before any rain falls, inſomuch that a veſſel may be ſuddenly ſurprized and overſet by it; but then a perſon may be aware of it a good while before it comes, for it looks dark, and the lightning breaking out of the black clouds, as they move ſlowly on, makes it appear very dreadful. During the rainy ſeaſon, the ſea breezes ſeldom blow, but inſtead of them eaſterly winds right down the river, which in the months of November, December, January and February generally blow very freſh, eſpecially in the day time. Four months of the year are unhealthful. The greateſt heats are in May, three weeks or a month before the rainy ſeaſon begins.

The river Gambia is divided by a number of iſlands and ſand-banks, and in the wideſt part is about nine miles acroſs. It is navigable for ſmall veſſels upwards of ſix hundred miles, the ſides reaching to that diſtance from its mouth. The land on each ſide is chiefly flat and woody; but there are ſome parts very open, on which the natives plant rice, and in the dry ſeaſon they produce paſture for the cattle. The wild beaſts conſiſt of lions, tygers, and elephants, and there are great numbers of crocodiles in the river.

On this river, the Engliſh, French, and Portugueſe have ſettlements. The chief belonging to the Engliſh is in a ſmall place called James's iſland, which lies about ten miles from the north of the river. There is alſo another conſiderable factory at Gyllifree, a large town on the north bank of the river, near the beforementioned iſland; and a third at Joar, higher up the river in the kingdom of Barſally, which we ſhall more particularly treat of hereafter. Between James's fort and the mouth of the river, at a place called Albedra is the chief ſettlement of the French.

Gold, elephants teeth, bees-wax, and ſlaves, form the principal part of the trade carried on here; the latter of theſe are either priſoners taken in war, or perſons ſtolen or condemned for crimes. The gold is of an excellent quality, and much finer than ſterling gold. The ivory, or elephants teeth, called by the natives morphel, is either found in the woods, or got by hunting and killing the beaſts; and the larger the teeth the more valuable the ivory: ſome of them are quite white, others yellow, but the difference of colour neither adds to, or diminiſhes the value. Bees wax is ſold in great quantities about the river, and is made in cakes from twenty to one hundred and twenty pounds weight. Gum dragon is alſo brought from this country: it comes from a tree called bois de ſang, or blood wood, from whence an inciſion being made in the tree, the red liquor oozes out drop after drop, till ſeveral lumps are formed, which are afterwards dried in the ſun.

Several ſorts of people inhabit the banks of the river Gambia; they are known under the following appellations; namely, the Mundingoes, the Jolloifs or Jalofs; the Pholeys or Fouleys; the Floops or Faloops; and the Portugueſe; of all which, together with the manners and cuſtoms of the inhabitants, we ſhall now proceed to give an account.

Mundingo is much larger than any other kingdom ſituated on the banks of the Gambia, and the inhabitants of it are much more numerous. The Portugueſe conquered this kingdom in the beginning of the fourteenth century, when ſome of them ſettled in it, and their deſcendants have ever ſince intermixed with the natives, ſo that there is little difference between them either as to their colour or ſhape, the former of which is quite black, and the latter thick and clumſy; but as they ſtill retain a corruption of the Portugueſe language, and as they chriſten and marry by the help of the prieſt ſent annually from St. Jago, one of the Cape de Verd iſlands, they conſider themſelves as different from the Mundingoes, as if they were really natives of Portugal; and as the term Negro is only uſed by them for the ſlaves, they eſteem it the greateſt affront that can be offered, to apply it to them.

The kingdom of Mundingo is of conſiderable extent, but its exact diſtance cannot be aſcertained. The natives are quite black, and have very diſagreeable features, their lips being exceedingly thick, and their noſes remarkably broad and flat. They are rational and humane in their diſpoſitions, and are particularly civil to ſtrangers. They are in general very briſk and lively; but, if affronted, are impetuous and revengeful; nor can any quarrel be adjuſted, otherwiſe than by the deſtruction of one or other of the perſons contending.

Theſe people have a great ſenſe of pride, the wealthier part of them keeping a prodigious number of ſlaves; but they treat them in ſo humane a manner, that it is ſometimes difficult to know the ſervant from the maſter: they are frequently much better cloathed, particularly the women, who are ornamented with necklaces, bracelets, and ear-rings made of coral, amber, and ſilver, to a conſiderable value. Several of the natives have many ſlaves born in their families; and though in ſome parts of Africa theſe are ſold, yet in Mundingo it would be thought not only indiſcreet, but very wicked; nor is ever any family ſlave ſold, except for ſuch crimes as would have authorized its being done had he been free. If indeed there are many ſlaves in the family, and one of them commits a crime, the maſter cannot ſell him without the conſent of the reſt; for if he does they will deſert him, and fly to a neighbouring kingdom for protection.

In moſt of the towns of this kingdom they have a kind of drum of a very large ſize, called a tangtong, which they only beat on the approach of an enemy, or on ſome very extraordinary occaſion, to call the inhabitants of the neighbouring towns to their aſſiſtance; and when this is beat

beat in the night time, it may be heard at ſix or ſeven miles diſtance.

If any of the natives ill treat an European, he applies to the alcaid, or head man of the town, who is appointed to do juſtice on ſuch occaſions; he is called the white man's king, and has otherwiſe great power: he has the firſt voice in all conferences relative to public tranſactions, and decides all quarrels.

There are ſeveral perſons called lords of the ſoil, in this and the other kingdoms: they are conſidered as kings in the reſpective towns where they reſide; to them belong alſo the palm and ciboa-trees, which are here in great abundance; and no one dare uſe any leaves, or draw any wine from them, without firſt obtaining their conſent. They who have the liberty of drawing the wine, acknowledge the obligation by giving two days produce in a week to the lord of the ſoil; and white men are under the neceſſity of making a ſmall preſent to them before they can cut leaves or graſs to make coverings to their houſes.

Having mentioned the palm and ciboa-tree, it may not be improper in this place, to give a particular deſcription of them. The palm tree is very ſtrait and ſmooth, and ſome of them grow to the height of one hundred feet. From the trunk of the tree the natives extract a liquor called palm wine, which in colour greatly reſembles whey: to effect this they make an inciſion at the top of the trunk, to which they apply goard bottles, and the liquor is conveyed into theſe by means of a pipe made of leaves. The wine is very ſweet in its taſte, and if drank as ſoon as drawn is very purgative; but if kept two or three days, it ferments, grows ſtrong, and becomes not only palatable, but alſo very wholeſome. The natives climb theſe trees with ſurpriſing agility, in the following manner: They take a piece of the bark of a tree, formed in the ſhape of a hoop, with which they incloſe themſelves and the tree, the hoop being afterwards ſecured; they then fix the hoop under their arms, and reſting their back againſt it, and their feet againſt the tree, they climb up with ſurpriſing expedition. Sometimes indeed they meet with a fatal accident, which either ariſes from the bark, on which they reſt, not being properly ſecured, or from miſſing their ſtep in climbing. The ciboa, or palmetto tree, greatly reſembles the palm tree, and runs alſo to a very conſiderable height; the wine extracted from it taſtes ſomething like that from the palm tree, but is not quite ſo ſweet; and they make coverings of the leaves which grow on the top.

Their buildings, eſpecially thoſe of the common people, are very low and mean, of a conical form, and have no other light but what is admitted by the door, which is ſo low, that they are obliged to ſtoop in entering it; they are formed of a kind of wicker work plaiſtered over with earth, and covered with leaves of the palm tree on the top.

With reſpect to their furniture, they have only a few common neceſſaries, ſuch as earthen diſhes for their food, wooden bowls, plates, diſhes, &c. They have neither chairs, tables, or beds, a mat ſupplying the place of all three; for on that they ſit, eat, and ſleep. Among the better ſort indeed the maſter of the houſe is diſtinguiſhed by having a bed, which conſiſts of a kind of hurdle laid upon pieces of wood, and elevated about two feet from the floor: on the top of it is laid a mat, on which, they ſleep; but they have no kind of covering, nor any ſheets.

Rice, pulſe, and Indian corn are their principal food, which they mix with boiling water, or broth made from the fleſh of crocodiles: they like the latter the beſt, and are not only fond of the fleſh of crocodiles, but alſo their eggs; their greateſt dainty, however, is fiſh dried in the ſun, or ſmoked, and the more it ſtinks the better they like it; in ſhort, they are far from being delicate in their appetites, as they will not only eat what is already mentioned, but alſo ſnakes, monkies, alligators, or any other thing that comes in their way. Their common drink is water; but they ſometimes uſe palm wine and mead, and they will not refuſe rum and brandy if they can meet with it. They make two meals a day, one about noon, and the other in the evening. They ſit at their meals, and take up the victuals with the fingers of the right hand only, conſidering it indecent to touch with the left either their food or lips.

Poor people among them go almoſt naked, having only a piece of linen faſtened round the waiſt with a girdle, in which they always carry a long knife. The richer ſort wear a kind of ſhirt, with drawers made of cotton; and they have alſo ſandals to their feet, which are faſtened on the inſtep with ſtrings. Some of them carry a long dart, others have bows and arrows, and ſome have a ſword ſlung over the right ſhoulder.

The women have a piece of cotton tied round the waiſt, from whence it reaches to the knees. The upper part of the body is naked, but, by way of ornament, it is ſtained or painted with figures of various colours. Some indeed have a looſe piece of cotton thrown over their ſhoulders, but that is conſidered as a particular kind of extravagance. Both ſexes wear a large bunch of keys hanging at the end of their girdles; which is an addition they are extremely proud of.

The people marry their daughters very young in this, as in moſt other hot countries: ſome of them are even contracted as ſoon as they are born, and the parents can never afterwards break off the engagement; the men, however, can refuſe accepting them when at a proper age; neither dare the girl marry any other without his conſent. Before a man takes his wife he is obliged to make a preſent to her parents of two hundred cola: two iron bars, and two cows; the cola is a fruit that grows in the inland parts of the country, and ſomewhat reſembles a horſe cheſnut. When a man takes home his wife he makes a grand entertainment, to which they who think proper come, without the ceremony of a formal invitation. The bride is brought on mens ſhoulders, with a vail over her face, which is not removed till the marriage is properly conſummated; and during this time the company ſing, dance, and exhibit every kind of the moſt ridiculous mummery imaginable.

The men are allowed to take as many wives as they pleaſe; and if any one of them proves falſe, the huſband is at liberty to ſell her as a ſlave. If any diſlike ariſes, he may turn off his wife, and make her take all her children with her, unleſs he is inclined to keep any of them himſelf, in which caſe he generally chuſes ſuch as are able to aſſiſt him in the buſineſs he follows. He has alſo the liberty of going any time after they have parted, and taking any of the other children from her.

A very diſtinguiſhed reſpect is paid by the women to their huſbands, inſomuch that if buſineſs calls them a day or two from home, their wives, when they return, ſalute them on their knees; and they farther ſhew their humility, by always placing themſelves in that poſture when they give them drink.

And their lordly huſbands, in order to render their power as complete as poſſible, compel their wives to obedience by all the force of fear and terror. For this purpoſe, they have a figure about eight feet high, made of the bark of trees, and dreſſed in a long coat, with a whiſp of ſtraw on the head, made in the form of a cap. It is called a mumbo jumbo; and when any controverſy ariſes between a man and his wife, this ſtrange figure is ſent for to determine the diſpute, which generally terminates in favour of the man. When the women hear him coming, they run away and hide themſelves; but if you are acquainted with the perſon concealed in the mumbo jumbo, he will ſend for them all to come, make them ſit down, and afterwards ſing or dance, as he pleaſes; and if any refuſe to come, he will ſend for, and whip them. The people alſo ſwear by the mumbo jumbo, and the oath is eſteemed irrevocable. Moſt towns of note have one of theſe objects of terror in it.

They dip a new-born child in cold water ſeveral times in the day, at each of which, after having dried up the water with a cloth, they rub the infant over with palm oil, particularly the back-bone, ſmall of the back, elbows, neck, knees, and hips. When born, they are of an olive complexion, and ſometimes do not become black, till they are two months old. They are not born with flat noſes; but as that ſhape is greatly admired, their mothers or nurſes, whenever they waſh them, preſs down the upper part of their noſe with the finger, and, from its natural tenderneſs at that time, the compreſſure has the wiſhed-for effect. They give their children a name about a month after they are born: ſhaving the head, and rubbing it well over with palm oil, is the only ceremony attending this.

They circumciſe their male children a ſhort time before the commencement of the rainy ſeaſons: after the ceremony is over, theſe children wear a peculiar habit adapted to the occaſion. From the time of circumciſion to that of the rains, they have the privilege of committing any kind of outrage, without being called to account: but they muſt lay aſide thoſe follies, throw off the dreſs of circumciſion, and put on the habit of the country, when the firſt rain begins.

On the death of any perſon, all his friends and acquaintance come and cry over him for two days; and ſuch of his relations as are not on the ſpot, when they hear of it, though at a conſiderable diſtance will teſtify the ſame kind

kind of lamentation as if they were really preſent with the deceaſed. When they bury the corpſe, they dig a hole about ſeven feet long, three deep, and about two feet in breadth. The body is wrapped in white cotton cloth, and at the time it is put into the grave, the whole aſſembly bow, and give one univerſal ſhriek. After the corpſe is depoſited, they lay ſticks acroſs the grave even with the ſurface of the earth, on which they place ſtraw, or the leaves of trees, ſo thick as to prevent the mould from getting into the grave, and on the top of theſe they lay the earth, which they trample hard down with their feet, preſſing it very cloſe.

Theſe people have a language peculiar to themſelves, which is more generally ſpoken on both ſides the river, than any other; one who is well acquainted with this language, may travel from the mouth of the river quite to the country of the joncoes, or merchants, ſo called from their yearly buying a vaſt number of ſlaves, and bringing them to the lower parts of the river for ſale. The natives have alſo a corrupt kind of Portugueſe, which, when they trade with the Portugueſe, is generally uſed by them.

The Mundingoes are chiefly Mahometans, and preſerve many maxims of the moſt ſuperſtitious nature. When an eclipſe of the moon happens, they believe it is occaſioned by a large cat putting one of her paws between the earth and the moon; and during the time of its progreſs, they pay reverence to Mahomet. They keep their ſabbath on the Friday, when they pray three times, but on the other days of the week only twice.

They have neither temples nor moſques, but are ſummoned to their devotions under the ſhade of a large tree by their marabouts, or prieſts, of which there is one to every village. They pay the greateſt reverence to their prieſts, inſomuch that if perſons of the firſt diſtinction happen to meet with one of them, they immediately form a circle round him, and, falling on their knees, ſolicit his benediction.

From their ſuperſtitious notions, they have ſuch faith in their prieſts, that if they can but obtain a charm, or, as they call it a griſgris, they think themſelves ſecure from any kind of danger. This griſgris conſiſts of nothing more than a few Arabic characters drawn on a piece of paper, or the figure of lizards, ſerpents, or ſome other animal, which they wear about them as the moſt valuable poſſeſſion. They have ſuch an opinion of the utility of this ſuppoſed charm, that the pooreſt negro will not be without it; and he is particularly careful to have it about him whenever he engages in any hazardous enterprize, as ſuppoſing it a preſervative from every danger: however, when it happens to prove ineffectual, which is ſometimes the caſe, the marabout attributes it not to any defect in the charm, but to the bad conduct of him who poſſeſſed it. The prieſts reap conſiderable benefits by the ſale of theſe charms, as they fix the price in proportion to the circumſtances of the purchaſer; and ſome of them carrying on the richeſt commerce of the country, not only by trading largely in theſe articles, but alſo in gold, ſlaves, elephants teeth, &c.

There is a ſort of people on the borders of the kingdom of Mundingo, called Floops, who are in a manner wild, and inveterate enemies to their neighbours. Their country is of conſiderable extent, but they have not any king, and are intirely independent of each other; notwithſtanding which, they are ſo numerous, that the Mundingoes, with all their force, cannot conquer them. Their towns are ſurrounded with a kind of fortification made of ſticks driven into the ground cloſe together, and covered with clay. They have the character of being very grateful when they receive any favour; but if any injury is offered them, they will never forgive the party, or ſuffer it to paſs unrevenged, when an opportunity preſents itſelf.

About one hundred miles from fort St. Lewis is ſituated the Gum Deſart, which is the place where the trade is carried on with the Moors. It is a large plain, ſurrounded at a conſiderable diſtance by hills of red ſand, and ſo barren, that it produces only a few ſtraggling ſhrubs. Near the ſide of the river is a large palmetto-tree; and there are a few huts built by the French, to ſecure their merchandize from the depredations of robbers: they are ſurrounded by a ditch ſix feet in breadth, and encompaſſed with a kind of rampart and palliſadoes. This part of the country may properly be called the Deſart, for it is generally deſtitute of inhabitants, and is only viſited at ſuch times as the Moors have an opportunity of bringing gum to ſell to the French, who then go down to it, and purchaſe what they bring, how great ſoever the quantity may be.

There is a place called Fingerbel, about twenty miles to the eaſt of this Deſart, where the King of the Jolloiſs has his palace, which conſiſts only of a large number of huts, built much like thoſe of the other negroes, but only more ſpacious. They are incloſed with palliſadoes made of reeds, and in the center is an open place well planted with trees, round which are the king's store-houſes, ſtables, and apartments for his women and officers. The gate that leads to the palace is always guarded by a number of negroes armed with piſtols and ſabres, who are relieved by others at certain times. This whole country, from the northern bank of the river Gambia, to the lake Cajor, is called in general the kingdom of the Jolloiſs, though divided among ſeveral petty princes. It extends from north to ſouth about three hundred miles, and is near four hundred from the ſea coaſt eaſtward.

The people who inhabit this country, called Jolloiſs, are blacker than the Mundingoes, and much better featured, their noſes not being ſo broad, nor their lips ſo thick. Their dreſs conſiſts of a looſe garment made of callico, which reaches from the ſhoulders to the knees, and is faſtened about the middle with a girdle agreeably ornamented. Both ſexes are fond of decorating their hair, wearing bracelets and anclets on their legs and arms, and rings in their ears.

The king is abſolute, and the greateſt reſpect is paid to him and his family; for when any perſons come into their preſence, they muſt immediately proſtrate themſelves with their faces to the ground. No one, except the king, is allowed to ſleep under tendres (that is, clothes to keep off flies and muſquetoes), on pain of being ſold as ſlaves, ſhould it come to the knowledge of the king. They alſo are ſubject to the ſame puniſhment, who preſume to ſit on the ſame mat with the royal family unleſs licenſed ſo to do. His ſubjects are naturally courageous, and addicted to arms; notwithſtanding which, they are good natured, modeſt, and hoſpitable, particularly to ſtrangers.

It is needleſs to mention here the manners, cuſtoms, ceremonies, religion, &c. of theſe people, they being nearly the ſame as thoſe in the kingdom of Mundingo.

The kingdom of the Pholeys, or Fouleys adjoins to that of the Jolloiſs: many of the natives of it are diſperſed throughout the different kingdoms and provinces of the whole country of Negroland. This kingdom extends along the river Gambia, from eaſt to weſt, near ſix hundred miles; but its diſtance from north to ſouth cannot be aſcertained with any certainty, on account of its deſolate ſtate.

The people of this country are much like the Arabs, but not ſo white, nor yet ſo black as the negroes, being rather of a tawny complexion. They generally ſpeak the Arabic language, though they have one peculiar to themſelves. The men are of a middle ſize, well ſhaped, and have good features; but the women are very ſhort, and at the ſame time remarkably thin. They are all naturally of a weak conſtitution, notwithſtanding which, they are very aſſiduous in their profeſſions, which principally conſiſt in taking care of their cattle, and cultivating their lands. They live in hords or clans; and form their buildings on ſuch a conſtruction, that they are eaſily removed from one place to another. Their country is very fertile and produces plentiful crops of large and ſmall millet, cotton, tobacco, peaſe, rice, corn, potatoes, yams, &c. They have great numbers of cattle: their goats and ſheep are extremely fine; and their own oxen ſo large, that the French buy up all their hides at a very great price. They plant tobacco near their houſes, and round their towns they plant cotton, beyond which are their corn fields. The corn is of four ſorts, viz. maize or Indian corn, rice, and the larger and leſſer Guiney corn, the latter of which is called by the Portugueſe, manſaroke.

The Pholeys are very fond of European merchandize, and treat the traders that bring them with great civility. They uſe a variety of muſical inſtruments, and are very fond of dancing. The dreſs of both ſexes conſiſts of a kind of wrapper made of ſeveral ſlips of cotton, which is faſtened round the waiſt, from whence it reaches to the knees; and they adorn their arms and legs with anclets and bracelets of amber, gold, pearls, and glaſs beads of various colours. Their houſes are of a round form, terminated by a cone; they are built in rows at ſome diſtance from each other, and are placed with great uniformity.

They are very temperate in their living, and remarkably induſtrious and frugal. As they raiſe much more corn and cotton than they conſume, they ſell it at a reaſonable

price

price to ſtrangers, to whom they are very civil and hoſpitable when they come to viſit them. They alſo ſupply the wants of their neighbours; and have been even known to diſtreſs themſelves in aſſiſting the Mundingoes, who in ſome bad ſeaſons would have otherwiſe been expoſed to the ravages of dreadful famines. But though they are remarkable for the mildneſs of their temper, yet they are far from being deficient in courage, for they are as brave as any people in Africa.

Their arms conſiſt of the lance, bows and arrows, ſhort cutlaſſes and muſquets, all which they uſe with great dexterity. They are very expert in the management of cattle, and are excellent huntſmen; they not only kill lions, tygers, and other wild beaſts, but they alſo go in companies together to hunt elephants, whoſe teeth they ſell, and dry the fleſh in the ſame manner as bacon is cured in England. They frequently remove their dwellings from one place to another; but commonly chuſe a ſpot near the Mundingoes, who think themſelves happy in having ſuch uſeful neighbours; and indeed there is hardly a Mundingo town of note up the river, that has not a Pholey town in its neighbourhood.

The monarch of this country is very powerful, and not only receives homage from the king of the Jolloifs, but all the great men of that kingdom are his vaſſals, and pay him every fourth year a number of ſlaves, and as many oxen. He keeps a ſtanding force of cavalry, and his infantry are armed with ſabres, lances, and bows and arrows. The governors or principal men of his kingdom are diſperſed in the ſeveral parts into which it is divided, and they are obliged when commanded by the king, to join their forces with his; in which caſe they have a right to make ſlaves of all the negroes they meet with in their march, though the king has not that liberty over any of his ſubjects, unleſs they are convicted of an offence of a capital nature.

In this kingdom, the following are the moſt remarkable places; namely,

1. Queda; which is a village ſituated on a ſmall river that runs from the lake Cajor into the Senegal; and Cajor, another village, which receives its name from the ſaid lake. Theſe two places have each their particular lord, who are vaſſals to the king of this country.

Terrier Renge, lies to the eaſt of Queda, and is famous not only for the gum trade, but alſo for elephants teeth, oſtrich feathers, hides, and ambergris.

Hovalade, is another trading place, farther to the eaſt, and ſituated on the northern bank of the Senegal. The whole country between theſe two places is exceeding pleaſant, being laid out in large meadows, which abound with the beſt of cattle, and are very fertile.

Guiorel, is ſituated about ſixty leagues from Hovalade; it is a large village, and the trading place of the ſirotic, or king of the Pholeys, though he has not any houſe there. His palace, or place of reſidence, is ſituated about thirty miles to the north eaſt of this village; near a large river, that ſwells much at the ſame time as the Senegal, and, overflowing its banks, forms a large marſh, where the negroes plant rice, millet, pulſe, &c. after the waters are dried up.

Boucar, is another conſiderable village, and belongs to the eldeſt ſon of the king of the Pholeys: it is about eight miles from Guiorel, towards the north-eaſt, and ſituated on a hill in the center of a large plain, where the wind blows from all quarters, which renders the climate ſerene and wholeſome. The whole country is well cultivated, and beſides other things, produces a great quantity of cattle. The inhabitants are very numerous, and carry on a good trade with thoſe who live near them.

Laca, is the laſt place of any note in this kingdom, and lies about twelve miles north of Guiorel; it is a very conſiderable village, and belongs to a near relation of the king, who is called lord of this part of the country. His huts or habitations are at ſome diſtance from the village, ſituated on a riſing ground, planted with lofty trees that ſecure them from the violent heat of the ſun. The whole building conſiſts of three ſpacious courts, the firſt of which contains ſtables for ſeveral kinds of cattle, and is incloſed on three ſides with reeds and thick briers: in the ſecond court are the lord's huts, thoſe of his wives, and ſome of his ſervants: the reſt have huts in the third court, where there are alſo others uſed as warehouſes. Between Guiorel and Laca are ſeveral other villages, which almoſt join each other; and the whole country in this part is well cultivated, and very populous.

Thus having deſcribed the principal places in this country it will not be improper here to introduce a remarkable ſtory of one Job Ben Solomon, of the race of the Pholeys, and ſon to the high prieſt of Bundo, in Forta, who was ſold as a ſlave, came to England, and received diſtinguiſhed honours from the royal family and nobility. Mr. Moore deſcribes the particular circumſtances of this amiable African; and as that gentleman was in company with him after his return to his own country, his relation of him muſt be therefore the moſt genuine and credible.

As this perſon was travelling, in the year 1731, on the ſouth ſide of the Gambia, with a ſervant, he was robbed and ſeized by order of a king of a country a little within the land, who ſold both him and his man for ſlaves to one captain Pyke, who ſailed with them to Maryland. The Pholeys, his humane countrymen, would have redeemed him, had he not been carried out of the river before they had notice of his being a ſlave. Job, on his arival at Maryland, was ſold to a planter, who, finding he had very diſtinguiſhed abilities, treated him with great reſpect; and at the expiration of twelve months, Job had the good fortune to have a letter of his own writing, in the Arabic tongue, conveyed to England. This letter coming to the hands of Mr. Oglethorpe, he ſent it to Oxford to be tranſlated, which being done, it gave him ſuch ſatisfaction, and inſpired him with ſo good an opinion of the author, that he immediately ſent orders to have him bought of his maſter.

Mr. Oglethorpe ſoon after this ſet out for Georgia; and before his return from thence Job arrived in England, where, being brought to the acquaintance of Sir Hans Sloane, he was found to be a perfect maſter of the Arabic tongue, by his tranſlating ſeveral manuſcripts and inſcriptions on medals. Sir Hans Sloane recommended him to the duke of Montague, who being pleaſed with his genius and capacity, the agreeableneſs of his behaviour, and the ſweetneſs of his temper, introduced him to court, where he was graciouſly received by the royal family and moſt of the nobility, who honoured him with many marks of their favour. After he had continued in England about fourteen months, he determined to return to his native country, from an earneſt deſire he had to ſee the high prieſt his father.

On his leaving England, he received many noble preſents from her majeſty queen Caroline, his royal highneſs the duke of Cumberland, the duke of Montague, the earl of Pembroke, ſeveral ladies of quality, and the royal African company; the latter of whom ordered their agents to ſhew him the greateſt reſpect. On the 8th of Auguſt 1734, he arrived at James's fort, at which time Mr. Moore, then employed in the ſervice of the African company, was at that place; and finding the veſſel came from England, he immediately went on board. Mr. Moore thus relates what followed after the firſt interview; and which we ſhall give in his own words:

"Job," ſays he, "deſired that I would ſend a meſſage to his country, to let his friends know where he was. I ſpoke to one of the blacks whom we uſually employed, to procure me a meſſenger, and he brought me a Pholey, who not only knew the high prieſt his father, but Job himſelf, and expreſſed great joy at ſeeing him returned from ſlavery, he being the only man, except one, ever known to come back to his country, after being once carried a ſlave out of it by white men. Job delivered him the meſſage himſelf, and deſired that his father ſhould not come down to him, obſerving that it was too far for him to travel; and that it was fit the young ſhould go to the old, and not for the old to come to the young. He alſo ſent ſome preſents to his wives, and deſired the man to bring his little one his beſt beloved down with him.

"Job, having a mind to go up to Joar, to talk to ſome of his countrymen, went along with me. We arrived at the creek of Damoſenſa, and having ſome old acquaintances at the town of that name, Job and I went there together. In the evening as we were ſitting under a great tree, there came ſix or ſeven of the very people who three years before had robbed and made a ſlave of him, at about thirty miles diſtance from that place. Job, though naturally poſſeſſed of a very even temper, could not contain himſelf on ſeeing them; he was filled with rage and indignation, and was for attacking them with his broad ſword and piſtols; which he always took care to have about him. It was with great difficulty I could diſſuade him from ruſhing upon them; but at length repreſenting the ill conſequences that would infallibly attend ſo rath an action, and the impoſſibility that either of us ſhould eſcape alive, I made him lay aſide the attempt, and perſuaded him to ſit down, and, pretending not to know them, to aſk them queſtions about himſelf; which he accordingly did,

did, and they told him the truth. At laſt he inquired how the king their maſter did; they replied; that he was dead: and by farther inquiry we found, that amongſt the goods for which he ſold Job to captain Pyke, there was a piſtol, which the king uſed commonly to wear ſlung by a ſling about his neck; and as they never carry arms without their being loaded, the piſtol one day accidentaly went off, and the balls lodging in his throat, he preſently died. Job was ſo tranſported at the cloſe of this ſtory, that he immediately fell on his knees, and returned thanks to Mahomet for making his perſecutor die by the very goods for which he ſold him into ſlavery. Then turning to me, he ſaid, "You ſee now, Mr. Moore, that God Almighty was diſpleaſed at this man's making me a ſlave, and therefore made him die by the very piſtol for which he ſold me: yet I ought to forgive him, for had I not been ſold, I ſhould neither have known any thing of the Engliſh tongue, nor have had any one of the fine, uſeful, and valuable things I have brought with me; nor have known that there is ſuch a place in the world as England; nor ſuch noble, good, and generous people as queen Caroline, the duke of Cumberland, the duke of Montague, the earl of Pembroke, Mr. Holden, Mr. Oglethorpe, and the royal African company."

"After this, Job went frequently with me to Cower, and ſeveral other places about the country. He always ſpoke very handſomely of the Engliſh; and what he ſaid removed much of that horror the Pholeys felt amongſt them for the ſtate of ſlavery their countrymen had been ſubject to: for they before generally imagined, that all who were ſold for ſlaves, were at leaſt murdered, if not eaten, ſince none ever returned. His deſcriptions alſo gave them an high opinion of England, and a veneration for the Engliſh who traded amongſt them. He ſold ſome of the preſents he brought with him for trading goods, with which he bought a woman ſlave and two horſes. He gave his countrymen a great deal of writing paper, a very valuable commodity amongſt them, and the company had made him a preſent of ſeveral reams. He uſed frequently to pray, and behaved with great affability and mildneſs to all, which attracted the eſteem of every one.

"The meſſenger whom Job had ſent to his father, &c. not returning ſo ſoon as was expected, he deſired me to go down to James's fort, to take care of his goods, and I promiſed not only to ſend him word when the meſſenger came back, but to ſend other meſſengers, for fear the firſt ſhould have miſcarried.

"At length the meſſenger returned with ſeveral letters, and advice that Job's father was dead, but had lived to receive the letters his ſon had ſent him from England, which gave him the welcome news of his being redeemed from ſlavery, and an account of the figure he made in England. That one of Job's wives was married to another man; but that as ſoon as the new huſband had heard of his return, he thought it adviſeable to abſcond; and that ſince Job's abſence from his native country, there had been ſuch a dreadful war, that the Pholeys there had not any cows left, though before Job's departure his country was famed for its numerous herds. With this meſſenger came many of Jobs old friends, whom he was exceedingly glad to ſee; but notwithſtanding the joy their preſence gave him, he ſhed abundance of tears, for the loſs of his father, and the misfortunes of his country. He forgave his wife, and the man who had taken her; For, ſaid he, ſhe could not help thinking I was dead, for I was gone to a land from whence no other Pholey ever yet returned; therefore neither ſhe nor the man are to be blamed. During three or four years he converſed with his friends without any interruption, except to ſleep and eat.

Job took his laſt farewel of Mr. Moore in the moſt affectionate manner, when he embarked on board the company's veſſel for England; and at the ſame time gave him letters to the duke of Montague, the royal African company, Mr. Oglethorpe, and ſeveral other gentlemen in England, telling him to give his love and duty to them, and to acquaint them, that as he deſigned to learn to write the Engliſh tongue, he would, when he was maſter of it, ſend them longer epiſtles. He alſo deſired Mr. Moore, that as he had lived with him almoſt ever ſince he came there, he would let his grace and the other gentlemen know what he had done, and that he would endeavour to produce ſuch an underſtanding between the African company and the Pholeys, that he did not doubt would be of great advantage to the Engliſh, from whom he had received innumerable favours, and by whom he had been redeemed from ſlavery, and brought ſafely home to his country and friends."

SECT. II.

Giving an Account of the EUROPEAN Settlements, and other Places on the River GAMBIA; alſo a Deſcription of the River NIGER or SENEGAL; with the Principal Kingdoms, &c. on its Banks.

THE Engliſh have their principal ſettlement here at St. James's iſland: it is ſituated near the center of the river, which is here at leaſt ſeven miles wide, and about thirty miles from the river's mouth. The iſland, at low water, is about three quarters of a mile in circumference. Though this iſland belongs to the Engliſh, it is nevertheleſs ſubject to a ſmall tribute paid annually to the king of Bar...'s

The fort is a ſquare ſtone building, with four baſtions, on each of which are ſeven guns well mounted. Under the walls, facing the water, are two round batteries, on each of which are four large cannon: and between them are planted ſmall guns. Within the fort are convenient apartments for the governor, merchants, factors, and military officers; as alſo magazines and ſtorehouſes. Without the walls of the fort are ſtrong barracks for the ſoldiers, artificers, ſervants, and ſlaves: they are made with ſtone and lime, and are ſurrounded with ſtrong palliſadoes. As a proper ſecurity to the fort, the ſoldiers are conſtantly on duty; and centinels are appointed night and day to patrole round it, and make their report to the governor. They generally keep here three or four ſloops and as many long boats; ſome of which are continually employed in fetching proviſions and water from the main, for the uſe of the garriſon, and the reſt are employed in carrying goods up to the other factories, and bringing from them wax, elephants teeth, and ſlaves.

The company have alſo a factory pleaſantly ſituated at a large town called Gillifree, a little below James's fort; and here are large gardens that ſupply James's fort with all kinds of vegetables. This town is inhabited by Portugueſe, Mundingoes, and ſome Mahometans, the latter of whom have a neat moſque.

On the north ſide, oppoſite to St. James's iſland, and about a mile and a half from Gillifree, is a ſmall place called St. Domingo, conſiſting only of a few round huts belonging to the company, in which ſome of their ſlaves live, who fill the caſks ſent there daily for water, take care of a well, and cut wood for the fort.

Here is alſo another factory belonging to the Engliſh, nearly oppoſite to the ſouth ſide of James's iſland; this is ſituated on a river called Cabata, which falls into the Gambia; but as the chief uſe of the factory is to ſupply James's iſland with proviſions, little trade is carried on here.

The Engliſh have likewiſe another factory about twenty miles above James's fort, at a town called Vintain, ſituated on a river of the ſame name, which falls into the Gambia. The chief commerce of this factory conſiſts in hides, ivory, and wax. The town belongs to one of the kings of Fonia, and is pleaſantly ſituated on the ſide of a hill, near the river. The inhabitants conſiſt of Portugueſe and Mahometans, the latter of whom have a handſome moſque. The town is plentifully ſupplied with proviſions, great quantities of which are brought by the Floops which border upon it.

The people of this town are extremely proud of their hair; ſome or them wear it in tufts and bunches, others cut it in croſſes, and ſome ſtring coral, or beads upon it. The men wear a cloth round their waiſts, which reaches to the knees, and they have another cloth thrown over the right ſhoulder: on their heads they wear caps of cotton cloth, ſome of which are plain, and others adorned with feathers and goats tails. The dreſs of the women conſiſts of a piece of cloth wound round the waiſt, and reaching to the ſmall of their legs; they tie handkerchiefs round their heads, leaving the crown bare, which ſome of them ornament with ſmall horſe bells; and they who have not got handkerchiefs, ſupply their places by uſing a ſlip of blue and white cotton. Their huts are about fifty feet in circumference, built with ſticks and clay, and covered either with long graſs or palmetto leaves. Their furniture conſiſts only of a ſmall cheſt for cloaths, a mat to lie on, which is raiſed about a foot from the floor; a jar to hold water, and a calabaſh to drink it with; two or three wooden mortars, in which they pound their corn and rice, and a few large diſhes, out of which they eat their food with their fingers, ſince they uſe neither knives, forks, or ſpoons.

Theſe people are very fond of ſmoaking tobacco, which

is of their own growth; and ſome of them, being furniſhed with this article, will go two days together without eating. They make their pipes themſelves, the bowl of which is formed of a reddiſh coloured clay, but the ſtems are only a piece of reed, or a ſmall ſtick bored through with a hot iron wire, and ſome of them are ſix feet in length. After they are bored, they poliſh them with rough leaves, till they are ſmooth, white, and handſome. They faſten the bowl and ſtem together with a piece of red leather, and ſometimes they hang a fine leather taſſel to the center of the pipe, as an ornament to it.

The abovementioned town is ſituated in the kingdom of Fonia, which begins where Cabata river falls into the Gambia, and reaches to the river Vintain. It is governed by two kings, who have each their ſeparate diſtricts; but it has not any remarkable place, that deſerves the leaſt notice, except the town juſt treated of.

At Tancrowall, in the kingdom of Caen, about thirty-five miles from James's fort, is the next factory belonging to the Engliſh. This town is about half a mile in length, pleaſantly ſituated by the ſide of the river, and behind it is a fine hill beautifully variegated. It is divided into two parts, one of which is inhabited by Portugueſe, and the other by Mundingoes. The former live in large ſquare buildings, and the latter in round huts made of ſticks and clay; they are about eight feet high, and twenty in diameter, with a roof like that of a bee-hive, made either of ſtraw or palmetto-leaves, and ſo thick as not only to keep the rain from penetrating through, but alſo to ſecure them from the violent heat of the ſun.

This town is the reſidence of a prieſt annually ſent over from St. Jago, one of the Cape de Verd iſlands, who has a church here, in which, during his reſidence, maſs is ſaid almoſt every day. Here are many of the deſcendants of the Portugueſe, who ſend canoes up the river once or twice a year; by which means they have made this town the richeſt on the whole river, and a place of great reſort.

Caen reaches about ſeventy miles along the river, and is governed by an emperor and a king, who are both Mundingoes, and have their reſpective revenues from commodities of different kinds.

Barſally, is the next kingdom we come to: it is a very noted country, governed by a king of the Jolloif nation; and here the Engliſh have alſo a factory at a town called Joar, where they carry on a very conſiderable trade. This town is ſituated in a fine ſavannah ſurrounded with woods, in which are moſt kinds of wild beaſts. It is about two miles from the Gambia, and is inhabited by a few Portugueſe. It is very ſmall, the whole number of houſes not exceedingly twelve, among theſe are included the factory, and a houſe belonging to the king of Barſally, which two take up more ground than all the other buildings. About a mile from the town is a ridge of high and rocky hills, covered with trees, which runs many miles up the country. It is very pleaſant walking on theſe hills in the ſummer; but in the rainy ſeaſons it is extremely dangerous, from the wild beaſts who reſort there in great abundance on account of the low grounds being overflowed. About the ſavannah are plenty of deer, buffaloes, and wild hogs; alſo a great number of partridges, which are exceeding good, and greatly admired by the natives. Here are likewiſe camelcons; and great numbers of crocodiles, which the people kill and eat, conſidering them as their moſt delicious fare.

Cohone, where the king of Barſally uſually reſides, is about eighty miles from the Engliſh fort at Joar. As there are tolerable advantages to be made by the company at this place, provided their ſupercargoes are honeſt, they generally ſend a ſloop thither two or three times in a year. At theſe times the king frequently ranſacks ſome of his enemies towns, makes priſoners of the people, and ſells them for ſuch commodities as he wants, which are commonly brandy or rum, gunpowder, balls, guns, piſtols, and cutlaſſes for his attendants and ſoldiers, and coral and ſilver for his wives and concubines. The king, as well as his people, are of the Mahometan religion, nothwithſtanding which they are greatly addicted to drunkenneſs. The dreſs of the king conſiſts of a garment made like a ſurplice, but reaches no lower than his knees, and a large piece of cloth gathered round his waiſt: he wears no ſtockings, and has only morocco ſlippers on his feet. His head is covered with a ſmall white cotton cap, and he wears large gold ear-rings. His people, as well as himſelf, always wear white clothes and white caps; which being a direct contraſt to their natural colour, makes them look exceeding whimſical. This king's dominions are very extenſive, and divided into ſeveral provinces, over which he appoints governors, called boomays, who come annually to pay him homage; and though they have almoſt an unlimited power, yet they are beloved as well as feared by the people whom they govern.

The country of Yang lies contiguous to the kingdom of Barſally eaſtward: it is very large, divided into two parts, and diſtinguiſhed by the names of Upper and Lower, each of which is under the government of a different king, the one a Mundingo, and the other a Jolloif. In the Lower Yang the company have a ſmall factory at a place called Yanrmarew, which is kept by a black factor, whoſe only buſineſs is to buy corn and rice for the uſe of James's fort. This is the pleaſanteſt fort on the banks of the river, it being delightfully ſhaded with palm and ciboa-trees, the leaves of which the inhabitants uſe for covering their houſes with.

There is a ſmall town in the Upper Yang called Cuttejarr, ſituated about a mile from the river, between which the company had once a factory; but it being overflowed in the year 1725, and great quantities of goods deſtroyed, they removed it to Samy, about eight miles farther, where it has continued ever ſince. This town is noted for a good trade, particularly in ſlaves; and is about twelve miles from the river.

The factory of Fatadenda is higher up the river, which is here exceeding broad, and deep enough to admit veſſels of forty tons burden. The ſides of the river are woody, and the land low; but the factory ſtands on an eminence, and is at leaſt ten miles from any town. On each ſide of the factory is a pleaſant proſpect of the winding of the river for ſeveral miles, and in the front of it is an agreeable view of part of the kingdom of Cantore. The port here ſerves for a landing place to Suteco, a town about nine miles diſtant: but, excepting the factory, it has not any houſe near it.

The Engliſh have alſo another factory near a large town called Brucoe, about half a mile from the river, in the kingdom of Jemarrow. The town is inhabited by a people of the Mundingo race, but they are ſtrict Mahometans. About half a mile below the town is a ridge of rocks that runs three parts acroſs the river, and leaves ſo ſmall a channel, as to render it very dangerous for large veſſels.

Dabocunda, nine miles from Brucoe, is a large town: it is ſituated on the ſouth ſide of the river, and divided into two diſtinct parts; one of which is fortified by a wall made of palmetto-trees fixed in the ground, and clay laid in between; ſo that it is little inferior in ſtrength, to thoſe made of brick and mortar. The other town is only encompaſſed by a fence of canes faſtened together by a number of ſtakes, in which manner moſt of the towns on the Gambia, as well as the factories, are ſurrounded. In peaceable times, the people live in the open town; but in times of war, they ſhut themſelves up in that which is moſt ſtrongly fortified. Theſe are naturally a refractory ſort of people, and have a king of their own, called Suma, who has a great power over all the towns adjacent.

The kingdom of Tomany, is next to that of Jemarrow: this is a very extenſive country, and contains more towns than any other on the whole river. The Engliſh have a factory at a ſmall place called Yamya macunda, where a conſiderable trade is carried on, particularly in dry commodities. The town is on the north ſide of the river; but the factory is on the ſouth, and is defended by a ſtrong fortification. All veſſels that paſs this port pay a duty to the king of Tomany, who is a Mundingo, and lives at a place called Sutimore, about three miles diſtant from Yamyamacunda.

Contoro lies beyond Tomany: this is a large and populous country, with many ſmall towns diſperſed about it, but not any one nearer the river than three miles; and they are all ſo inſignificant as not to deſerve any particular deſcription.

We ſhall now proceed to give an account of the famous river Niger, or Senegal, which takes its riſe in the eaſtern part of Africa, and, after a courſe of three hundred miles nearly eaſt and weſt, divides itſelf into three branches, under the names of the Senegal, the Gambia, and the Sierra Leona; all which, like the Nile, overflow their banks at a particular time in the year.

Geographers have not been able hitherto to aſcertain the whole extent of this great river; but from the farther part that has been penetrated to the ſea, it reaches near two thouſand four hundred miles. It runs eaſt and weſt till within about ſix miles of the ocean, when it ſuddenly breaks off, and forms a curve that runs from north to ſouth about twenty-five leagues,

leagues, when it diſembogues itſelf into the ſea. The mouth of the river is about three miles acroſs, but the paſſage here is often very dangerous, on account of the bar, which is not only continually ſhifting, but alſo choaks it up; and when the north winds blow, the ſtream is ſo rapid, and the waves run ſo high, that it is impoſſible for any veſſel to paſs it. The ſafeſt times for croſſing the bar, are, between the months of March and September when the winds are changeable, and the bar is generally fixed till the rainy ſeaſon ſets in. The banks of this river are very fertile, and beautifully variegated.

Near the river Senegal are lofty trees inhabited by various ſorts of birds, ſome of which are very ſmall, others large, and many of them exceeding handſome, and of the brighteſt colours. There are alſo great numbers of ſquirrels and monkies; and the more diſtant parts abound with lions and elephants, the latter of which have not that ferocity in them that is natural to thoſe in other countries, for they will not attempt to attack any one they meet with, unleſs firſt moleſted. Some parts of the low grounds abound with a ſort of thorny trees which run to a prodigious height, and bear large branches of yellow flowers that have an odoriferous ſcent. The barks of theſe trees are of different colours, ſome being black, others white, green, or red; and whatever colour the bark is of the ſame, and appears to be a ſpecies of the ebony, from its ſubſtance.

On the banks of the Senegal, the following kingdoms and places, being the principal ones, are ſituated; namely,

Guber, which lies forty miles from Niger, and almoſt three hundred miles eaſtward of Gago: between this latter and Guber there is a vaſt deſart, without water. This kingdom is ſurrounded with very high mountains, and contains a great number of villages, many of which are inhabited by people who are employed in taking care of their cattle and ſheep: the whole country abounds with rice, and other grain. There are alſo abundance of artificers and linen weavers, the former of whom make ſandals, and ſell them to the people of Tombuto and Gabo. The whole country is overflowed every year by the inundations of the Niger, and at that time the inhabitants ſow their rice. There is one town, which contains almoſt ſix thouſand families, among whom are many merchants.

Zanfara, lies to the weſtward of the kingdom Zegzeg, and is bounded by Guber on the weſt. It is very large and fertile, the fields producing great quantities of rice, millet, and cotton. The inhabitants are in general very poor, and are chiefly employed in the buſineſs of huſbandry; they are of a tall ſtature, and very black complexion, with broad faces, and moſt ſavage and brutiſh diſpoſitions. This kingdom is very little known to Europeans.

Cano, is bounded by Zaara on the north; by the river Niger, on the ſouth; by the kingdom of Agades, on the weſt; and that of Caſena, on the eaſt. Some of the inhabitants are herdſmen, and others till the ground, and dwell in villages. Some parts of it produce great quantities of rice, corn, and cotton; but other parts of it are very barren, conſiſting of deſerts and woody mountains, in the latter of which are wild citrons and lemon trees. In the center of the province is a large town of the ſame name, ſituated in ten degrees twelve minutes eaſt longitude, and fifteen degrees thirty minutes north latitude. The walls and houſes of this town are made of a kind of clay, and the inhabitants in general are of a civil and obliging diſpoſition; the principal of whom are merchants. Their king was once a powerful monarch, and had a prodigious number of troops always at his command; but he has for many years been tributary to the king of Tombuto; on which account one of that prince's courtiers always reſides in the town, to collect the tribute. This kingdom is ſeven hundred miles ſouth of Tripoli in Barbary.

Caſena, or Caſſena, is ſituated on the eaſt of Cano, and conſiſts principally of fields and mountains, which produce great plenty of millet. There are many villages in the province, but they are very ſmall, and the buildings exceeding low and mean. They alſo had formerly a deſpotic monarch, but he is now ſubject to the king of Tombuto. The inhabitants have broad noſes and thick lips; and their complexions are a jet black.

Zegzeg, is about one hundred and fifty miles from Caſena, from which it is ſeparated by the Niger; it has that of Zanfara on the eaſt; Renin on the ſouth; and the deſarts, on the weſt; and borders on Cano. This country, which is very extenſive, is divided into two parts, one of which is a plain, and the other mountainous: the air of the former is exceeding hot, but in the latter it is intolerably cold, inſomuch that they are obliged conſtantly to keep fires in their houſes; and when they go to ſleep, they put hot coals under their bedſteads. Their fields are in general fertile, and there are many ſprings of excellent water. Theſe people were formerly governed by a king of their own; but he being conquered and ſlain by one of the kings of Tombuto, they are now ſubject to the monarch of that kingdom. Their houſes are poor wretched buildings made of the ſame materials, and much after the ſame manner as thoſe at Caſena.

Guangara, is bounded on the ſouth-eaſt by the province of Zanfara, and is ſituated to the north of the Niger. It is a large and populous country, and contains a great number of villages chiefly inhabited by huſbandmen. About the center of it is a large town of the ſame name, which is ornamented with many handſome buildings, and the inhabitants carry on ſuch a trade with the neighbouring nations, that many of them are exceedingly wealthy, and live in the greateſt ſplendor. Some parts of the country to the ſouth of Guangara town abound with gold; and when the merchants travel to thoſe parts for that valuable article, their goods are carried by ſlaves, the roads being too rough and dangerous for any beaſt. Theſe ſlaves carry prodigious burdens, with which they will travel upwards of twenty miles a day. The great loads they carry is amazing; for beſides the merchandizes, they are loaded with proviſions for their maſters, as alſo for the ſoldiers that guard them. They are governed by a king, who maintains a garriſon conſiſting of a great number of horſemen and archers, and he receives conſiderable tributes annually from his ſubjects.

Bito, which lies to the ſouth of the Niger, is a ſmall kingdom, and is bounded, on the eaſt, by Temian; on the weſt, by Tombuto; on the north, by the kingdoms of Guber and Zanfara; on the ſouth, by Dauma. The inhabitants are great traders, and many of them ſaid to be exceeding wealthy. This country is large and fertile; but has only one capital town in it, called by the ſame name.

Temian, is bounded on the north, by the Niger; on the eaſt, by the kingdom of Wangria, the deſart of Zaara, and the kingdom of Dauma; on the ſouth, by the kingdom of Guber; and, on the weſt, by that of Bito. The inhabitants of this country, who are ſaid to be very ſavage, are very little known to the Europeans.

Dauma, is ſituated in fourteen degrees thirty minutes eaſt longitude, and eight degrees north latitude. This is alſo a ſmall kingdom, and has not any thing very remarkable to diſtinguiſh it, though the inhabitants are ſaid to be very rich.

Biafana, is ſituated to the ſouth of Dauma; and is bounded, on the north, by the deſart of Seth, which is a large ſpace of barren ground, and reaches as far as the borders of the kingdom of Gago, where it joins another large tract of land called the deſart of Zaara, or Sahara.

Gago, is ſituated four hundred miles ſouth of Tombuto, having Dauma on the eaſt, Melli and the Mundingo country on the weſt, and Guiney on the ſouth, from which it is ſeparated by a ridge of mountains. It abounds with corn and fleſh, but there is ſcarce any wine, trees, or fruits. The villages are paincipally inhabited by ſhepherds and huſbandmen. The people are very illiterate: they go ſtark naked in ſummer, but in the rainy ſeaſon are cloathed with the ſkins of beaſts. The principal village is called Gago, and is of great extent: the king reſides here: but the houſes are very mean buildings, except thoſe belonging to the king and his courtiers, which are more ſpacious and handſome. The country for ſome miles round the town produces great quantities of rice, millet, corn, and cattle, alſo ſome melons and citrons: there are likewiſe many ſprings, which produce excellent water. There are many rich merchants in this town, which is much frequented by people of neighbouring countries, who come to buy cloth brought hither from Barbary and Europe. They alſo carry on a great trade in ſlaves, for they make no ſcruple of ſelling their wives and children.

The people here are in general very poor, owing to the enormous taxes continually laid on them by the king, who has a great number of ſlaves and concubines, the latter of whom are kept in a private place, and attended by eunuchs. His body guards conſiſt of a troop of horſe, and a great number of foot: beſides, which, he has upwards of one hundred archers. The king determines all controverſies between his ſubjects, in the execution of which he attends with great diligence. The place ſet apart for this purpoſe is between the inner and outer gate of the palace; and though

though he is as it were judge himſelf, yet he has his counſellors and other officers; beſides whom, he has alſo ſecretaries, treaſurers, factors, and auditors.

Melli, lies along the banks of a river that runs into the Niger. It is bounded, on the north, by Ghines; on the ſouth, by mountains and deſarts; on the weſt, by large woods and forests reaching to the ſea ſhore; and on the eaſt by Gago. It received its name from a large town called Melli, which was once the reſidence of a ſovereign who reigned over the whole kingdom, and at that time the town is ſaid to have contained ſix thouſand families. At preſent, however, the kingdom is divided into different ſovereignties and lordſhips, and but a ſmall part of it retains the original name. The inhabitants are ſaid to be the moſt civilized of all the negroes, and very courteous to ſtrangers; they are likewiſe very induſtrious and frugal. The country produces great quantities of corn, rice, and millet; alſo good cattle, and ſome cotton. The people are generally employed in the buſineſs of huſbandry; but there are amongſt them ſome artificers and merchants, who carry on a conſiderable trade with the neighbouring kingdoms. The religion of the country is a kind of Mahometaniſm. Some affirm that this kingdom is tributary to Tombut. Between Melli and the kingdom of Gago is a large tract of land called Foute Guilon, ſaid to be the original country of the Pholeys; but it is now almoſt uninhabited, and little better than a mere deſart.

There are ſeveral conſiderable places towards the ſea coaſt, the firſt of which is Kachao, called by the French Cachaux. It is a Portugueſe colony, ſituated on the river St. Domingo, or Kachao, which falls into the ſea about ſixty miles below the town. It ſtands in the country of the Papels, an idolatrous people, who ſacrifice dogs to their fetith, or idol, which they call Shina. The Papells have frequently been at open war with the Portugueſe, for which reaſon the latter have encompaſſed the town on the land ſide with a ſtrong palliſado, terraced and defended by batteries; and they keep conſtantly a watch for fear of any ſudden enterpriſe. The town is built on the ſide of a river, and conſiſts chiefly of two long narrow ſtreets, with a few ſmall ones that croſs them in different parts. The houſes are made with earth, and are whitened within and without: in the rainy ſeaſon they are covered with palmetto leaves, but all the reſt of the year they are only covered with a tail cloth, to keep off the violent heat of the ſun. The houſes are low, not having any ſtory above the ground floor; but they are at the ſame time very ſpacious.

In this town there are but few natural Portugueſe, moſt of them being mulattoes, and ſo black as hardly to be diſtinguiſhed from negroes. The faireſt of them, however, keep their wives under very cloſe confinement, never ſuffering them to go abroad in the day time, not even to maſs; and the better ſort have chapels in their houſes, where, on high feſtival days, they hire a prieſt to perform religious duties. The Portugueſe here particularly pride themſelves in being jealous, and will ſometimes carry that paſſion to the greateſt exceſs. Their black wives, indeed, are not ſo much reſtrained as the others, for they are permitted to go abroad in the day time; but they are ſo wrapped up, that no part of them can be ſeen except their feet.

There is a church and convent in this place, and the ſpiritual government is inveſted in a viſitador, or grand vicar, ſent hither by the biſhop of St. Jago, to whom all the Portugueſe that inhabit this country are ſubject. The convent belongs to the capuchins; but from the unwholeſomeneſs of the country, there are ſeldom more than two or three friars that reſide here; and when any of them die, it is a difficult matter to find another that will ſupply his place.

The civil and military government is under the direction of one called captain-major, who has under him a lieutenant, an enſign, and an adjutant; beſides whom, there are other officers, as, an intendant of the king's duty, a notary, and ſome ſcriveners. The garriſon conſiſts of thirty ſoldiers, who are baniſhed from their own country for the commiſſion of ſome capital crime; and this baniſhment is of the moſt horrid nature, for they are kept at ſuch ſhort allowance, and ſo miſerably cloathed, that if they had not ſome kind of buſineſs to aſſiſt them, they muſt inevitably periſh. Some of them will often follow the profeſſion for which they were ſent here; for after dark they will parade the ſtreets, and rob all they meet; ſo that it is very dangerous to walk after ſun-ſet, unleſs a perſon is well provided with arms; this is alſo practiſed in moſt of the other Portugueſe colonies.

The country on the ſouth ſide, where the town ſtands, conſiſts chiefly of marſhes, with a few fields in which they ſow ſome rice; but they are ſo ſmall, and ſo little cultivated, that they do not produce a ſufficiency for the maintenance of the inhabitants. The river before the town is at leaſt a mile acroſs, and ſo deep as to admit the largeſt ſhips, were it not for a dangerous bar that interrupts them at the mouth of the river. The north bank of the river is covered with mangroves, beyond which are ſome of the fineſt trees in Africa for thickneſs, height, and quality of the timber: the natives make their canoes out of theſe trees, which are all of one piece, and ſo large and ſtrong that they will carry ten ton weight. The Papells are eſteemed the beſt rowers on the whole coaſt, by the Portugueſe. The natives of Cachao employ the principal part of their time in the cultivation of a plant called manioc, which is uſed inſtead of bread, not only here, but in ſeveral other parts of Africa. This plant is alſo cultivated, and brought to no leſs perfection by the inhabitants of the iſland of Biſſao. The paſte of manioc is called caſſava, which is converted into a cake by roaſting, without moving it. It would be dangerous to eat as much caſſava as flour of manioc, becauſe the former is leſs roaſted. Both of them keep a long time, and are very nouriſhing; but a little difficult of digeſtion. Though this food ſeems at firſt inſipid, it is preferred to the beſt wheat by many white people.

Another town, called Farim, is ſituated about ſeventy miles from Kachao, on the ſame ſide of the river: a tolerable trade in wax and ivory is carried on here; and markets are held for the ſale of ſlaves in the months of October and November.

Bot, is a village to the north-eaſt of Farim: moſt of the traders buy rice at this place, where it is very plentiful, and exceeding good in quality; and they ſell millet and oxen at another village a little farther, called Bole.

Geſves, is ſo called from a river of the ſame name: it is a very conſiderable town, and ſuppoſed to contain at leaſt forty thouſand inhabitants, among whom there are not above twelve white families, the reſt being all tawny or black. The trade carried on here conſiſts of wax, ivory, and ſlaves. The natives that live on the banks of this river are partly Papells, and partly Mundingoes. The Portugueſe have a factory on it.

There is a province in this country called by the Portugueſe Kobo, the king of which reſides at a ſmall place about thirty miles eaſt of the town of Geſves: and near the mouth of the river of that name is a ſmall town called Courbali, where a conſiderable trade is carried on in ſlaves, ſalt, and ivory.

The river Caſamanga, whoſe courſe is conſiderably long, and its ſtream very rapid, is ſaid to be an arm of the Gambia, and lies to the ſouth of the river of St. Domingo, or Cachao. The only trade carried on here conſiſts chiefly in ivory and wax, which is all in the hands of the Portugueſe, who have two ſmall forts on the banks of this river, but they conſiſt of little more than a few wretched huts, ſurrounded with ſmall moats; and the principal ſecurity of each lies in the difficulty there is to come at it, for they are both ſituated in marſhy grounds, and are hid by mangroves, defended by legions of muſquetoes.

SECT. III.

Containing an Account of SIERRA LEONA, its Boundaries, Climate, Inhabitants, Animals, Produce, Soil, &c.

SIERRA, or Serra Leona is bounded on the north and ſouth by two famous capes, the former of which is called Cape de la Vega, and the latter Cape Tagrin, or Sierra Leona. This country is rendered conſiderable by the river which gives name to it, whoſe banks are more fertile than thoſe on the weſtern coaſt of Africa. The capes abovementioned form a ſpacious bay, into which the river diſcharges itſelf. The flood in the bay runs ſeven hours, and the ebb five: it is between ſeven and eight fathom deep, and ſhips may ride in any part of it with the greateſt ſafety.

The river is ſaid by ſome to have received its name from the noiſe of the ſea againſt its rocky ſhores, reſembling the roaring of lions; others affirm, that it was firſt called ſo by the Portugueſe, from the great number of lions that infeſt the neighbouring mountains. It alſo goes by the names of Tagrin and Mitomba (from the capes ſo called), the latter of which it preſerves for about eighty miles above the mouth of the river. On the ſouth ſide of it is a town called Las Mageas, where none but the Portugueſe are

are permitted to reſide for trade; and when there are any French or Engliſh ſhips in the bay, the natives come down the river to barter for commodities.

A creek called the Bay of France, is near the entrance of the river: there is a baſon or reſervoir of freſh water in it, that falls from the adjoining mountains. It flows down in gentle murmurs or impetuous ſtreams, and, in a country almoſt parched by the heat of the ſun, produces a moſt agreeable ſcene, beſides which, its beauties are conſiderably heightened by the ſurrounding hills, that are covered with lofty trees, that afford a perpetual ſhade, and render the whole one of the moſt delightful ſpots that can be met with in ſuch hot countries. Here are alſo ſeveral ſmall iſlands, the principal of which are Taſſo and Benſe.

Taſſo, is a large flat iſland, near three leagues in circumference, where the company's ſlaves have a good plantation. The chief part of the iſland is covered with wood, among which are ſilk cotton trees of a prodigious ſize; and good indigo is produced in ſome parts of it. And about nine miles from the road is ſituated,

Benſe, where the Engliſh had once a ſmall fort, whoſe advantages aroſe chiefly from its ſtanding on a ſteep rock, the aſcent to which was by a flight of ſteps. The fort was built of lime and ſtone, and before it was a platform with ſix guns. The garriſon generally conſiſted of twenty white men, and thirty gromettoes or free blacks, who lived in a ſmall village under the ſhelter of the fort. This fortreſs, however, was taken by two French men of war in the year 1704, who firſt pundered, and then razed it to the ground: Benſe iſland is much ſmaller than the other: it produces only a ſmall quantity of rice, the ſoil of it being very indifferent.

The climate of this country is in general very unwholeſome, particularly in the mountainous parts; where during four months in the year, it rains, thunders, and is ſo intolerably hot, that the people are obliged to keep cloſe in their huts: and the air is corrupted in ſuch a manner by the lightning, that all animal food is reduced in a few hours to a ſtate of putrefaction. The flat open country, however, is not ſo bad; for though in ſummer the heat is exceſſive in the former part of the day, yet it is very temperate in the afternoon, from the refreſhing breezes that generally come from the ſouth-weſt quarter.

Great numbers of mangrove-trees grow on the banks of the Sierra Leona; the leaves of them exactly reſemble thoſe of an European laurel. The branches of theſe trees are nearly of an equal length, but the ſhoots, growing downwards, as ſoon as they touch the water or the earth, take root, and by that means make a hedge ſo thick as to be almoſt impenetrable.

The whole country abounds in millet and rice, which is the principal food of the natives. It alſo produces great plenty of oranges, lemons, bananas, Indian figs, anynas, pompions, water-melons, yams, potatoes, wild pears, white plums, ſeveral ſorts of pulſe, and the kola fruit. This laſt fruit ſomewhat reſembles a cheſnut, and grows in cluſters of ten or twelve together, four or five in a rind, each divided by a thin ſkin. The outſide of the nut is red intermixed with blue; and the inſide, when out, is of a violet colour mixed with brown. The negroes and Portugueſe uſe it in the ſame manner as the Indians do arek and betel. It makes the water exceeding ſweet, when put into it; and has a harſh ſharp taſte.

There is a variety of large trees on the ſhores, particularly the palm, cocoa, and cotton-tree; and on the mountains are abundance of palm and laurel trees.

Deer, hogs, goats, and fowls, are very numerous here; theſe the natives ſell to the Europeans for a ſmall quantity of brandy, a liquor which they are particularly fond of. In the mountains are great numbers of elephants, lions, tygers, wild boars, and roe-bucks; alſo apes of ſeveral ſorts; and ſerpents, which laſt are ſo large, that it is ſaid they will ſwallow a man whole; but this we do not give intire credit to.

The apes, monkies, and baboons are ſo numerous, that they make great deſtruction in the plantations. There are three ſorts of theſe animals, one of which is of a prodigious ſize, and remarkably ſagacious. When taken young, they are taught to walk upright, and by degrees are rendered vey uſeful to the natives: they are taught to pound Indian wheat, to fetch water in calabaſhes or gourds, from the river or ſprings, on their heads, and to turn the ſpit. Theſe creatures are ſuch lovers of oyſters, that, at low water, they go down to the ſhore among the rocks, and when the ſhells open with the violent heat of the ſun, they put a ſmall ſtone between, and take out the oyſter; ſometimes it happens that the ſtone ſlips aſide, or is too ſmall, when the monkey's foot being caught, he is taken and killed by the blacks, who reckon their fleſh, and alſo that of elephants, delicious food.

Pigeons, parrots, parroquets, and Guiney hens are in great numbers in the woods, the latter of which are about the ſize of a pheaſant, and beautiful: but it is very difficult to catch them, on account of the thickneſs of the trees. They have alſo other ſorts of fowl, among which are white pelicans as large as ſwans, a bird called ox-eyes, herons, curlews, and boobies.

There is a great variety of fiſh in the bay and entrance of the river, ſuch as raies, thornbacks, and a fiſh called old wives: alſo gar fiſhes, cavalloes, ſharks, and ſword fiſhes, dog fiſhes, and one called ſhoemaker, having on each ſide the mouth pendents like barbel, and they make a noiſe ſomewhat reſembling the grunting of a hog. The moſt common fiſh, however, caught here, are, pilchards, the becune, the monk or angel fiſh, the mullet, and old wives: the latter is ſhaped much like a tench, is about nine inches long, and has large ſcales. It is mottled with red, yellowiſh, and browniſh lines placed alternately, and running from the head to the tail, being five or ſix in number. The ſnout is oblong, and turns upwards, and the lips are thick, fleſhy, and project from the jaws; but the mouth is ſmall. The teeth are ſerated, but not very ſharp, and the fins are mottled with red, blue, and yellow. The tail, when expanded, is roundiſh, and the fiſh is extremely beautiful altogether.

The becune and monk, or angel fiſh, being little known in Europe, we ſhall here give an account of them. The former of theſe greatly reſembles a pike, but only longer, having been frequently caught upwards of eight feet in length. It is a greedy fiſh, and dangerous to be met with in the water, becauſe it can bite much eaſier than the ſhark, and ſo fearleſs, that it will not be driven away by any noiſe that can be made. The fleſh has the ſame taſte as freſh water pike, but there is often great danger in eating it: for unleſs the teeth are white, and the liver ſweet, it is poiſonous. The monk, or angel fiſh, is between a ſhark and a ſkate, and grows to a large ſize, often weighing upwards of one hundred pounds. The colour on the back and ſides is of a duſky aſh, and the belly is white. The mouth is broad and placed at the end of the head, in which it differs from the other flat, griſly fiſh. The head is roundiſh at the extremity, and there are three rows of teeth in each jaw, each row conſiſting of eighteen, ſo that there are one hundred and eight teeth in all. The tongue is broad and ſharp at the end; and the noſtrils are wide, being placed on the upper lip, and filled with a ſort of ſlime. The eyes are of a middle ſize, placed not far from the mouth, and do not look directly up, but ſide ways. Inſtead of gills, it has holes like the thornback. Near the head are two fins that look much like wings, for which reaſon it is called the angel fiſh. On the extremities of theſe fins, near the corners, there are ſhort, ſharp, and crooked prickles; as there are alſo on the lowermoſt fins, which are placed near the vent. Below the vent are alſo two fins, and the tail is forked. The chief value of this fiſh conſiſts in its ſkin, which is uſed in making caſes for inſtruments; but the fleſh is ſo rank, and of ſo diſagreeable a taſte, that it is little uſed.

The European ſailors find the great quantity of fiſh that are in the bay and river of Sierra Leona to be of infinite ſervice to them, not only for proviſions, but alſo for traffick; for the natives are ſo indolent, that they will not be at the trouble to catch them, but content themſelves with ſuch as are left among the rocks by the ebb tides.

Great plenty of oyſters are on the ſides of the bay; and they appear as if growing on the Mangrove trees, which are very numerous here. Many of them hang down in the water, and are ſo thick covered with oyſters, that at firſt ſight it might be imagined they were produced from the tree. Some of theſe oyſters are of ſuch a ſize, that one of them would ſerve a moderate man for a meal: but they are ſo tough as to be ſcarce eatable, unleſs firſt boiled, and then fried in ſmall pieces. The trees that grow on the ſides of the bay make commodious haunts for crocodiles; as alſo for the manatea, or ſea cow, which are here in great abundance. As theſe creatures are little known to Europeans, we ſhall here deſcribe them more minutely.

It is ſuppoſed by ſome, that the manatea, or ſea-cow, is an amphibious creature, but this opinion has been ſufficiently controverted; for it is always found in large rivers and bays, and feeds upon ſea weeds that grow near the ſhore. It is covered with a very thick ſkin, which greatly reſembles the bark of an old oak, for it is rough, wrinkled, without hair, and ſo hard as ſcarcely to be penetrated.

Though

Though the back is the ſmootheſt part, yet it is covered with circular wrinkles from the top of the neck to the tail fin. They are in general about twenty-five feet in length, but the head is very ſmall in proportion to the body. It is flat at the top, and goes off ſloping to the ſnout, which is eight inches in diameter. The head is covered with a black hard ſkin, exceeding rough, but thinner than in other parts. The mouth is ſmall, but large enough for its manner of feeding. The lips both above and below are double, and divided into the inner and outer: the upper lip terminates the ſnout, and appears like a ſemi-circle at the end: it is very thick, being fourteen inches broad, and ten deep; and is white, beſet with tranſparent briſtles about four inches long. The nether lip is alſo double; the outer one is black, and forms a ſort of chin ſeven inches broad, but without briſtles. The inner lip is hairy, and only a little ſeparated from the outer, neither does it appear when the mouth is ſhut. The corners of the mouth are beſet with thick white briſtles an inch and an half long, which keep the water from waſhing away the food while the creature is eating. The briſtles are like ſmall quills, hollow within, and bulbous at the root. The lower jaw, which is only moveable, is ſhorter than the upper, and the lips move in the ſame manner as thoſe of cattle. They have not any teeth, but, inſtead thereof, two ſtrong white bones that run the whole length of both jaws. The noſtrils reſemble thoſe of a horſe, and are parted by a griſtle above an inch thick: they are two inches over, with wrinkles on the inſide, and briſtles half an inch long. The eyes are placed in the centre of the head, between the end of the ſnout and the ears, and are not bigger than thoſe of ſheep. The neck is thick, and ſo ſhort, that it can hardly be perceived, unleſs by its motion in feeding. From the ſhoulders to the navel, the body is large; but from thence to the anus, it grows ſlender. The circumference of the head is ſeven feet, and of the body next the ſhoulder twelve; but where it is largeſt, the circumference is upwards of twenty feet. The fore fins, or arms, are about two feet in length, and conſiſt of two points: they are covered with ſolid fat, intermixed with tendons and ligaments, with a thick ſkin reſembling a horſe's hoof; they are convex on the upper ſide, and flat beneath, and are beſet with rough briſtles about half an inch long. The breaſts are placed between the arms, one under each, and are of a convex form, about a foot and an half in diameter: they are hard, rough, and wrinkled; and when they give ſuck, the teats are four inches long. The ſcull greatly reſembles that of a horſe, and is much about the ſame ſize and thickneſs. The ſtomach is exceeding large, being ſix feet long and five broad; it is ſmooth within, and has a gland about the ſize of a man's head near the inſertion of the gullet.

The manatea, has no voice or cry; and the only noiſe it makes is in fetching its breath. Theſe animals keep together in large companies, and are very careful of their young, which they bring forth in autumn, and have but one at a time. The fat of theſe creatures which lies between the cuticle and the ſkin, when expoſed to the ſun, has a fine ſmell and taſte; it has alſo this peculiar property, that the heat of the ſun will not ſpoil it, or make it become greaſy. The taſte is like the oil of ſweet almonds; and the only effect it has on the body, is that of keeping it open. The fibres and the lean parts are all beef, but more red and harſh, and may be kept a great while in the hotteſt weather without tainting. The fat of the young ones is like pork, and the lean greatly reſembles veal. In the head, are four ſtones of different ſizes, which are ſomewhat like bones, and are uſed in medicine. Hoffman affirms they are exceeding uſeful in caſes of epilepſy; and they are alſo ſaid to be good againſt agues, and to cleanſe the kidnies of gravel.

The method of catching theſe creatures is as follows: The negroes go in a canoe, and paddle towards it with as little noiſe as poſſible, it being exceeding quick of hearing. As ſoon as they find themſelves near enough, the man, who is placed ready at the head of the boat, ſtrikes a harpoon fixed at the end of a long pole into it, and then lets go. The beaſt immediately betakes itſelf to the mangroves, where the water being ſhallow, they follow it cloſe, and renew the ſtrokes till they have wearied it out, when having obtained poſſeſſion of the creature, they drag it aſhore.

With reſpect to the inhabitants of Sierra Leona, they are not ſo black as thoſe of the neighbouring countries; neither have they ſuch flat noſes or thick lips. The men in general are tall and well-made, of a cheerful diſpoſition, and not given to quarrel, but the women are ſhort and robuſt, owing to their being conſtantly employed in labour; for beſides the buſineſs of houſewifry, they work hard in tillage, make palm-oil, and ſpin cotton. The poorer ſort go naked till they are twelve years of age, when they wear a piece of cloth round the waiſt, or a kind of apron made of the leaves of trees. They alſo wear a leathern girdle, to which are faſtened a long knife and a poniard. Perſons of rank, eſpecially when they appear abroad, wear a long flowing robe of ſtriped callico tied round the waiſt with a ſilken girdle. They adorn their arms with bracelets, and wear a great number of rings on their fingers. Their ears are ornamented with various toys, and on their cheeks they have different figures made with red hot irons. Both ſexes anoint their bodies and limbs with palm oil, and ſome uſe civet in order to give them an agreeable ſcent. They wear no hair on their eye-lids, and they cut that on their head in croſs lines, leaving ſquare tufts ſtanding erect, but the women in general ſhave all cloſe. They are naturally temperate in their living, and very ſober; for though they are exceeding fond of brandy and other ſpirituous liquors, yet they never drink to exceſs, conſidering drunkenneſs as one of the greateſt crimes.

The huts and houſes of theſe people are low, built with wooden ſtockades ſet in the ground, and thatched with ſtraw; ſome of them are round, ſome ſquare, and others oblong; and moſt of them are ornamented in the front with two wings of a ſpiral form. They are kept very clean, being ſwept at leaſt once every day. Their furniture conſiſts of two or three earthen pots to boil their victuals in, a gourd or two wherein to fetch palm-wine, and half a gourd for a cup; a few earthen diſhes, a baſket or two for the wife to gather cockles in, and a knapſack for the huſband, made of the bark of trees, to carry his proviſion in when he goes abroad. Their bedſtead is made of billets of wood laid acroſs each other, on which they lay a mat, and ſleep without any covering. Some of them lie on the ground upon mats made of ruſhes, and have their weapons by their ſides, which, for the moſt part, are, ſwords, daggers, darts, bows and arrows. Some of them have guns, which they are very fond of, and uſe with great dexterity. The points of their arrows are infected with the juice of a poiſonous fruit, which is ſo inconceivably ſubtle and quick, that wherever it ſtrikes, it is ſure to prove fatal.

Roots, herbs, fruits, cockles, and oyſters, are their chief food; and their common drink is water. They plant about their houſes gourds, potatoes, pompions, and tobacco, the latter of which they are very fond of, particularly in ſmoaking. Their pipes are made of clay well burnt, and the bowl is remarkably large. They put a ſmall hollow cane, about a foot and a half long, into the lower end of it, through which they draw the ſmoak and ſwallow it. They ſqueeze the juice out of the tobacco when the leaves are green, from an opinion that it would otherwiſe make them drunk; after which, they ſhred it ſmall, and then dry it on coals.

They are very fond of dancing, and generally ſpend their evenings in that diverſion. They make a ring in the open part of the town, and one at a time ſhews his ſkill in antic motions and geſticulations, but with a great deal of agility; and their muſic conſiſts of two or three drums made of a hollow piece of wood, and covered with the ſkin of a kid or other animal.

The women of this country ſend their daughters, at a certain age, to one peculiar houſe in every town or village, where they are taught for a year to ſing, dance, and perform other exerciſes, by an old man appointed for that purpoſe, and when the year is expired, he conducts them to the market-place, where they publicly exhibit ſuch performances as they have been taught at ſchool. During this time, if any of the young men are diſpoſed to marry, they make choice of thoſe they like beſt, without regard either to birth or fortune. When the man has declared his intention, the parties are conſidered as actually married, provided the bridegroom can make ſome preſents to the bride's parents, and to the old man from whom ſhe received her education.

It is cuſtomary here, when they bury their dead, to put all the beſt goods of the deceaſed into the grave, and erect a roof over it, which they cover with linen cloth. The corpſe is always attended to the grave by a number of people hired as mourners, who howl and lament in proportion as they are paid for their trouble by the relations.

They call the courts of juſtice Pallavers, where the principal or elderly men aſſemble to ſettle differences amongſt them, which generally ariſe in matters relative to trade: each ſalutes the other, at meeting, with a bend of the elbow, and raiſing his hand to his face. When they have heard the parties, they determine the diſpute by vote; and he

he that has the majority, is accounted the innocent perſon. In caſe of fornication, the party, whether man or woman, is ſold for a ſlave. On a charge of murder, the ſuſpected perſon muſt drink of a red purgative water prepared by the judges, which is called purging the criminal: if he is known to have led a bad life, and to have bore malice to the deceaſed, notwithſtanding a poſitive evidence may be wanting, his judges will give him ſuch a quantity of liquor as to kill him, but if they are inclined to ſpare him, they will give him leſs, or make it weaker, that he may appear innocent to the friends and relations of the deceaſed. If a man has been defrauded by another, he has a right to take from him as much as amounts to his own loſs; but he muſt make it appear before the judges that he has not exceeded thoſe limits, as in that caſe he would be called to a ſevere account.

Attempts have been frequently made by the Mundingo negroes, who are ſtrict Mahometans, to propagate their religion among theſe people; but they have ever rejected it, and ſtill follow their own maxims. They acknowledge one ſupreme Being, Creator of all things, whom they call Kanu: they alſo believe in a future ſtate, but they do not worſhip any living creature whatever, nor even the ſun or moon. They have many ſuperſtitious notions, and pay great reſpect to their fetiſhes, or charms, which they conſtantly carry in a bag about their necks, and other parts of their body. The number of theſe deities is not fixed, every one chuſing his idol according to his own fancy; ſome have a horn, ſome a crab's claw, and others a ſnail's ſhell, a bird's head, or ſome ſuch trifle. To theſe they pray with the greateſt diligence, and at their meals always offer them a part. They never go to ſea or on the rivers without theſe idols, conſidering themſelves by thoſe means ſecured from all accidents; for they ſuppoſe the fetiſh has a particular authority upon a ſea; and, after the voyage, thank it for the care it has taken of them during that time.

This country is ſeparated by the river Sierra Leona into two kingdoms; namely, that of Bulon or Bulm, to the north, and that of Burre to the ſouth. The former of theſe kingdoms lies very low and flat, but the ſoil is fertile, and produces great quantities of rice, millet, and maize, of which they make excellent bread. The natives are very fond of the Engliſh and Portugueſe, many of whom inhabit that part of the country, and they take great pains to imitate the maxims and manners of thoſe Europeans.

Burre, is a much more open kingdom than that of Bulm, and near it is that long ridge of mountains called Sierra Leona, which is the admiration of all ſtrangers. There are ſo many caves and dens about the mountains, that when a ſingle gun is fired from a ſhip in the bay, the echo is ſo often repeated, and the ſound ſo loud and ſharp, that there ſeems to be the report of ſeveral cannon. This is far from being diſagreeable to hear; but when it thunders, the noiſe is at firſt dreadful, each clap being echoed with as much force as the real.

Not far from the mountains abovementioned, there runs out into the ſea weſtward a hilly point, much lower than the above mountains, forming almoſt a peninſula, over which the blacks carry their canoes on their ſhoulders when they deſign to launch out to ſea, as it ſaves them the trouble of rowing round there from the bay. This point, according to the moſt exact obſervation, is ſituated in eight degrees thirty minutes north latitude, and is called Cabo Ledo.

The king of Burre reſides in a town about eight leagues from the mouth of the river. It is compoſed of about three hundred houſes, which are round, and built all one way. The king's houſe, or rather his huts, are in the center of the village, and reſembles thoſe of his ſubjects. Some of them are a little larger, which he keeps for the Europeans, or ſtrangers that viſit him. The king governs his ſubjects with great juſtice and lenity, and is greatly beloved by them.

The huts of the lower claſs of people are made with ſide poſts ſeven or eight feet high, ſupporting rafters that unite at the top in the form of a cone. They are covered with reeds, or palm-leaves interwoven through laths ſo cloſe and thick, as to be impenetrable either to rain or the violent heat of the ſun. The ſide walls are formed of reeds and ſmall branches faſtened between the poſts, over which they lay a coat of lime made of burnt ſhells, which gives their huts a clean look, but does not laſt long, becauſe they mix no ſand with it. The fire-place is in the center, and the ſmoke iſſues through a hole at the top. The doors of the huts are ſquare, the threſhold being raiſed at leaſt a foot from the ground: they are commonly about two feet broad, and three high, ſo that the generality of people muſt ſtoop to go in, and thoſe who are corpulent muſt enter ſideways. Although the climate is hot, yet the nights are cold and moiſt, ſo that the negroes keep fires in their houſes continually.

The dialect of Bulm is the common language of the country; this is a hard, unpleaſing tongue to ſtrangers, and not eaſy to be deſcribed; but about the bay they ſpeak either Portugueſe, or Lingua Franca, and a little Engliſh and Dutch is underſtood by ſome of them.

The Europeans, particularly the Engliſh and Dutch, have long frequented the river of Sierra Leona: here they either trade, or procure refreſhments, in their way to the Gold Coaſt, or Whidah. The goods purchaſed here by way of trade, are, elephants teeth, ſlaves, ſandal wood, gold and bees wax; with ſome pearls, cryſtal, ambergris, long pepper, &c. The gold purchaſed here is brought either from South Guiney by the river Mitomba, or from Mundingo, and other countries towards the Niger.

The merchandize which the Europeans bring hither, is, French brandy and rum, iron bars, white callico, Sileſia linen, braſs kettles, earthen cans, all ſorts of glaſs buttons, braſs rings or bracelets, bugles and glaſs beads of various colours, braſs medals, ear-rings, Dutch knives, hedging bills and axes; coarſe laces, cryſtal beads, red callicoes, oil of olives, guns, muſkets, balls and ſhot, paper, red caps, all ſorts of counterfeit pearls, cotton, &c.

CHAP. III.

THE NEW HISTORY AND DESCRIPTION OF

GUINEY.

SECT. I.

Containing a general Deſcription of GUINEY, its Extent, Situation, Diviſion, &c. alſo an Account of the GRAIN COAST, its Extent, Soil, Produce, Inhabitants, their Trade, Towns, &c.

GUINEY is a very extenſive region, and commonly divided into two large countries, called Upper and Lower Guiney; the latter of which is more properly diſtinguiſhed by the name of Congo. Theſe two together (reckoning from Cape Tagrin, near the mouth of the river Sierra Leona, in nine degrees eighteen minutes of north latitude to Cape Negro, in ſixteen degrees forty-five minutes of ſouth latitude) extend upwards of three thouſand five hundred miles, excluſive of all the turnings, windings, and bays on the coaſt.

Guiney Proper, or Upper Guiney, is ſituated between fifteen degrees weſt, and fifteen degrees eaſt longitude, and between four and an half and ten and an half degrees north latitude, bounded by the unknown parts of Africa, on the eaſt;

eaſt; by Congo and the Atlantic ocean, on the ſouth; by the ſame ocean, on the weſt; and by Negroland, on the north.

The moſt accurate geographers divide the whole country into four parts, under the appellations of, 1. The Grain, or Pepper Coaſt; 2. The Ivory Coaſt; 3. The Gold Coaſt; and, 4. The Slave Coaſt; in which order we propoſe to treat of it. The principal rivers are, Sherbro, Ceſtre, St. Paul, and Sierra Leona.

The Grain or Pepper Coaſt, begins at Cape Tagrin, from whence it extends upwards of four hundred miles ſouth-eaſt of Cape Palmas. It received its name from the Guiney pepper, called by the Spaniards, Malagueta, which grows here in abundance. It alſo produces another ſpecies of pepper common in the Weſt Indies, and generally known in England by the name of Jamaica pepper. The Engliſh and Dutch purchaſe great quantities of theſe articles: but ivory and ſlaves conſtitute the chief commerce of this country.

Travellers uſually make but two ſeaſons in this country, namely, the wet and dry ſeaſon. From April to September incluſive, is their rainy ſeaſon; and from October to March incluſive, is their drieſt and hotteſt, as well as faireſt weather; though then the ſun is fartheſt from them on the ſouth-ſide of the equator; whereas, the coaſt of Guiney lies five degrees north. But their wet ſeaſon does not always begin juſt at the ſame time: nor is it the ſame at all places on this coaſt: at ſome times, and in ſome places it begins a month or two ſooner than in others, and is ſometimes of a longer, and at others of a ſhorter duration; however, between the vernal and the autumnal equinox, they generally have exceſſive rains, attended with violent ſtorms of wind, as well as thunder and lightning: and, as the winds at this time blow from the ſouthward, and there is not one harbour upon the coaſt, if any ſhipping happens to be there in theſe ſtorms, they are infallibly run on ſhore, unleſs they ſtand out to ſea, or get into the mouth of the river of Sierra Leona, when they find them coming on: and there always ſits ſuch a ſurf, or ſwelling ſea, on this coaſt, that it is very difficult going on ſhore at any time, even during the fair ſeaſon, eſpecially at Whidah.

The moſt violent ſtorms, or travadoes, are in July and Auguſt, and come from the ſouthward. It is obſerved alſo, that during the hot ſeaſon, the winds are periodical on this coaſt, blowing from midnight till one or two in the afternoon, from the land; and then, ſhifting to the ſouthward, blow from the ſea: and that the ſea rages to that degree, on this ſhore, ſome months in the year, that it looks like fire, which makes the ſailors ſtile it, The Burnings, at which times it is almoſt impoſſible to go on ſhore.

The ſoil is tolerably good, and, beſides pepper, produces plenty of vegetables and roots, as alſo various kinds of fruits, particularly oranges, lemons, cocoa-nuts, bananas, and dates. Their cattle conſiſts of cows, which give wretched milk, and very little of it; ſheep, which are cloathed with hair inſtead of wool, make very indifferent food, yet are very dear: they have alſo goats, hogs, hares, and deer, which are much better food than the former: they have a few horſes, but they are very ſmall, and of little uſe. Here are alſo ſeveral kinds of wild beaſts, as lions, tygers, leopards, elephants, buffaloes, wild hogs, wild dogs, foxes, crocodiles, and apes of various ſorts. They have likewiſe a ſpecies of monkey here, ſome of which are five feet high; and are ſo bold and impudent, that they will ſometimes attack men: but they have another ſort of monkies, coal black, with white beards, not above two feet high, and very pretty. Theſe creatures are all very thieviſh here, as well as in other places, plundering gardens and corn fields, but pretty nice in their diet, chuſing the beſt of every kind of grain or fruit. The cameleon is alſo found in this part of Africa; of which it is confidently ſaid, that he often changes colour: the colour he uſually puts on, when he is ſurpriſed, is a fine green, ſpotted brown or yellow, for his ordinary colour is grey, but they never change to a red; and the ſkin is almoſt tranſparent; it is a very ſmall animal, leſs than a rat, but conſiderably bigger than a mouſe, and will live ſeveral months (ſome ſay years) without food; though others are of opinion, that it catches flies, as ſome other creatures do, by putting out its tongue, which is almoſt as long as the body: but the flies muſt light on the cameleon's tongue, if he does catch them, for he is ſo exceeding ſlow in his motion, that he can overtake nothing by running after it. Their poultry conſiſts of geeſe, turkies, and ducks, with plenty of cocks and hens, the latter of which are eſteemed as good in quality as thoſe of Europe.

With reſpect to the natives of this part of the country they are in general tall and well featured, tolerably ſenſible and courteous to ſtrangers, and are ſaid to be the moſt honeſt in their dealings of any on the whole coaſt. The habit of a negro is a paan or pagne, (a cloth) about his waiſt, two feet broad; and thoſe of the better ſort have another cloth of a good length wrapped about them, and thrown over their ſhoulders; but yet ſo as their arms, legs, and a great part of their bodies appear naked, both of the men and women. Their ornaments conſiſt of a multitude of rings, or bracelets, of gold, ivory, or copper, according to their circumſtances, worn on their arms and legs, with necklaces, and girdles of coral, one upon another; but the plaiting and adorning their hair take up the greateſt part of their time, eſpecially of the women: the hair of ſome of the negroes is longer than that of others; and they have a way of pulling it out of the natural curl, and making it ſtrait, by hanging weights to it; after which, they form it into various faſhions, dreſſing it up with little thin plates of gold, copper, tinſel, beads, coral, and ſhells, that make a glittering ſhew; ſome of the women throw a vail over all, to keep off the ſcorching ſun, and ſome of the men have caps; their fiſhermen, particularly, have them made of ſkins or ruſhes, and are very happy if they can get an European hat: but many of the negroes go perfectly bare headed; and their ſcalps, it is ſaid, are ſo hardened by it, that they are not ſenſible of the ſun's intenſe heat.

Rice, millet, fiſh, and fruits, are their common food; and their general drink is water mixed with a little palm-wine, or the milk of cocoa-nuts. Moſt of them are very abſtemious, and will not drink any ſtrong liquors to exceſs; ſuch as do are ſeverely puniſhed, by order of the king, for that practice.

The monarch of this country governs with deſpotic ſway; and with ſuch auſterity, as to ſtrike an awe into his ſubjects, who reverence him more from fear than affection: he is limited by no laws, or any other reſtraints. When he goes abroad, he appears with the greateſt pomp and magnificence; but he is never ſeen in public but upon particular occaſions.

Theſe people are all Pagans, but believe in one ſupreme Being, and ſeem to entertain ſome notions of a future ſtate. The chief part of them are employed in huſbandry; but there are ſome artificers amongſt them, that are excellent workmen, particularly ſmiths, carpenters, and maſons, the former of whom are ſo well acquainted with the nature of tempering ſteel, that they make their various inſtruments to the greateſt perfection. They purchaſe fire-arms, gun-powder, and bullets of the Europeans; but darts, arrows, lances, and broad ſwords, they make themſelves. The carpenters make the canoes of various ſizes with great neatneſs: and they alſo build their houſes or huts, (which are made of wood or clay, and thatched with reeds or branches of the palmetto-tree), in a very regular manner.

Some of the natives of this place are of a mixed breed, called mulattoes. Theſe are an abandoned ſet of people, and have proceeded from the intermixture of negroes and Europeans; for when the Portugueſe firſt diſcovered the ſouth-weſt part of Africa, they not only propagated their religion, but alſo their ſpecies, in many parts of it. Theſe are of a tawny complexion, and profeſs themſelves Chriſtians, notwithſtanding which they retain many of the moſt ſuperſtitious notions of the Pagans. The men are great drunkards, lewd, thieviſh, and treacherous; the women are altogether the moſt abandoned, proſtituting themſelves at all times, and to all ſorts of men, without the leaſt degree of reſtraint. They imitate the Portugueſe in their dreſs, but exceed both them and the negroes in their vices.

The trade is carried on by ſignals from the ſhips; on the appearance of which, the natives immediately go in their canoes, carrying with them their pepper, ivory, &c. for the Europeans have no ſettlement in this part of Guiney.

One of their principal rivers is the Sherbro, called by ſome authors Selbole, and by others Palmas, which diſcharges itſelf into the great bay formed by the capes of Tagrin and Vega. It ſeparates the country called Sierra Leona from that named Seſtos, and has its ſource in Upper Ethiopia; from whence it is conjectured by ſome either to be a branch of the Senegal, or of the river Gambia. Large ſhips go up this river for about ſeven leagues from its mouth, but farther up it grows ſhallow, and is only navigable for canoes. The country round it is very mountainous, and the river has many turnings and windings,

but the ſtream is not rapid, except at two or three cataracts or water-falls, one of which is exceeding large, and makes a prodigious noiſe, the water falling from the rocks upwards of twenty feet perpendicular. The negroes that ſail up this river, before they reach the cataract, are obliged to go aſhore, and land their goods, which, with their canoes, they drag along the mountains till they have paſſed the cataract. The other two water-falls are trifling; notwithſtanding which, they frequently have their canoes overſet, eſpecially when they are heavy laden; but as the cam wood, with which they are generally loaded, is very heavy, it ſinks, and in the dry ſeaſon they go and take it up, there being at that time hardly any water in the river. Their times of going up the river are in the latter end of the rainy ſeaſons, when they cut the cam-wood, and ſearch for elephants teeth; theſe ſeaſons generally continue five months out of the twelve.

There is a ſmall iſland near the mouth of the river, called by the Engliſh Sherbro, and by the Dutch Maſſacoy. It is ſurrounded by rocks, and before it lies a large ſand bank, ſo lofty as to be diſcovered at a conſiderable diſtance from the ſea. The weſt end of this iſland is called St. Ann, and is exceeding pleaſant, being covered with lofty trees on both ſides. The ſoil of the whole is very fertile, and produces plenty of rice, maize, yams, potatoes, bananas, orange and lemon-trees, citrons, pomegranates, and other fruits; beſides which, there are great numbers of poultry, and on the ſides of the ſea are found oyſters that contain ſome of the moſt valuable pearls. The inhabitants practiſe much the ſame maxims as thoſe of Sierra Leona, and are idolaters.

York iſland, lies to the north of Sherbro: the Engliſh had once a factory and a good fort here, but they abandoned it about the year 1727, when they removed to Jamaica, a ſmall iſland about four miles farther to the weſt. This they alſo deſerted, and have not for ſome years had any factory either on the river of Sherbro, or on the iſland of that name.

Seſtre, or Seſtros, which lies to the ſouth-eaſt of Sherbro river, is very rocky at the entrance; but the rocks are all, except two, ſo deep in the water, that moſt veſſels paſs over them, and thoſe two are ſo high above it as to be eaſily avoided. This river is pleaſantly incloſed by lofty trees, and there are ſeveral ſmall ſprings and rivulets that diſcharge themſelves into it. The banks of it are very fertile, and in particular produce great quantities of excellent rice. In different parts are many pretty villages, among which is that where the king reſides, called by the Dutch Koningſdorp, ſituated about twelves miles up the river. It contains about thirty houſes, which are all ſmall buildings, except the king's, and that is not only handſome but ſpacious. About one hundred yards from the mouth of the river is a pleaſant village on a riſing ground, which contains about ſixty houſes, all neatly built; ſome of them may be ſeen many miles from the ſea, as they are very lofty buildings.

There is a large mountainous rock, about eight miles below the river Seſtos, on which grows a remarkable lofty tree: this place is called Little Seſtros or Seſtre; and about four miles from it, farther to the eaſt, a point juts out into the ſea, near which, on the land, appears a great rock, white at the top, which at ſea looks like a ſhip under ſail; it is ſurrounded by large ſand-banks, and is called Cabo Baixos by the Portugueſe.

The natives of this place are very courteous to ſtrangers; but they are idolaters, and practiſe ſome of the moſt ſuperſtitious maxims. Both ſexes go almoſt naked, having only a ſmall piece of cloth faſtened round the waiſt. Their food is the ſame as thoſe above deſcribed. Many of them are employed in fiſhing, and the king has a certain duty of what they catch. When they ſalute each other, they take the fore-finger and thumb into their hands, and putting them into a certain poſture, pull them till they ſnap, when they ſay Aquio, which ſignifies, your ſervant.

They uſe but little ceremonies in their marriages; thoſe who are able to purchaſe a wife, after agreeing with the woman, apply to the parents or relations, and, if they approve of the bargain, the wife is delivered to the huſband, who conducts her to his hut, and his other wives prepare a wedding ſupper. The huſband ſtays all night with his new bride, and the next morning ſhe goes to work with the reſt, no farther ceremony being obſerved on this occaſion. There ſeems, in ſome reſpects, to be little difference between their wives and their ſlaves.

Thoſe that live the eaſieſt amongſt them, are the wives of the merchants, the dealers in wine, and the fiſhermen, who have no lands to manure; for theſe do ſomething towards bringing in a livelihood, and providing for their families; whereas the men of eſtates make their wives manure and cultivate them; and the more wives they have, the greater is their ſtock of corn, rice, and plants, which makes them multiply their wives as faſt as they can. They have one wife called their boſſum, dedicated to their houſhold god, who is exempted from working, and enjoys many other privileges in the life-time of her huſband.

The boſſum is uſually a young beautiful ſlave, purchaſed with a deſign of dedicating her to his god, and with whom he ſeems under ſome obligation of ſpending his time on the night of his birth-day, and of the other day of the week appropriated to the ſervice of their gods. There is alſo another wife, to whom the affairs of the houſe are entruſted, and the government of the reſt is committed, who is exempted from labour: and theſe two the negroes are very jealous of, and endeavour to keep to themſelves; but for the reſt they are not ſo much concerned.

Great diſtinction is ſhewn to the wife who is firſt delivered of a boy, as ſhe thereby becomes the favourite or chief; but ſhe ſometimes pays very dear for the preference given her, being obliged, if her huſband dies firſt, to follow him, and be buried alive in the ſame grave. This ceremony a French writer of credit, who was an eye witneſs of the melancholy tranſaction, has given us the following account of.

"The captain or chief of the village, dying of a hard drinking-bout of brandy, the cries of his wives immediately ſpread the news through the town. All the women ran thither, and howled like furies. The favourite wife diſtinguiſhed herſelf by her grief, and not without cauſe. However, as ſeveral women in the ſame caſe have prudently thought fit to make their eſcape, the reſt of the women, under pretence of comforting her, took care to watch her ſo cloſely, that there was no means of eſcaping. The relations of the deceaſed all came to pay their compliments, and take their farewel.

"After the marabout had examined the body, and declared the perſon died a natural death, he, with his brethren, took the corpſe, waſhed, dried, and then rubbed it with fat from head to foot. After this, they ſtretched it on a mat in the middle of the houſe. His wives were placed round it, and his favourite at the head, as the poſt of honour. Several other women made a circle round them; all theſe endeavoured to outroar each other, tearing their hair, and ſcratching themſelves methodically, like people who knew perfectly the part they acted. Sometimes they left off, and kept ſilent; at others they repeated the praiſe and great actions of the deceaſed, and then began their lamentations afreſh. This mock muſic laſted near two hours, when four luſty negroes entering the houſe, took the dead body, and tied it on a hand-barrow made of branches of trees; then lifting it on their ſhoulders, they carried it through the town, running as faſt as they could, and reeling from time to time as if they had been drunk, with a thouſand ridiculous geſtures, very ſuitable to the exclamations of the wives of the deceaſed, and the other women who attended the proceſſion. In ſhort, the noiſe was ſo great, as would have drowned the loudeſt thunder.

"The parade being over, the body was taken from the hand-barrow, and depoſited in its place; after which, the ſongs, cries, and extravagancies of the women began again. During this, the marabout made a grave deep and large enough to hold two bodies: he alſo ſtripped and ſkinned a goat; the pluck ſerved to make a ragout, of which he and the aſſiſtants ate; he alſo cauſed the favourite wife to eat ſome, who had no great inclination to taſte it, knowing it was to be her laſt. She ate ſome, however, and during this repaſt, the body of the great goat was divided into ſmall pieces, broiled, and eaten. The lamentations began again; and when the marabout thought it time to end the ceremony, he took the favourite wife by the arms, and delivered her to two luſty negroes. Theſe ſeizing her roughly, tied her hands and feet behind her, and, laying her on her back, placed a piece of wood on her breaſt; then holding each other with their hands on their ſhoulders, they ſtamped with their feet on the piece of wood till they had broken the woman's breaſt. Having, thus, at leaſt, half diſpatched her, they threw her into the grave, with the remainder of the goat, caſting her huſband's body over her, and filling up the grave with earth and ſtones. Immediately the cries ceaſing, a quick ſilence ſucceeded the noiſe, and every one retired home with the greateſt compoſure and unconcern."

The common people wink at their wives beſtowing favours on other men; and indeed promote their own diſhonour,

honour, provided they can get money by it: they will contrive with their wives how to draw young fellows into the ſnare, for the ſake of the damages they are entitled to, when another invades their property; for the meaneſt man does not recover leſs than five or ſix pounds ſterling, if he can prove the offence; and they generally find means to have ſome evidence of the fact, beſides the wives: for if the man will take a ſolemn oath that he is innocent, and there can be no witneſs againſt him but the wife, he cannot be convicted. The women that are unmarried, it is ſaid, take very great liberties, which is no reproach to them upon this coaſt, neither does it hinder their getting huſbands; but this is to be underſtood only of the inferior claſs of people.

Circumciſion is practiſed here by the blacks; but they give no other reaſon for it, than that it is an antient cuſtom tranſmitted to them by their anceſtors. They pay great reſpect to their prieſts, who, beſides their eccleſiaſtical function, are looked upon as the moſt able phyſicians, though in general they are very ignorant.

Their principal commodities of traffic are, Guiney pepper, elephants teeth, cattle, and poultry. Their language is ſo unintelligible, that they are obliged to trade with the Europeans by ſigns; and in this they are ſo expert, that bargains and agreements are made without much difficulty.

Cape Monte, is the next conſiderable place we come to: it is ſituated about twenty-five leagues from the mouth of the river Sherbro; it is called by the natives Waſh Kingo, and, when firſt diſcovered at ſea, appears like a lofty iſland. It contains a great number of villages, the inhabitants of which are remarkably induſtrious, particularly in cultivation of rice and boiling of ſalt, which they do not only for themſelves, but alſo for the benefit of their king, to whom they are under ſuch ſubjection, as to be accounted his ſlaves.

Their chief cattle are ſheep; and they have ſome fowls that are exceeding large and good. They have likewiſe a great plenty of various ſorts of fiſh, the catching of which is the chief employment of many of the inhabitants. Wild beaſts, as elephants, tygers, buffaloes, harts, &c. are alſo met with here in great numbers.

The dreſs of the men is a white garment reſembling a ſurplice; but the women have only a narrow piece of cloth faſtened round the waiſt. Both ſexes take great pains with their hair, or wool, which they twiſt into ringlets, and ornament the top of it with gold or precious ſtones. They wear alſo necklaces of ſeveral rows; and on their arms and wriſts they have bracelets, and rings above the ancles, where ſome hang bells of ſilver, the noiſe of which, when they divert themſelves by dancing, they are very fond of.

Though the houſes are for the moſt part mean buildings, yet they are kept exceeding clean. Thoſe belonging to the king and principal men are built long; ſome of them are two ſtories high, with a vaulted roof of reeds or palm-leaves, ſo thick laid as to render rain or heat of the ſun abſolutely impenetrable. At the entrance is the hall of audience, which is alſo their place of eating: here is a kind of ſopha, made of earth or clay, about ſix feet in breadth; and raiſed about twelve inches from the ground; it is covered with fine mats made of graſs or palm-leaves, and dyed of various colours. In this place the principal people ſpend the greateſt part of the day with their wives, and amuſe themſelves with ſmoaking, talking, and drinking palm-wine. Adjoining to the audience-room is the bed chamber, where they have an eſtrade or ſopha, conſiſting of a number of mats laid one on the other, and ſurrounded with pagnes ſewed together, or printed linen like curtains. Their kitchens are ſituated at ſome diſtance from the dwelling houſe, and are very neat.

The people here are in general more cleanly in eating their victuals, than their neighbours. They uſe bowls made of hard wood, and baſons of pewter or copper tinned, which they keep exceeding neat. When they roaſt their meat, they faſten it on a wooden ſpit; but as they have not the means of making it turn round, they firſt roaſt one ſide, and then the other.

A man may marry as many wives as he can keep, for which reaſon ſome of them have a great number, for the expence is very trifling, as they make them work ſo hard, that each nearly earns her own maintenance; they ſeldom quarrel, but in general live very happy; and ſo little jealous are the men, that if their wives beſtow favours on others, it does not give them the leaſt concern.

Their religion conſiſts chiefly in reverencing and obeying their king; and they have ſuch little notions of ambition, that each lives happy in his own way, neither exulting at the downfal of the poor, or envying the proſperity of the rich. Their military weapons conſiſt only of bows and arrows, but they are kept more for ornament than uſe. They never go to war with their neighbours; for if any differences ariſe, they are amicably adjuſted by treaty between the parties.

Many of their mats are bought by the Europeans that trade here: they are of a bright yellow, and exceeding beautiful; alſo great quantities of ivory, which is equally good in quality to that of Sierra Leona: they likewiſe purchaſe the ſkins of lions, panthers, tygers, and other wild beaſts, as alſo a great number of ſlaves, which are brought hither by the Mundingo merchants from the inland parts of Africa. The foreſts yield plenty of ſeveral ſorts of wood fit for dying, particularly camwood, which the natives cut, and bring to the ſhore in blocks of four or five feet in length; the Europeans buy a great deal of it, thinking it much more ſolid and beautiful than Braſil wood, to which they prefer it.

At a ſmall diſtance from cape Monte, is a river called Rio Novo, on the banks of which are ſeveral good villages, and the ſoil is very fertile, producing great quantities of rice, and other grain, with various kinds of fruit, as oranges, lemons, citrons, pomegranates, &c. Here are alſo ſeveral ſorts of quadrupeds, as cows, ſheep, goats, hogs, deer, and horſes. In ſummer, the water of this river is brackiſh about two leagues from the coaſt, on account of the flowing in of the tide; and in the winter it ſometimes ſwells ſo as to overflow its banks; before the mouth of it is a conſiderable ſand bank, which prevents large veſſels from entering it, but ſmall barks paſs it without any difficulty: it is navigable as far as a village called Davaranja, to which place it is very deep, and at leaſt four hundred feet broad. Above this village, the river is encumbered with large rocks, which occaſion conſiderable water-falls, that greatly obſtruct the navigation, and are very dangerous.

Towards the ſouth-eaſt, and about ten leagues from cape Monte, is a prodigious hill called cape Menſurado, though not quite ſo high as cape Monte; it is round and very large, and is almoſt ſurrounded with water; that part next the ſea is very ſteep and high, but that to the land is more gentle and acceſſible. On the eaſt ſide of it is a bay of conſiderable extent, which is terminated by a high land covered with lofty trees. On the weſt ſide is another large bay formed by the river, whoſe mouth is in the center of it. Theſe two bays are ſeparated by a long narrow neck of land. The cape is ſituated in ſix degrees thirty-four minutes north latitude, and that part of it which projects moſt to the ſea runs ſouth-eaſt; from whence there is a ſmall river that falls into the weſtern bay, and is navigable for near forty miles. This river abounds with a great variety of excellent fiſh, but the water is always brackiſh. The top of the mountain is quite level, covered with lofty trees, and commands each of the bays, the beſt of which is that to the north of the cape, about one hundred yards from ſhore, where there is good anchorage in eight or ten fathom water between the point of the cape, and the river's mouth. Before the mouth of the river, along the bay, is a bar, which is dangerous in ſome places, but eaſily paſſed by thoſe who are well acquainted with it.

Near the foot of the cape is an ever-running ſpring, which yields excellent water: it iſſues from a rock in the bank of the ſea, and forms a natural caſcade; and here the ſailors furniſh themſelves with a ſupply of that neceſſary article. To the weſt of this cape are three villages, containing about twenty houſes each; theſe houſes are low, and divided into three apartments; they are built with ſticks and clay, and are covered with ſtraw. In one of them are generally lodged at leaſt forty people, conſiſting of men, women, and children of different families, all confuſedly mixed together.

The people here are very civil and good-natured, and the women remarkably handſome. The men are naturally very indolent, and leave the principal part of buſineſs to be executed by their wives. They are as careleſs about religion as their neighbours at cape Monte, and only attend to the enjoyments of feſtivity and diverſion. They live very peaceably with their neighbours, and are not apprehenſive of any enemy except the Engliſh, their fears of whom aroſe from two large veſſels that once ſtopped here, the crews belonging to which ravaged the country, deſtroyed all their canoes, plundered their houſes, and carried off ſome of the people for ſlaves: ſince which time they have ever been fearful of moſt Europeans, but particularly the Engliſh, and have retained an enmity to them ever ſince.

The garb of the common people is only a piece of cotton wound round the waiſt, and faſtened between the legs: but the better ſort have a ſtriped frock which reaches to the

the knees; and they think themſelves equipped to the greateſt advantage, if they can get an old hat to grace their heads with.

The weapons of theſe people are lances about five feet long, with pointed iron heads; ſmall bows and arrows, the latter of which are poiſoned at the ends; and if they touch the blood, it inevitably kills the object, unleſs the part affected is immediately cut off. Their arrows have neither iron heads or feathers, and they always ſhoot them at random; notwithſtanding which, they ſeldom miſs their mark. They carry ſquare targets of thin board about four feet long and two broad, which are made to hang on their arms, but in ſo convenient a manner, that they can eaſily manage the bow with their hands.

Palm-wine and rice are their chief articles of trade; of theſe they have great quantities, and exceeding good in quality; they procure cowries and ſmall bars of iron, in exchange for theſe commodities.

About eight miles up the river, and near a quarter of a mile from the ſide of it, the king's town is ſituated. This is ſurrounded with woods, and the entrance to it from the river is through a beautiful walk ſhaded with lofty trees. The council-hall is in the center of the town: here the king and his chief people meet to hear all cauſes, diſpenſe juſtice, and ſettle the affairs of ſtate. The floor of this building is of clay raiſed about a foot from the ground, and over it a penthouſe of a circular form ſupported by poſts, and thatched with palm branches, to ſhelter them from the heat of the ſun. The whole is open on all ſides, for the convenience of light and air, and is about twelve yards in diameter.

There are about forty houſes in this town, which, though low buildings, are very neat: they are open on one ſide, and walled on the other three with ſtakes intermixed with red clay, which bind well, and is very laſting. Their kitchens are even with the ground; but the bed chambers are raiſed about a foot from it, to avoid the inconvenience of the dews. The roof is raiſed like a tent, and covered with reeds, or palm-leaves, ſo cloſe interwoven as to admit neither ſun nor rain. In the center of the kitchen is the fire-place, which is raiſed about ſix inches from the ground; and they keep their fires conſtantly burning; in the day-time, for dreſſing their victuals, and the convenience of ſmoaking; and, in the night, to ſecure them from the moiſtneſs of the air, and the cold.

They have, beſides their houſes, buildings for holding their proviſions, as rice, millet, palm-oil, brandy, and other neceſſaries. Theſe buildings are of a round make, with a conic roof, and are ſecured by padlocks, of which the huſband keeps the keys, and diſtributes daily or weekly ſuch proviſion as he thinks neceſſary for his family. This does not give the leaſt offence to his wives, who live amicably together, and ſpend their time in working abroad, or taking care of the children and other neceſſary buſineſs at home. The buildings belonging to each family are covered with reeds or palm-leaves to ſecure them from the inclemency of the weather, and are encloſed with a wall of earth ſeven or eight feet high.

The river called St. Paul runs to the weſt of Menſurado; the entrance of it is about ſix feet deep, and in calm weather it is navigable for veſſels of a tolerable burden. This river takes its courſe weſtward about three miles, and eaſtward to the river Seſtos, whither the natives daily paſs in their canoes, and trade either in the natural produce of the country, or in elephants teeth, which latter article is brought in conſiderable quantities to the river Seſtos.

The river called del Punto or Rio Junck, is to the ſouth-eaſt of cape Menſurado; but the entrance is ſo clogged with rocks, that it is impoſſible for any ſhips to paſs them: however, on the other ſide of them the river is navigable, and runs for ſeveral miles up the country with a fine ſmooth current.

The river St. John is farther to the ſouth-eaſt of that laſt-mentioned: the banks of it are covered with lofty trees; and to the eaſt of this river is a high mountain, in the form of a bow; but it is chiefly barren and uninhabited. Near the ſea-coaſt, a few miles from its mouth, is a village called Tabo Carea, and not far from it, is another, called by the natives Tabo Dagron, and by the French Petit Diappe: there is a river of the ſame name near it.

Seſtre Cro, or Seſtre Crue, is ſituated on the ſouth-eaſt of the river St. Paul; near it there is a large and beautiful village inhabited by people remarkable for being honeſt in their dealings, and preſerving a more regular and prudent conduct than their neighbours. The country here is flat and low; but at ſome diſtance from the village the land is high, and covered with trees that afford excellent timber. Near the ſea are two large rocks about a mile diſtant from each other; and the place is known at ſea by theſe marks. The houſes at Seſtre Cro are built upon piles at leaſt five feet high from the ground, not only to ſecure them from the unwholeſome damp of the earth during the rainy ſeaſons, but alſo from the wild beaſts, which are a conſtant terror to the inhabitants, being very numerous here.

Wappo, is a ſmall village about three miles beyond Seſtre Cro; there is a piece of freſh water in it, that is exceeding good and wholeſome. This place is known at ſea by ſeveral high trees that appear upon a hill behind the ſhore, the tops of which ſeem of a red colour at a diſtance. Before this place is a large rock, which ſeems as it were ſeparated from the ſhore, though actually on it.

There are ſeveral other villages between Wappo and cape Seſtos, the moſt conſiderable of which is Great Seſtro, where there is a large baſon of freſh water ſituated among a number of rocks: but this village contains nothing elſe that is remarkable; and the reſt of them are too inconſiderable to require any particular deſcription.

We ſhall now proceed to take a view of the countries adjoining to the Grain Coaſt, or the interior part towards the weſt and ſouth-weſt. Theſe countries are divided into ſeveral territories or kingdoms; the principal of which are, Quilliga, Quoja, Hondo, Folgia, and Manow, the laſt of which is very extenſive.

Qnilliga, or Quilga, is three hundred miles north of Moſambique; it is a large fertile country, abounding in all the neceſſaries of life, and was diſcovered by the Portugueſe in 1498, to whom it is now tributary.

Quoja, reaches from Sierra Leona to the Grain Coaſt; and contains, beſides Proper Quoja, the kingdoms of Bolm, Giln, Guilliga, and Carredabu. This is a large kingdom, and inhabited by two diſtinct people, namely, the Vey-Berkoma and Quoja-Berkoma, the former of which are the deſcendants of the antient inhabitants of cape Monte, who were once a populous and warlike people, but being conquered by the Quojans, and reduced to ſubjection, are now very inſignificant, and few in number. In this kingdom are many handſome towns and villages, the chief of which are ſituated on the river Maguiba, by which the whole country is plentifully watered.

Great numbers of water-elephants are found in this river, and on its banks; and the natives, when they catch them, preſent them to the king, who claims them as his particular property, but uſually compliments the perſons who bring them with a handſome preſent. This creature is properly called the hippopotamus, or ſea-horſe. It is an animal that feeds upon graſs, but frequently hides himſelf under water, where he continues for ſome time. When he raiſes his head from the water, he looks about to ſee if any danger is near, and can ſmell a man at a conſiderable diſtance. If any thing frightens him, he will immediately hide himſelf in the water, where he will continue for a conſiderable time before he again raiſes his head. As ſoon, however, as he appears, the hunter, who has patiently waited for the opportunity, levels his gun at his head; and if the creature happens not to ſee him, it ſeldom miſſes doing the wiſhed-for execution. If he is killed, the colour of the water will diſcover where he lies, when they go with a boat, hooks, and cords, and drag him aſhore. They then ſkin him, take out his bowels, and convey him away on a carriage; for his weight is very conſiderable, being from two thouſand five hundred to three thouſand pounds, when full grown.

The water-elephant in colour and ſhape greatly reſembles a rhinoceros, except the legs being ſomewhat ſhorter. The head is much like that of a common horſe, but the mouth and noſtrils are much larger. His ears and eyes are ſmall, and his hoof is cloven like that of an ox; but his paſtern being too weak to ſupport the weight of his body, nature has taken care to ſupply that defect, by placing two little hoofs about it, on which he reſts in walking, and they leave on the ground the impreſſion of four points. The body is very ſmooth, but the tail has hair on it, and is ſhort like that of an elephant. The udder of the female hangs between the hind legs like a cow's, but it is very ſmall in proportion to the bulk of the beaſt. The hide is about an inch thick; and ſo hard, that it can ſcarcely be penetrated with a muſket ball, which is the reaſon that they who endeavour to catch them generally aim at the head. The moſt remarkable things about this animal are its tuſks, which are four in number; they proceed from the lower jaw, and riſe out of the mouth to a conſiderable length. They are as thick as the horn of an ox, and weigh about ten pounds each. They are very white, and always re-

tain

retain their colour; for which reaſon, they are much uſed by the mathematical inſtrument-makers for ſcales, ſectors, &c. Beſides theſe, he has in all forty-four teeth, viz. eight inciſors, four in each jaw; four dog teeth, two in each ſide, which are all cylindrical; and thirty-two grinders, of which there are ſixteen above, and the ſame number below. The fleſh of this animal is exceeding good, and in ſome parts is ſold at ſix-pence per pound. The fat is of equal value with the lean, being exceeding wholeſome, and generally uſed inſtead of butter. This creature delights in rivers, where the water is good, and chuſes thoſe parts where the banks are well furniſhed with graſs. They feed chiefly on fiſh, in purſuit of which they go ſeveral of them in a body. Their method is, to plant themſelves at the mouths of large rivers, by which they intercept all the fiſh that come down it. They do not ſleep in the water, but among reeds or ruſhes on the ſides of the rivers; and they frequently ſnore ſo loud, as to diſcover themſelves to their purſuers. They bring forth their young on the land, where they ſuckle and keep them unleſs diſturbed, when they immediately take to the water. The negroes who have huts near the rivers, are obliged to guard their fields day and night, otherwiſe theſe creatures would do great damage to their rice and corn, as well by trampling it down with their feet, as eating it.

Another animal, nearly reſembling the above, is ſometimes found in this river. It is almoſt of the ſame ſize, of a brown colour, with white ſtreaks, a long neck, ſhort body, ſmall legs, and has horns like a bullock. They are only caught in the water; for though they are ſometimes ſeen on ſhore, yet they are too nimble to be overtaken by any beaſt.

There is alſo a great variety of fiſh in this river, among which is a remarkable one called the ſea-woodcock. It is about ten feet long, and five in circumference. It has a large fin on the back, and two of the ſame ſize below the gills. The tail is large, indented, thick, and ſtrong; the eyes full, big, red, and lively. The mouth is wide, armed with ſmall teeth, cloſe ſet, and ſharp; beſides which, it has a bill about twenty inches long, divided into two parts, proceeding from the upper and lower jaw. This bill is hard and boney, ſurrounded with a cartilage covered with a rough ſkin ſomething like ſhagreen. The fleſh of it is intermixed with fat and lean, and is far from having a diſagreeable taſte.

Hondo, is divided into four principalities, the chiefs of which are appointed by the king of Quoja, to whom they all pay annual tribute of red cloth, ſalt, and braſs kettles.

Folgia and Manow, are both very extenſive empires, but the latter is the moſt conſiderable; and the Folgians are in the ſame manner ſubject to the emperor of Manow, as the Quojas are to the Folgians. The emperor's authority extends over all the neighbouring nations, who acknowledge their ſubmiſſion by making him annual preſents of cloth, bugles, iron bars, ſlaves, &c. and he in return teſtifies his reſpect by preſenting them with a certain quantity of red cloth. The Folgians pay the ſame compliment to the Quojas, who do the like to the king of Hondo. The ſubjects of the emperor are called mendi, which ſignified lords; and the Quojas are called mendimonow, that is, "the people of the lord." Each of theſe kings has an abſolute authority over his own diſtrict; and they can make laws, declare war, or proclaim peace, without the emperor's conſent, notwithſtanding their ſubjection to him.

Beſides rice and other grain, theſe countries produce a great variety of vegetables and roots, as alſo plenty of panguavers, bananas, pine-apples, &c. The only cattle they have are ſheep: they are indifferently ſupplied with fowls, except ſmall birds, which they catch in the woods, in which there are alſo great numbers of elephants, tygers, buffaloes, and other wild beaſts.

One of the birds in this country is called kloſi-ſowkegboſſi, and is reckoned an ominous bird by the blacks. When they are on a journey, and happen to ſee one of theſe birds, or hear it ſing, they immediately return home; and if any one dies ſoon after, they ſay, kegboſſi killed him. This bird is about the ſize of a ſparrow-hawk, and blackfeathered; piſmires is its uſual food.

They have two other birds, which, beſides the above, the blacks will never touch, but hold them in the moſt ſacred light. The firſt of theſe is called the fenton, and is about the ſize of a lark. When the negroes are hunting in the woods, this bird will place itſelf on a tree near the ſpot where the animal is hid, and on the approach of the hunters will immediately begin to ſing; when ſhe is ſatisfied the people have taken notice of her, ſhe immediately quits her place, and flies to the covert where the animal is ſecreted. The other bird is called a Joxwa, and is nearly of the ſame ſize with the former. It lays its eggs in beaten paths; and the natives believe, that if any body breaks them, that incident will certainly be ſucceeded by the death of one of the family.

The people who inhabit theſe nations, but particularly the Quojas, are in general good-tempered and very obliging to ſtrangers: they are exceeding fond of ſpirituous liquors, particularly brandy; but unleſs it is given them, they ſeldom have any, for they are ſo penurious that they will not purchaſe it.

They build their houſes round, and their villages are alſo in the ſame form; they have two ſorts of the latter, namely, the open and the fortified. The open villages are exceeding pleaſant, being encompaſſed with lofty trees, that join ſo cloſe together as to keep off the heat of the ſun. The fortified villages are called San-Siah, and have a fort of baſtions, through which they paſs in and out of the village, by a gate ſo low and narrow, as to admit only one perſon at a time. Theſe villages are incloſed with pales faſtened to the ſurrounding trees, ſo that nothing can be ſeen through the incloſure. At each of the gates is a hut, where a centinel is conſtantly kept on guard; and the people retire promiſcuouſly to theſe villages, as a ſecurity both to their perſons and property, when any danger is apprehended from an enemy.

Rice is the common food of theſe people, who are principally employed in the cultivation of that uſeful grain. Their trade is very inconſiderable, having but few ſlaves to diſpoſe of, and the great number of European veſſels, that paſs along their coaſts, ſoon take off the articles they vend, which conſiſt only of elephants teeth, wax and cam-wood.

Between their harveſts, the Quoja blacks employ themſelves in fiſhing and hunting; but they muſt not follow the latter without permiſſion from the king, who receives a moiety out of every thing they kill. The women have a great ſhare in cultivating their lands, it being their taſk to ſow the rice, and keep it free from weeds. They alſo prepare it for uſe, by beating it in long deep mortars, made of the hollow trunk of a tree.

The inhabitants of theſe countries, both men and women, are ſubject to many diſeaſes; but the moſt fatal is the bloody flux, which often carries off prodigious numbers in a very ſhort time; and they attribute this affliction to the ſovah monow, or ſorcerers. The beaſts are ſubject to a diſorder called ibatheba, which kills a great number of elephants, buffaloes, wild boars, and dogs; they are alſo liable to ſeveral other diſeaſes not known in Europe.

The Quoja language is the moſt common in theſe parts; but the Folgian is the moſt elegant, and is chiefly ſpoken by the better ſort in honour of the king. They often make uſe of allegories that are very judiciouſly applied, and are very circumſpect in their converſation.

They allow polygamy here, as in moſt other negro countries; and the firſt wife has always the pre-eminence. The huſband maintains the boys, and the girls are taken care of by the wives. Their ceremony of marriage conſiſts chiefly in preſents made by the parents of the parties to each other; but the ceremony of naming their children is very particular. When a boy is to be named, the father walks through the village armed with bows and arrows; he keeps continually ſinging; and as he paſſes along, the inhabitants join him with inſtruments of muſic. As ſoon as the people are properly aſſembled, they form a ring, when the perſon appointed to perform the ceremony, taking the child from the mother, lays it on a ſhield, and puts a bow into one hand, and a quiver in the other. He then makes a long harangue to the people; after which he addreſſes himſelf to the infant, wiſhing he may be like his father, induſtrious, hoſpitable, and a good huſbandman. He then names the child, and returns it to the mother; after which the company retire. The men go to hunt for game, and to gather palm-wine, which they bring to the houſe of the perſon belonging to the child, when the mother dreſſes the game with rice, and the evening is concluded with merriment and feſtivity.

The ceremony of naming a girl is as follows: the infant is brought by the mother or nurſe through the village, in the ſame manner as the boy is by the father; and when the people are aſſembled, it is laid on a mat on the ground, with a ſmall ſhaft in one hand. The perſon who is to name it then makes a long harangue, exhorting it to be a good houſewife, and a good cook; to be cleanly, chaſte, and a dutiful wife: that her huſband may love her above all his other wives, and ſhe attend him in hunting. Such wiſhes being pronounced, he names the child, and then delivers

livers it to the mother; after which, the whole company diſperſe, except a few ſelect friends, for whom an elegant entertainment is provided, after which they divert themſelves in their uſual manner.

On the death of any perſon, all the friends and acquaintance of the deceaſed immediately aſſemble, and ſurrounding the corpſe, ſing elegies, in which they ſet forth the praiſes and exploits of the defunct. After this ceremony is over, the corpſe is waſhed, and the body ſet upright, ſupported by props at the back and under the arms. If it is a man, they put a bow and arrow in his hand, and dreſs him with his beſt garment. His neareſt relations and friends then make a ſort of ſkirmiſh with their arrows; after which they kneel down with their back to the corpſe, and extend the bowſtring to its utmoſt limits, intimating their readineſs to fight againſt his enemies, or thoſe who ſhall preſume to ſpeak diſreſpectfully of him. While theſe ceremonies are in agitation, the women attend on the widow, to lament and condole with her; in doing of which, they throw themſelves at her feet, and continually keep repeating theſe words, Bgune, Bgune, that is, be comforted, or ceaſe your lamentations. After the whole ceremonies are over, previous to interment, the corpſe is carried on a bier to the grave, which is generally made near the ſepulchres of their anceſtors in ſome deſolate ſpot, and there depoſited about three feet in the ground: they throw into the grave all the kettles, baſons, and principal things the deceaſed was poſſeſſed of; after which, they cover the whole with a mat, and hang his armour on an iron rod, which they faſten in the center of the grave. They generally erect a hut over the grave, to ſecure it from rain, as alſo the better to preſerve the memory of the deceaſed. If a woman is buried, the emblems placed on the rod are, baſons, mugs, and other things neceſſary in houſe keeping.

It is cuſtomary for the releations and friends of a deceaſed perſon, after the funeral is over, to make a vow of abſtinence, which is called Bolli Guwe; this vow, for the common ſort is obſerved ten days; and for the king, or any very conſiderable perſon, thirty. They who keep this faſt, on making the vow, lift up their hands, and declare they will not eat any rice during that time, nor drink any liquor but what is kept in a hole made for that purpoſe in the ground, as alſo to abſtain from connubial enjoyments; and the women vow to clothe themſelves only with white or black rags, or to go with their hair looſe, and to ſleep on the bare ground. When the time of abſtinence is over, they lift up their hands again, to denote that they have very punctually fulfilled their engagements. After this, the men go to ſeek for game, and if they meet with any, on their return it is dreſſed for regaling the company. All who have kept the faſt are complimented by the neareſt relation of the deceaſed with preſents, conſiſting of a piece of cloth, a baſket of ſalt, an iron bar, &c. but a mat, a ſtaff, or ſome kind of weapon, is generally preſented to thoſe of a more diſtinguiſhed ſort.

When it is ſuſpected that a perſon did not die a natural death, they neither waſh the corpſe, or lament, till they are ſatisfied of their doubts, and the criminal is detected. As ſoon as the ſuſpected perſon is taken into cuſtody, he is chained to a great block, and aſked if he will acknowledge the fact: if he does, he is immediately put to death; if not, they try him by making him ſwallow a large quantity of quony. This is the rind or bark of a tree ſo called, which in preſence of the deceaſed's friends, is pulled off by the ſuſpected perſon, that the ſap or juice may be uſed without any deceit. The bark is pounded, and then put into a large quantity of water, which, after ſome time ſtanding, is of an acid taſte. Of this liquor they make the criminal drink three or four quarts on the following morning, in the preſence of the whole company. If he ſoon diſcharges it from his ſtomach, he is deemed innocent, but if it continues there long he infallibly dies, when they either caſt his body into the river, or burn it.

Although the Quojas Berkoma are ſubject to the king of Folgia, yet that prince confers on the king of Quoja the title of Dondagh, which he alſo preſerves, and which is conferred on him by the emperor of Manow; and the king of the Quojas gives the ſame title to the king of Bulm, who does not pay homage to the king of the Folgias, but to him.

Notwithſtanding the king of Quoja is an abſolute monarch, yet his government is mild, and his councils are formed of the wiſeſt and moſt experienced perſons in the nation: however, he is jealous of his authority and prerogative. When he appears in public, he ſits or ſtands on a ſhield, to denote that he is the defender of the country, the leader at war, and the protector of his people. He keeps a great number of concubines, moſt of whom are brought from the neighbouring kingdoms.

If a perſon of note, who has been diſgraced, is deſirous of obtaining an audience of the king, in order to regain his favour, he firſt delivers preſents to the chief of his wives, conſiſting of ribbands, elephants teeth, &c. theſe ſhe carries to the prince, begging that ſuch a perſon may be admitted. If the king chuſes to grant the petition the preſent is accepted, and the perſon admitted; but if not, the preſent is privately reſtored to the owner. However, he dares not return home, till the king, through the mediation of his friends, gives his conſent, then the preſent is accepted and an audience granted; when he obtains forgiveneſs, provided his crime be not of a very enormous nature.

When a nobleman has been guilty of any miſconduct, he is ſummoned before the king; and if he refuſes to appear, his majeſty ſends his koredo, or ſhield, by two drummers, who are not to ceaſe beating their drums till the party comes with them, carrying in one hand the koredo, and in the other ſome valuable preſent. As ſoon as he comes into the king's preſence, he proſtrates himſelf on the ground, and, throwing earth over his head, begs forgiveneſs, and acknowledges himſelf unworthy to ſit on the koredo; but promiſes amendment in future. The ſhield is ſent to him by way of reproach; intimating, that as he refuſed to obey the mandates of the king, he might come himſelf and take the place of the ſovereign, and bear the fatigues of government. Offenders in criminal caſes, that are ſentenced to death, are executed in ſome wood at a conſiderable diſtance from the village in which they reſided. Here the criminal kneels, with his head bent, and the executioner thruſts a lance through his body; after which, he cuts off his head with an ax or knife, and quarters him, delivering the limbs, to his reſpective wives. If a man is charged with theft or perjury, and the evidence is not ſufficiently clear, he takes his trial by belli, a compoſition made by the belli-mo, or prieſt, with the bark of a tree and herbs, which is laid on the perſon's hand; if it does not hurt him, he is ſuppoſed innocent; if otherwiſe, he is deemed guilty; in which caſe he is ſentenced to death, and executed in the manner above-mentioned.

When a woman is accuſed of adultery, ſhe ſwears by the belli, wiſhing that if ſhe is guilty, the ſpirit (jannanin, the ſpirit of the woods) may deſtroy her. If ſhe has ſworn falſely, and is afterwards convicted, ſhe is publicly led by her huſband to the market-place, where the council ſit to hear the merits of the caſe. They firſt invoke the jannanin; after which they cover the woman's eyes, that ſhe may not ſee the ſpirits that are ſuppoſed to be waiting to carry her off; ſhe then receives a ſevere reprimand for the diſorderly life ſhe has led, with the moſt dreadful threats if ſhe ever does the like again. A horrid noiſe then enſues; after which, her eyes are uncovered, and ſhe is diſcharged by the jannanin, on promiſing to live chaſte, and mortifying herſelf for the remainder of her life. If, however, ſhe ſhould relapſe after this, and is again convicted, the belli-mo, with his attendants, go early in the morning to her houſe, and making a ſtrange noiſe with inſtruments adapted for the purpoſe, conduct her to the market-place, where the council again ſit, round which they oblige her to walk three times, that the brotherhood may have an opportunity of properly ſeeing her; they who are not of the order muſt not preſume to appear, nor even ſo much as to look out from their houſes, for fear they ſhould be taken away by the jannanin. After the criminal has walked three times round the market-place, ſhe is conducted to the wood of belli, and is never after heard of. The negroes in general think ſuch women are carried away by the belli; but it is moſt reaſonable to conjecture that they are put to death; and indeed ſome of the more ſenſible part intimate as much, but nevertheleſs aſſert that it is done to appeaſe the indignation of the belli, in order that they may ſtill preſerve their ſuperſtitious notions.

With reſpect to their religion, they believe in one ſupreme Being, though they cannot form any juſt idea of him. They call him Canno, and attribute to him omnipotence, omniſcience, and omnipreſence. They alſo believe that the dead become ſpirits, whom they call jannanin, that is, patrons or defenders, and imagine them able to protect them in all calamities. Thus when a man happens to eſcape ſome imminent danger, he ſacrifices at the grave of his ſuppoſed deliverer ſome kind of beaſt, and makes a feaſt for the entertainment of the relations of the deſunct,

defunct, as an acknowledgment for the protection he has received. They believe alſo that the jannanin, or ſpirits, reſide in the woods; and when they receive any particular injury, they repair thither, and repeat their grievances with cries and lamentations, intreating Canno and the jannanin to chaſtiſe the malice of the party whom they name. In ſhort, ſuch is their veneration for thoſe ſpirits, that they rely on them as well for their preſent as future welfare. They never drink palm wine without firſt ſpilling a little of it for the jannanin, which cuſtom is alſo practiſed even by the kings themſelves; and indeed their religious worſhip is chiefly directed to thoſe ſpirits, whom they daily invoke, though they appear at the ſame time to pay great reverence to Canno.

Circumciſion is conſidered by them as a divine inſtitution, and therefore they practiſe it with great punctuality. They generally circumciſe their children at the age of ſix months; but ſome defer the operation till they are three years old, that it may be performed with the greater eaſe and ſafety to the child.

On the day of every new moon they keep a feſtival, when they abſtain from all kinds of buſineſs, and will not permit any ſtranger to be with them; and they alledge, that if they were not ſtrictly to obſerve theſe ceremonies, the moon would not only change the colour of their rice, but render it of no uſe or benefit to them.

All the nations of this part of the country have two other ceremonies that are of a very peculiar nature, and are generally practiſed by them. Theſe ceremonies belong to two ſocieties or ſects, the one of men and the other of women, but they are intirely independent of each other. The firſt of theſe is called belli, and is properly a ſchool or college, eſtabliſhed once upon a certain time by order of the king for the education of youth, who are taught to dance, and to ſing often what they call belli-dong, or the praiſes of the belli. When they have completed their education, and gone through all the ceremonies of the ſchool, they are diſtinguiſhed by the title of, The marked of the belli. After this, they are conſidered as perſons of great ſagacity, and are admitted to give their opinion in all matters relative to the good order and government of the ſtate. Theſe ſeminaries are ſituated in a large wood, where proper barracks or huts are built, and the land is cultivated ſo as to produce a ſufficiency for the ſcholars, that they may not have occaſion to go to other places for the common neceſſaries of life. When thoſe who intend to ſend their ſons to the ſchool, have given intimation of their intentions, proclamation is made, forbidding all females to approach the ſacred wood during the continuance of the ſchool, which is generally four years, and ſometimes five, as circumſtances may require.

As ſoon as the ſoggonos, or elders, who are appointed by the king to govern the ſchool, have taken their places, they proclaim the laws to the ſcholars, forbidding them to ſtir out of the precincts of the college, or converſe with any but their fellow-ſtudents, or ſuch as have the mark of the belli, which is the firſt thing they receive after admiſſion. This is done by making ſeveral cuts in the fleſh from each ſide of the neck to the ſhoulder-bone: the operation is painful, but they are ſoon cured by proper ſimples; after which, they obtain ſuperior dignity, and alſo receive a new name.

They are removed from ſchool, when their time of education is expired, to huts built for the purpoſe at ſome diſtance, where they are viſited by their relations, who endeavour to poliſh their manners, and make them fit for ſociety; for, from their long confinement in this retreat, they are ſuch utter ſtrangers to decency and good behaviour, as to be mere ſavages. While under this tuition, they are dreſſed with a particular garment about their waiſts, and their necks are ornamented with ſtrings of beads, intermixed with leopards teeth. On their heads they wear a large cap with flappets, that hang over the face; their legs are loaded with braſs bells and rings, and their bodies are ornamented with feathers of various colours. In this dreſs they are conducted to a place appointed for the purpoſe near the king's palace, where, in the preſence of numerous ſpectators, they take off their caps, and then ſing, dance, and exhibit ſuch other performances as they have learnt while at ſchool; and if any be found deficient, they are ridiculed in a particular manner by the women, who exclaim, "He has ſpent his time in in eating of rice:" the ſame kind of ſtigma is alſo laid on them by the men, and they are afterwards looked upon by both ſexes with the greateſt contempt. When the performance is over, the ſoggonos or teachers, call each their own pupil by the name that was given him on his admiſſion into the ſchool, and then preſent him to his parents: this name he ever after retains.

The ſchool or ſeminary calculated for the improvement of females, is called Neſſogue: the ceremonies attending it are theſe: at a time appointed by the king, a number of huts are erected in the middle of the wood, for the reception of ſuch unmarried women as chuſe to become members of the ſociety. When intimation is given of the number of perſons deſirous of being admitted, the moſt antient woman of the profeſſion is appointed as a governeſs, and is called ſogwilli. As ſoon as the ſcholars are aſſembled, ſhe enters upon her office by giving them a treat, and exhorting them to be ſatisfied with their confinement of four months, which is the uſual time allotted for their tuition. She then ſhaves their heads, and they having, by her orders, ſtripped themſelves naked, ſhe leads them to a brook, where they are waſhed all over, and their bodies anointed with palm-oil; after which they go intirely naked during their continuance in the ſchool. The ſogwilli, or governeſs, teaches them the dances of the country, and to recite the verſes of the Sandi, which gives name to the profeſſion, they being called Sandi Simodiſino, or the daughters of Sandi. Theſe verſes conſiſt of certain encomiums which are chanted; and at the time they exhibit ſtrange geſtures and motions of the body, ſome of which are not only ridiculous, but of the moſt indelicate nature. When the time of their education is nearly expired, the parents ſend them clothes and various trinkets to adorn their bodies with, as bugle ſtrings, braſs bells, rings, &c. On the proper day appointed, they are conducted by the ſogwilli to the village where the king reſides, whither prodigious numbers of people of both ſexes reſort, to ſee them perform the feats they have learnt at ſchool. During the exhibition, the governeſs ſits on the ground, and the daughters of the Sandi dance one after another to the beat of a ſmall drum, when each receives the applauſes of the public in proportion to their merits; after which they are diſmiſſed, and delivered by the governeſs to the care of their parents to whom they reſpectively belong.

We might take notice of other ſtrange maxims which prevail among the negroes of theſe nations; but ſhall only add to their other ſuperſtitious notions, the great faith they have in magicians and ſorcerers, as alſo in a ſort of men whom they call munuſin: theſe they believe can ſuck the blood from the body of either man or beaſt; at leaſt they imagine that they can corrupt it in ſuch a manner, as to occaſion lingering and painful diſeaſes. There are alſo other enchanters called pilli, who, they believe, can prevent the growth of their rice. Such men, they ſay, are poſſeſſed with the ſovah or devil, and that being overcome with melancholy, they ſeclude themſelves from all ſociety, by retiring to the moſt deſolate parts of the woods and foreſts, where the devil ſhews them ſuch herbs and plants as are to be uſed in their enchantments, as alſo the words, geſtures, and grimaces proper for ſuch practices. The blacks are ſo confident of there being ſuch people as theſe in the woods and foreſts, that they will never travel there without company; and they always carry with them a certain compoſition, which they fancy ſecures them from the malicious machinations of the ſuppoſed ſorcerers.

SECT. II.

Containing a Deſcription of the IVORY COAST, its Towns, Rivers, Produce, Inhabitants, their Cuſtoms, &c.

THE Ivory Coaſt derives its name from the great number of elephants teeth purchaſed here by the Europeans, the principal part of which are found on this coaſt, and in its vicinity. It is bounded, on the eaſt, by the Gold coaſt; on the weſt, by the Grain or Pepper coaſt; on the north, by Negroland; and, on the ſouth, by the Atlantic ocean. The whole coaſt, which extends from cape Palmas to cape Apollonia, is about two hundred and fifty miles in length, and is called by the natives the Quaqua coaſt, the word quaqua ſignifying a tooth, in the language of the country.

Cape Palmas is ſituated in eight degrees weſt longitude, and four degrees thirty minutes north latitude. The moſt favourable times of the year on this coaſt, are the months of February, March and April; during which the air is very ſerene, and the breezes gentle; but towards the end of May there ariſe violent ſtorms from the ſouth and ſouth-eaſt, attended with thunder, lightning, and heavy ſhowers of rain, which often continue till the end of January

January following. To the weſt of this cape are three round hills, and a little further in land is a grove of palm-trees, which, ſtanding on an elevated ground, is ſeen a conſiderable diſtance at ſea, and was the occaſion of this cape being called Cabo das Palmas, or the Palm-tree cape. Behind the cape is a bay, where ſhips ride ſafely at anchor, being ſheltered from the ſoutherly winds. About three miles eaſtward of the bay, is a ſhoal that appears like a long mountain; and oppoſite the weſtern point of the cape is a long range of rocks, even with the ſurface of the water, which reach from ſouth-eaſt to ſouth, about four miles into the ſea. The coaſt here, beſides abounding with rocks and ſhoals, is very muddy, and therefore dangerous for veſſels to paſs along it.

There is a river called Cavadel, about five leagues from cape Palmas, and to the eaſt of it ſtands a very high rock. About twelve leagues north-eaſt is a town called Oſtend, which name it probably received from the Dutch; but it is a very inconſiderable place, not meriting any particular deſcription.

A town of ſome note, called Drewin, was formerly near the mouth of the river St. Andrew; but the inhabitants of the latter having a diſpute with thoſe of Drewin, went to war with them, and burnt their town to aſhes, making priſoners of all the men, women and children, and they ſold them to the Europeans, whoſe ſhips then lay in the river abovementioned.

St. Andrew is a very large town, and is ſituated on a fine river of the ſame name, which diſcharges itſelf into the ſea about twenty-five miles to the north-eaſt of cape Palmas. This river divides itſelf into two branches, one running north-weſt by weſt, and the other eaſt ſouth-eaſt; at moſt times of the year it is navigable for ſmall veſſels four leagues up; but in the height of the ſummer the entrance is ſo obſtructed by a bar of ſand, that no veſſels can get into it. This town is very large, and ſince the demolition of Drewin has become a place of conſiderable trade. The country about it is eaſily diſtinguiſhed by a number of land-marks and lofty trees, as alſo ſeveral villages, which are ſo cloſe together, that the whole are ſeen at one view. The ſoil is exceeding fertile, and produces great quantities of rice, millet, maize, peas, and a great variety of fruits. The paſturage is excellent for cattle, of which they have great numbers, particularly oxen that are very large, and ſold by the natives at a very cheap rate.

Eaſtward of St. Andrew's river are a great number of red cliffs, which extend many miles along the ſhore, and are very conſpicuous ſeveral leagues at ſea. Between the ſeventh and eighth cliff is a ſmall village called Dromwa Petri, remarkable only for two large trees that ſtand in the center of it, by which it is diſcovered at a conſiderable diſtance. And ſtill farther to the eaſt is cape La Hou or Laho, which is the moſt conſiderable place for trade throughout the whole coaſt, the elephants teeth being not only the largeſt here, but in the greateſt abundance. The town is extenſive, running at leaſt three miles along the ſhore, and is very populous. The country about is fertile, and produces great plenty of moſt kinds of proviſions, which are cheaper and much better than thoſe of St. Andrew. The natives here are very civil, and eaſy to trade with; but they raiſe the price of their commodities in proportion to the number of European ſhips they ſee on this part of the coaſt.

There is a large river, about four miles weſt of Laho, whoſe main channel runs to that of St. Andrew; and the ſmaller branch ſtretches a few leagues eaſtward up the country. And three miles to the eaſt of Laho are two villages nearly together, one of which is called Jack-la-How, and the other Corbi-la-How, but the ſoil about them is very indifferent. Between theſe two villages are ſeveral ſmall rivulets; and to the weſt of the latter, about a league from the ſhore, is a tract of the ſea, called by the Dutch Keel ſonder Grondt, but by others the bottomleſs pit. It received this name from a ſuppoſition that there was no bottom; ſeveral attempts were at different times made by the natives to ſound it, but without ſucceſs; at length, however, it was effected by the Europeans, who found it to be no more than ſixteen fathom in depth.

Cape Apollonia is ſituated at the eaſtern extremity of this coaſt, in four degrees fifty minutes north latitude. It received this name from the Portugueſe, who diſcovered it on the feſtival of that ſaint; and is remarkable for its great height, and the lofty trees that grow on it. The cape runs out a little to the ſouth; and towards the ſhore the ground is flat, but farther back it riſes into three diſtinct hills, which in clear weather may be diſcovered ten leagues at ſea. On the top of theſe hills are ſeveral lofty trees, which, though diſpoſed in a ſtraggling manner, render the proſpect very agreeable. There are three villages near theſe hills, on the ſhore, but the landing is dangerous on account of the ſwelling and breaking of the ſea on the flat ground between the hills and the ſhore. The villages here are inhabited by ſome negro natives, under the government of the Dutch, who prohibit them, under very ſevere penalties, from trading with any other Europeans but themſelves.

Thus have we deſcribed the moſt material places which form that part of Guiney called the Ivory coaſt, which being one of the moſt delightful diviſions of this part of Africa, we ſhall therefore now proceed to take a general view of the country, and deſcribe its various productions, with the cuſtoms and manners of the inhabitants, their method of trade, dreſs, language, religion, laws, &c.

The rocky mountains in this coaſt, which are red, and the conſtant verdure of the trees that cover them, form, by their various colours, an agreeable proſpect, which is greatly heightened by the beauty of the vallies, that contain many villages encompaſſed with groves of lofty trees. The ſoil is in general very fertile, and produces great quantities of rice, millet, maize, and a variety of roots and vegetables; alſo ſeveral ſorts of fruits, as melons, oranges, citrons, cocoa-nuts, &c. Here are likewiſe walnut-trees of a peculiar kind, bearing nuts ſmaller than ours, which are divided in the middle, and taſte like the beſt almonds. Sugar canes alſo grow here very plentifully, and to great perfection, but they are not regarded by the natives, and only ſerve as food for the elephants, which are more numerous here than in any other part of Guiney. They have ſome tobacco, which, if carefully managed, might turn to great advantage. Indigo and cotton are alſo ſo common in this country, that they grow without cultivation.

They have abundance of moſt ſorts of cattle here, as oxen, goats, hogs, ſheep, &c. a good ox is ſeldom ſold for more than a few dozen of knives, and the inferior ones in proportion. They have alſo great plenty of poultry, and the whole coaſt abounds with variety of fiſh. Among the latter, are frequently found three remarkable creatures, namely, the ſea-ox, the zingana, or hammer-fiſh, and the ſea-fiſh; which, for the information of our readers, we ſhall here give particular deſcriptions of.

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In theſe ſeas there is another fiſh of the ſame name with that laſt mentioned: this is only about four feet long, and broad in proportion; it has a bunch on its back covered with thorns and prickles like thoſe of a hedge-hog, and the ſkin is hard, rough and black, riſing with ſeveral ſmall bunches, between which there are two ſmall black eyes: the mouth is very wide, and armed with ſeveral ſharp teeth, two of which are crooked like thoſe of a wild boar: it has four fins, and a broad tail forked at the end; and over the eyes are two ſharp horns that bend towards the back. The fleſh of this fiſh is a deadly poiſon, and it is alſo an exceeding frightful creature to look at.

The natives of the Ivory coaſt, called the Quaqua blacks, are tall, luſty, and well featured; but at the firſt view appear rather frightful, which in all probability is the reaſon that ſome writers have deſcribed them as a ſavage and barbarous people: this, however, is a great miſtake; for in general they are rational and well-behaved, and are very honeſt in their dealings, particularly with the Europeans that viſit this coaſt. When they go to trade with any ſhip, they take ſome water into their hands, and let a few drops of it fall into their eyes, this is a kind of oath; by which they intimate, that they would rather loſe their eye-ſight, than cheat thoſe they trade with. They are no leſs averſe to drunkenneſs than fraud; and though their country produces a prodigious number of palm-trees, yet they will not drink any palm-wine, but only a certain liquor called bordon or tombo-wine, which is much weaker, and, by being mixed with water, is rendered ſtill more ſo.

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The women wear only a piece of cloth before, which hangs from the ſhoulders to the knees, but their backs are quite naked. They deck their hair with little toys of pure gold, which are of various forms, and generally very thin; but the wives of the rich negroes have ſuch a quantity of them on their heads, as amount to a conſiderable value. Theſe are ſometimes of great uſe to their huſbands, who, when they are unable to purchaſe goods for want of caſh, make no ſcruple to ſtrip their wives of their ornaments, and turn them into money to defray their expence on this account.

Theſe people uſe a language that is altogether unintelligible to us, and they ſpeak haſtily, and by ſtarts. When they meet each other, they uſe the word quaqua, at the ſame time each laying one hand on the other's ſhoulder, and taking hold of the fore-finger, pull it till it ſnaps, when they cloſe the ſalutation by repeating the word quaqua in a low voice.

Though there are ſeveral petty princes in different parts of the coaſt, yet the whole are ſubject to a king called ſoccoo, whom they not only reſpect, but dread. They look upon all their kings and prieſts as ſorcerers, but particularly the king of ſoccoo; and they imagine that he could cauſe all his enemies to die, if he would only make uſe of his fetiſhes or enchantments: they are all idolaters.

A fundamental law of this country is, that every one is obliged to continue all his life-time in the condition wherein he was born; ſo that for inſtance, one whoſe father was a fiſherman, can never follow any other trade or profeſſion, but muſt always remain a fiſherman.

At Laho, and ſome other parts of the coaſt, they make a pretty ſort of cotton ſtuffs, ſtriped blue and white, about three quarters broad, and three or four ells long. Theſe ſell for a good price in moſt parts of Guiney, and are greatly valued.

Though the native negroes are extremely fond of trade, yet they are very cautious in going on board European ſhips, particularly thoſe from England. When they ſee a veſſel on the coaſt, they firſt examine it; and, if they think they can deal ſafely, they carry their goods on board, ſuch as gold, ivory, ſlaves, or proviſions. However, they are always miſtruſtful, and their fears are in ſome degree juſtly founded, ſince the Europeans have trepanned many of them, whom they have ſold for ſlaves. They generally go four or five in a canoe, but only one will go on board firſt, the others remaining in the canoe, till he has ſatisfied them of their ſafety; nor can they, on any occaſion whatever, be perſuaded to go down between the decks. The moſt effectual method of alluring them on board, is, for the maſter, or ſome of his officers, to take up a bucket of water from the ſea, and with their hands ſprinkle ſome of it on their eyes. This they imagine binds them like an oath, looking upon the ſea as a deity, or object of religious veneration. It is impoſſible to conceive what patience is required to trade with moſt of theſe people; and, what is worſe, they cannot be underſtood, nor do they underſtand Europeans; ſo that all is done by ſigns and geſtures of the hands or fingers, and by ſetting a quantity of goods againſt the teeth they offer for ſale.

The negroes here, beſides the articles of ivory, gold and ſlaves, carry on a great trade in ſalt, which they ſell to their neighbours, who carry it farther into the inland countries, where it is very ſcarce, and diſpoſe of it to great advantage.

The largeſt and beſt elephants teeth in the univerſe are found in the inland parts of this coaſt; Monſ. Marchais ſays, "The quantity of ivory which this country affords is ſo great, that 10,000l. worth has been ſold here in one day. The inland country is ſo full of elephants, that the inhabitants of the hilly parts are obliged to dig their houſes in the backs of the mountains, and to make their doors and windows narrow and low; that they are forced to uſe all kinds of artifices to drive them from their plantations, or to lay ſnares for them to kill them. The reaſon of ivory being ſo plentiful here is, becauſe the elephants caſt their teeth every three years; ſo that the teeth they get from thoſe they kill are fewer in number than thoſe they find looſe in the foreſts."

Though elephants teeth are as plentiful here now as formerly, yet the blacks have conſiderably enhanced the price of them, ſo that the advantages of that trade are much leſſened. This, however, is in a great meaſure owing to the coaſt being annually viſited by prodigious numbers of ſhips, not only belonging to the Engliſh, French and Dutch, but alſo to the Danes and Portugueſe, which has occaſioned the trade to become more general, and not ſo profitable as heretofore.

SECT. III.

Containing a Deſcription of the GOLD COAST, its Boundaries, Situation, and Natural Hiſtory; alſo an Account of the Inhabitants, their Perſons, Dreſs, Manners, Cuſtoms, Religion, Towns, Villages, Government, &c.

WE cannot pretend to determine why this diviſion of Guiney is diſtinguiſhed by the appellation of the Gold coaſt; ſince the other three parts of the coaſt produce equally as much gold, and at leaſt as good in its quality. All the inland countries abound with gold mines; and though the natives are not artiſts enough to follow a vein, yet they find great quantities of it in ſeveral of their mines; but they preſerve them ſo ſecure, that they will not permit any European either to ſee thoſe they have diſcovered, or to ſearch for others. Beſides their

January following. To the weſt of this cape are three round hills, and a little further in land is a grove of palm-trees, which, ſtanding on an elevated ground, is ſeen a conſiderable diſtance at ſea; and was the occaſion of this cape being called Cabo das Palmas, or the Palm-tree cape. Behind the cape is a bay, where ſhips ride ſafely at anchor, being ſheltered from the ſoutherly winds. About three miles eaſtward of the bay, is a ſhoal that appears like a long mountain; and oppoſite the weſtern point of the cape is a long range of rocks, even with the ſurface of the water, which reach from ſouth-eaſt to ſouth, about four miles into the ſea. The coaſt here, beſides abounding with rocks and ſhoals, is very muddy, and therefore dangerous for veſſels to paſs along it.

There is a river called Cavadel, about five leagues from cape Palmas, and to the eaſt of it ſtands a very high rock. About twelve leagues north-eaſt is a town called Oſtend, which name it probably received from the Dutch; but it is a very inconſiderable place, not meriting any particular deſcription.

A town of ſome note, called Drewin, was formerly near the mouth of the river St. Andrew; but the inhabitants of the latter having a diſpute with thoſe of Drewin, went to war with them, and burnt their town to aſhes, making priſoners of all the men, women and children, and they ſold them to the Europeans, whoſe ſhips then lay in the river abovementioned.

St. Andrew is a very large town, and is ſituated on a fine river of the ſame name, which diſcharges itſelf into the ſea about twenty-five miles to the north-eaſt of cape Palmas. This river divides itſelf into two branches, one running north-weſt by weſt, and the other eaſt ſouth-eaſt; at moſt times of the year it is navigable for ſmall veſſels four leagues up; but in the height of the ſummer the entrance is ſo obſtructed by a bar of ſand, that no veſſels can get into it. This town is very large, and ſince the demolition of Drewin has become a place of conſiderable trade. The country about it is eaſily diſtinguiſhed by a number of land-marks and lofty trees, as alſo ſeveral villages, which are ſo cloſe together, that the whole are ſeen at one view. The ſoil is exceeding fertile, and produces great quantities of rice, millet, maize, peas, and a great variety of fruits. The paſturage is excellent for cattle, of which they have great numbers, particularly oxen that are very large, and ſold by the natives at a very cheap rate.

Eaſtward of St. Andrew's river are a great number of red cliffs, which extend many miles along the ſhore, and are very conſpicuous ſeveral leagues at ſea. Between the ſeventh and eighth cliff is a ſmall village called Dromwa Petri, remarkable only for two large trees that ſtand in the center of it, by which it is diſcovered at a conſiderable diſtance. And ſtill farther to the eaſt is cape La Hou or Laho, which is the moſt conſiderable place for trade throughout the whole coaſt, the elephants teeth being not only the largeſt here, but in the greateſt abundance. The town is extenſive, running at leaſt three miles along the ſhore, and is very populous. The country about is fertile, and produces great plenty of moſt kinds of proviſions, which are cheaper and much better than thoſe of St. Andrew. The natives here are very civil, and eaſy to trade with; but they raiſe the price of their commodities in proportion to the number of European ſhips they ſee on this part of the coaſt.

There is a large river, about four miles weſt of Laho, whoſe main channel runs to that of St. Andrew; and the ſmaller branch ſtretches a few leagues eaſtward up the country. And three miles to the eaſt of Laho are two villages nearly together, one of which is called Jack-la-How, and the other Corbi-la-How, but the ſoil about them is very indifferent. Between theſe two villages are ſeveral ſmall rivulets; and to the weſt of the latter, about a league from the ſhore, is a tract of the ſea, called by the Dutch Keel ſonder Grondt, but by others the bottomleſs pit. It received this name from a ſuppoſition that there was no bottom; ſeveral attempts were at different times made by the natives to ſound it, but without ſucceſs; at length, however, it was effected by the Europeans, who found it to be no more than ſixteen fathom in depth.

Cape Apollonia is ſituated at the eaſtern extremity of this coaſt, in four degrees fifty minutes north latitude. It received this name from the Portugueſe, who diſcovered it on the feſtival of that ſaint; and is remarkable for its great height, and the lofty trees that grow on it. The cape runs out a little to the ſouth; and towards the ſhore the ground is flat, but farther back it riſes into three diſtinct hills, which in clear weather may be diſcovered ten leagues at ſea. On the top of theſe hills are ſeveral lofty trees, which, though diſpoſed in a ſtraggling manner, render the proſpect very agreeable. There are three villages near theſe hills, on the ſhore, but the landing is dangerous on account of the ſwelling and breaking of the ſea on the flat ground between the hills and the ſhore. The villages here are inhabited by ſome negro natives, under the government of the Dutch, who prohibit them, under very ſevere penalties, from trading with any other Europeans but themſelves.

Thus have we deſcribed the moſt material places which form that part of Guiney called the Ivory coaſt, which being one of the moſt delightful diviſions of this part of Africa, we ſhall therefore now proceed to take a general view of the country, and deſcribe its various productions, with the cuſtoms and manners of the inhabitants, their method of trade, dreſs, language, religion, laws, &c.

The rocky mountains in this coaſt, which are red, and the conſtant verdure of the trees that cover them, form, by their various colours, an agreeable proſpect, which is greatly heightened by the beauty of the vallies, that contain many villages encompaſſed with groves of lofty trees. The ſoil is in general very fertile, and produces great quantities of rice, millet, maize, and a variety of roots and vegetables; alſo ſeveral ſorts of fruits, as melons, oranges, citrons, cocoa-nuts, &c. Here are likewiſe walnut-trees of a peculiar kind, bearing nuts ſmaller than ours, which are divided in the middle, and taſte like the beſt almonds. Sugar canes alſo grow here very plentifully, and to great perfection, but they are not regarded by the natives, and only ſerve as food for the elephants, which are more numerous here than in any other part of Guiney. They have ſome tobacco, which, if carefully managed, might turn to great advantage. Indigo and cotton are alſo ſo common in this country, that they grow without cultivation.

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The dreſs of the common people conſiſts of only a ſmall piece of linen cloſe round the waiſt; but the better ſort wear a kind of mantle or large linen ſheet wrapped about them, with a ſcymetar or poniard by their ſides. They file their teeth very ſharp, but they are in general irregularly placed, and very crooked. They are fond of having long nails, and take particular pride in the length of their hair, which they plait and twiſt in different forms, and greaſe it with palm oil mixed with red earth. With this compoſition they anoint their bodies every day; and continually chew betel, the juice of which they rub about their mouths and chins. As the more rings a man wears, the greater is his quality, ſo they adorn their legs with a great number of iron rings, in which their chief dignity conſiſts.

The women wear only a piece of cloth before, which hangs from the ſhoulders to the knees, but their backs are quite naked. They deck their hair with little toys of pure gold, which are of various forms, and generally very thin; but the wives of the rich negroes have ſuch a quantity of them on their heads, as amount to a conſiderable value. Theſe are ſometimes of great uſe to their huſbands, who, when they are unable to purchaſe goods for want of caſh, make no ſcruple to ſtrip their wives of their ornaments, and turn them into money to defray their expence on this account.

Theſe people uſe a language that is altogether unintelligible to us, and they ſpeak haſtily, and by ſtarts. When they meet each other, they uſe the word quaqua, at the ſame time each laying one hand on the other's ſhoulder, and taking hold of the fore-finger, pull it till it ſnaps, when they cloſe the ſalutation by repeating the word quaqua in a low voice.

Though there are ſeveral petty princes in different parts of the coaſt, yet the whole are ſubject to a king called ſoccoo, whom they not only reſpect, but dread. They look upon all their kings and prieſts as ſorcerers, but particularly the king of ſoccoo; and they imagine that he could cauſe all his enemies to die, if he would only make uſe of his fetiſhes or enchantments: they are all idolaters.

A fundamental law of this country is, that every one is obliged to continue all his life-time in the condition wherein he was born; ſo that for inſtance, one whoſe father was a fiſherman, can never follow any other trade or profeſſion, but muſt always remain a fiſherman.

At Laho, and ſome other parts of the coaſt, they make a pretty ſort of cotton ſtuffs, ſtriped blue and white, about three quarters broad, and three or four ells long. Theſe ſell for a good price in moſt parts of Guiney, and are greatly valued.

Though the native negroes are extremely fond of trade, yet they are very cautious in going on board European ſhips, particularly thoſe from England. When they ſee a veſſel on the coaſt, they firſt examine it; and, if they think they can deal ſafely, they carry their goods on board, ſuch as gold, ivory, ſlaves, or proviſions. However, they are always miſtruſtful, and their fears are in ſome degree juſtly founded, ſince the Europeans have trepanned many of them, whom they have ſold for ſlaves. They generally go four or five in a canoe, but only one will go on board firſt, the others remaining in the canoe, till he has ſatisfied them of their ſafety; nor can they, on any occaſion whatever, be perſuaded to go down between the decks. The moſt effectual method of alluring them on board, is, for the maſter, or ſome of his officers, to take up a bucket of water from the ſea, and with their hands ſprinkle ſome of it on their eyes. This they imagine binds them like an oath, looking upon the ſea as a deity, or object of religious veneration. It is impoſſible to conceive what patience is required to trade with moſt of theſe people; and, what is worſe, they cannot be underſtood, nor do they underſtand Europeans; ſo that all is done by ſigns and geſtures of the hands or fingers, and by ſetting a quantity of goods againſt the teeth they offer for ſale.

The negroes here, beſides the articles of ivory, gold and ſlaves, carry on a great trade in ſalt, which they ſell to their neighbours, who carry it farther into the inland countries, where it is very ſcarce, and diſpoſe of it to great advantage.

The largeſt and beſt elephants teeth in the univerſe are found in the inland parts of this coaſt; Monſ. Marchais ſays, "The quantity of ivory which this country affords is ſo great, that 10,000l. worth has been ſold here in one day. The inland country is ſo full of elephants, that the inhabitants of the hilly parts are obliged to dig their houſes in the backs of the mountains, and to make their doors and windows narrow and low; that they are forced to uſe all kinds of artifices to drive them from their plantations, or to lay ſnares for them to kill them. The reaſon of ivory being ſo plentiful here is, becauſe the elephants caſt their teeth every three years; ſo that the teeth they get from thoſe they kill are fewer in number than thoſe they find looſe in the foreſts."

Though elephants teeth are as plentiful here now as formerly, yet the blacks have conſiderably enhanced the price of them, ſo that the advantages of that trade are much leſſened. This, however, is in a great meaſure owing to the coaſt being annually viſited by prodigious numbers of ſhips, not only belonging to the Engliſh, French and Dutch, but alſo to the Danes and Portugueſe, which has occaſioned the trade to become more general, and not ſo profitable as heretofore.

SECT. III.

Containing a Deſcription of the GOLD COAST, its Boundaries, Situation, and Natural Hiſtory; alſo an Account of the Inhabitants, their Perſons, Dreſs, Manners, Cuſtoms, Religion, Towns, Villages, Government, &c.

WE cannot pretend to determine why this diviſion of Guiney is diſtinguiſhed by the appellation of the Gold coaſt; ſince the other three parts of the coaſt produce equally as much gold, and at leaſt as good in its quality. All the inland countries abound with gold mines; and though the natives are not artiſts enough to follow a vein, yet they find great quantities of it in ſeveral of their mines; but they preſerve them ſo ſecure, that they will not permit any European either to ſee thoſe they have diſcovered, or to ſearch for others. Beſides

their mines, thoſe who live near the ſea have another method of finding gold, which is this: in the rainy ſeaſons, after a wet night, they go to the ſea-ſhore, each having a couple of bowls or platters made of calabaſhes, the largeſt of which they fill with earth and ſand, ſuch as is driven down from the mountains by the violence of the rain, into the rivers, brooks, &c. They waſh this with many waters, by often turning the bowl round, ſo that the dirt which riſes on the ſurface waſhes over the brim; if there be any gold, it ſinks to the bottom by reaſon of its weight; and thus they continue till they have waſhed all the earth and ſand away, except a ſmall quantity at the bottom, which they carefully take out, and lay by for a minute inſpection. They then fill their platter again and work on, till they have gathered a tolerable quantity of dregs, which they carry home, and there ſearch with great diligence. Sometimes they find as much as is worth ten ſhillings, ſometimes a leſs quantity, and frequently they cannot procure any.

The Gold coaſt is ſituated within the fifth degree of north latitude; is bounded, on the eaſt, by the Slave coaſt; on the weſt, by the Tooth or Ivory coaſt; on the north, by Negroland; and, on the ſouth, by the ocean. It is about one hundred and eighty miles in length, and contains eleven different diſtricts, namely, Axim, Anta, Adom, Jabi, Commany or Commendo, Fetu, Saboe, Fantyn, Acron, Agonna, and Aquamboe. Theſe countries contain ſome one, two or more towns or villages lying on the ſea-ſhore, either under or between the European forts and caſtles. However, theſe villages are only for the convenience of trade and fiſhing, for the principal towns lie within land, and are very populous. Some of theſe diſtricts are independent republics, under the direction of their own magiſtrates; and ſeven of them are kingdoms governed by their reſpective ſovereigns or captains.

The heat here is exceſſive from October to March; but in the other ſix months it is tolerably temperate. The coaſt is very unhealthy, owing to the extreme heat of the day, and the coolneſs of the nights; to which may be added the damp ſulphurous miſts that ariſe every morning from the mountains. Tornadoes are alſo frequent here, particularly in the months of April, May, and June. Theſe are violent ſtorms of wind riſing ſuddenly from the eaſt and ſouth-eaſt, and ſometimes from the north, with a few points to the weſt. They are generally attended with repeated claps of thunder and dreadful lightening, with prodigious ſhowers of rain falling like a flood, and an uncommon darkneſs. They ſometimes laſt an hour, and ſometimes two or more; but as ſoon as they are over, the weather immediately becomes clear and fine. If they happen in the ſummer ſeaſon, which is ſometimes the caſe, they are not ſo violent as in the winter, but they are more incommodious both to land and ſea faring people, being uſually followed by cold rains, ſo heavy and conſtant for ſeveral days together, that they ſeem to threaten to deluge the country.

The native blacks, who live on the coaſt, ſhun rain with the greateſt care, thinking it prejudicial to their bodies: this indeed the Dutch themſelves experience, particularly in the tornado ſeaſon. The rains that fall then are of ſo pernicious a quality, that if a perſon ſleeps in his wet cloaths, he is ſure to contract a dangerous diſeaſe: it has been found, that cloaths laid by wet have in a ſhort time been ſo rotten as to fall to pieces with the moſt gentle touch. The negroes, for this reaſon, avoid the rain as much as poſſible; and when they happen to be caught in it, they cover their ſhoulders with their arms acroſs, to keep it off their bodies. They are ſo fearful of the bad effects of rain, that they always ſleep with their feet to the fire, and anoint their bodies with oil, through a perſuaſion that the frequent unction keeps the pores ſhut ſo that the rain cannot penetrate; for they attribute all their diſeaſes to this cauſe.

We ſhall now proceed to give the natural hiſtory of the Gold coaſt, which in general abounds with a variety of trees, ſome low, and others very large and lofty: there are alſo many beautiful groves, which ſerve to render the malignity of the climate more ſupportable. Some of the trees here grow naturally in ſuch order, as to appear as if placed by art; whilſt others ſtand ſo thick, and extend their boughs ſo wide, as to form the moſt agreeable retreat; and theſe run for many miles into the inland parts of the country. One of the moſt remarkable trees, which ſpecies grows in great abundance all along the coaſt, is the papay-tree, the trunk of which is ſeveral feet thick, and compoſed of a ſpongy wood, or rather root, which it moſt reſembles; it is hollow, and may be eaſily penetrated with an ax. The fruit at firſt is produced at the top of the trunk without any branches; but as the tree grows older, it ſhoots out branches towards the top, which reſemble young ſtocks, whereon fruit likewiſe grows. At the vortex of the trunk and branches ſhoot other ſmall ſprigs almoſt like reeds, a little crooked and hollow; and at the extremity of theſe ſprigs grow large broad leaves, reſembling in their ſhape thoſe of the vine. The fruit is about half the ſize of a cocoa-nut, and of the ſame form: it is green both within and without; but after being ſometime gathered, it turns red, and abounds with white kernels, which are the ſeeds from whence the trees are produced. The fruit in its taſte reſembles that of a pompion, but of the two is rather inferior to it. Theſe trees are of two ſorts, male and female; the males bear no fruit, but are continually full of bloſſoms, conſiſting of a long white flower: the female alſo bears the ſame bloſſom, though not ſo long, neither are they ſo numerous. Some of theſe trees are very large, and run up to a conſiderable height.

With reſpect to the inland countries on the coaſt, they are in general fertile, and produce ſeveral ſorts of grain, particularly maize and millet, which grow in great abundance. They have alſo ſeveral kinds of vegetables and roots, as cabbages, beans, wild purſlain, potatoes and yams. Theſe laſt are extremely beautiful, and, next to rice, of the greateſt advantage to the natives: they grow under the earth like potatoes, and are about two ſpans long, and as much in circumference. They ſhoot out a long green ſtem, almoſt like that of French beans, with little prickles, and they run up ſticks placed by the ſide of them in the ſame manner, by which the negroes know when they are ripe, and then dig them up. They are quite white within, and when boiled or roaſted eat exceeding well, and are uſed inſtead of bread, not only by the natives, but many of the Europeans. The taſte reſembles that of earth nuts, though not quite ſo ſweet, but they are much more ſubſtantial, and alſo drier.

Here are abundance of palm-trees, which are of infinite ſervice to the natives, not only from the wine that flows from the trunk, but the oil which they extract from their nuts. They have plenty of various kinds of fruits, ſuch as plumbs, pears, oranges, citrons, cocoa-nuts, and figs; to which may be added, ananas, water-melons, and the kormantin apple. This laſt fruit is more peculiar to this country than any other: it is about the ſize of a walnut, and has a green huſk; but the outer rind is of yellowiſh caſt, ſomewhat inclining to red. In the core are four large kernels ſeparated by the pulp, which is red and white, of a ſweetiſh tart taſte, but moſt inclining to the latter. It is a very agreeable and refreſhing fruit, and of infinite ſervice to thoſe afflicted with the bloody-flux: for it is very aſtringent, and is not only more ſalutary, but pleaſanter than tamarinds, when boiled with wine and ſugar.

In this country are ſeveral kinds of tame animals, ſuch as bulls, oxen, cows, ſheep, goats, and hogs; but the paſture is ſo indifferent, that they are in general exceeding poor and ſmall: the cows yield very little milk, and one of the beſt, when full grown, is ſo light, that it will not weigh above 250 lb. The ſheep are not above half the ſize of thoſe of Europe; but, inſtead of wool, their bodies are covered with long, ſhaggy hair. The goats are very numerous, but ſmall if compared to thoſe of Europe: however, the fleſh is very fat and ſweet, and greatly preferred to that of the ſheep. Here is alſo a great number of hogs, but their fleſh is very indifferent, and the little fat they have is of an oily nature.

Dogs and cats are their chief domeſtic animals. The negroes frequently eat the former, and are very fond of them, inſomuch that they will not only give a ſheep for one of them, but alſo ſomething to boot. They prefer dog's fleſh to any other, and conſider it in the ſame light as the Europeans do veniſon. The dogs here are much like our foxes, and have long upright ears: their tails are long, but taper, and are without hair; the ſkin is alſo naked; and they never bark, but only howl. They are very diſagreeable to the ſight, but much more ſo to the touch. The blacks call them cabra de matta, which, in the Portugueſe, ſignifies a wild goat; and ſo univerſally are they admired in this country, that in ſome places they breed them for ſale, and they fetch a much better price than the ſheep, when carried to the markets.

The negroes are alſo very fond of cats, but they do not eat them, unleſs out of neceſſity. If they are good mouſers, they value them much, as they are prodigiouſly peſtered with various ſorts of vermin: their cats are called by the natives ambaio, and are in general very handſome.

Among

Among their wild beaſts (of which they have various ſorts, both on the coaſts, and in the inland parts) none are more diſtinguiſhed than the elephants; for though in other parts theſe animals are rendered docile and uſeful, yet here they are never tamed; but, notwithſtanding this, they ſeldom hurt any one, nor is it an eaſy matter to provoke them. The following ſtory of one of theſe animals is related in Mr. Boſman's deſcription of Guiney: "In December 1700, at ſix in the morning, an elephant came to El Mina, walking eaſily along the ſhore under the hill of St. Jago. Some negroes were ſo bold as to go to him without any thing in their hands: he ſuffered them to encompaſs him, and went quietly along with them under mount St. Jago, where one of our officers ſhot him above the eye: but this, and the following ſhot which the negroes now poured on him, did not even make him mend his pace, and he only ſeemed between whiles to threaten the negroes, by pricking up his ears, which were of a prodigius ſize. However, he went on, and ſoon entered our garden. This drew the director general and myſelf thither, and we were ſoon followed by ſome of our people. He had broke down four or five cocoa trees, and in our preſence he broke down five or ſix more; when the ſtrength he ſeemed to uſe in breaking down a tree might be fitly compared to the force exerted by a man in knocking down a child of three or four years of age. While he ſtood here, above an hundred ſhot were fired at him, which made him bleed as if an ox had been killed on the ſpot. But this did not make him ſtir, he only ſet up his ears, and made the men apprehend that he would follow them. At length a negro, going ſoftly behind him, wantonly got hold of his tail, and was going to cut off a piece of it; but the elephant giving the negro a blow with his trunk, and drawing him to him, trod upon him two or three times, and, as if that was not ſufficient, gored two holes in his body with his teeth, large enough for a man's double fiſt to enter. He then let him lie, and even ſtood while two negroes ventured to fetch away the body, without offering to hurt them. At length the elephant, after he had been about an hour in the garden, wheeled about as if he intended to fall on us; whereupon we all fled to the fore door, in order to make our eſcape; but he followed none of us, but going to the back door, threw it to a great diſtance; then turning from it, walked through the garden hedge, and proceeding ſlowly to the river by mount Jago, bathed himſelf. Having thus refreſhed himſelf a little, he came out of the river, and ſtood under ſome trees by our water tubs, where he alſo cooled himſelf, and then broke the tubs in pieces, as he did alſo a canoe that lay by them. The firing was here renewed, till the elephant at length fell; after which, they cut off his trunk, which was ſo hard and tough, that it coſt the negroes thirty ſtrokes before they could ſeparate it, which muſt have been very painful to the elephant, ſince it made him roar, which was the only noiſe I heard him make. He was no ſooner dead, than the negroes fell on him in crouds, each cutting off as much of his fleſh as he could, ſo that he furniſhed great numbers with food. They who pretend to underſtand elephant ſhooting, afterwards told us, that we ought to have ſhot iron bullets; indeed, ours were not only of lead, but too ſmall, and therefore moſt of them had rebounded from his ſide, and very few penetrated his ſkull." Thus far Mr. Boſman. Theſe creatures are ſo very numerous here, that they are very prejudicial to the fruit-trees, eſpecially to the orange, banana, and fig-trees: they not only eat the fruit, but alſo the ſtem of the latter, and totally deſtroy the tree.

Great numbers of tygers are all over this coaſt, ſome of which, being not only large, but of the moſt ferocious nature, are exceeding dangerous. Jackalls are alſo very numerous, and nearly as ravenous and fierce as tygers. They are uſually about the ſize of a ſheep, but have longer legs, which are thick in proportion to their bodies. Their hair is ſhort and ſpotted, their head flat and broad, their teeth exceeding ſharp; and they are very ſtrong. Some wild boars are alſo here; but they are not ſo rapacious as in other countries; and their fleſh is very agreeable to the taſte, and is exceeding good to eat.

Monkies and apes, in great numbers and variety, are to be found in this country. Some of theſe are called by the Dutch bearded monkies, from their having long white beards; the hair on their backs is of a light brown, that on the belly white, and the reſt of the body is covered with ſpots. There are others called white noſes, from that part of them only being white. Theſe animals though of various ſorts, are all very cunning, and ready to imitate what they ſee. They are fond of their young, always in action, and greatly reſemble the human form; ſo that the negroes call them curſed men, and ſay they could ſpeak if they would. They are in general thieves, and ſhew a remarkable ſubtilty in what they ſteal, particularly millet, of which we have the following relation: they take one or two ſtalks in each paw, as much under their arms, two or three in their mouths; and thus laden they march away, continually leaping on their hind legs; but if purſued they hold what they have in their mouth, and let the reſt drop to be at liberty to run. Every ſtalk they pluck is nicely examined, and if they do not like it, they throw it away, and pull another; ſo that this daintineſs occaſions more damage than their thievery.

The natives call one of the moſt remarkable of theſe ſpecies boggo; and the Europeans, mandril: it is different from all others, and approaches much nearer to the human ſhape. The body, when full grown, is as large as that of a man; their legs are much ſhorter, but their feet longer, and their arms and hands are in proportion. The head is very large and the face broad and flat, without any other hair than the eyebrows. The noſe is very ſmall, the lips thin, and the mouth wide. The face is wrinkled as if with old age, and the teeth are broad and yellow. The hands and feet are white and ſmooth, but all the reſt of the body is covered with long hair. They always walk erect; and, when teazed, cry like children. A preſent of one of theſe monkies was made to a gentleman at Sherbro. It was a ſhe-cub about ſix months old, yet larger than a baboon. He gave it in charge to a negro ſlave, who knew how to feed and nurſe it; but whenever he left the deck, the ſailors began to teaze it: ſome loved to hear it cry, others hated its ſnotty noſe. One of them hurt it, for which being checked by the negro ſlave, the former told him he was very fond of his countrywoman, and aſked him, If he ſhould not like her for a wife? To which the negro readily replied, "No this, no my wife; this white woman, this fit wife for you." The owner ſuppoſed that this unlucky wit of the negro haſtened the death of the animal, for it was found dead under the windlaſs the next morning.

There are, beſides the wild beaſts of a voracious nature, others that are much milder, ſuch as harts, antelopes, and hares. The former of theſe are of various ſorts, ſome of theſe being as large as cows, others not bigger than ſheep, and ſome even ſo ſmall as cats. They are in general of a red colour, with a black ſtripe on the back, and ſome of them are beautifully ſtriped with white. Their fleſh is particularly admired by the Dutch; and all the different kinds are good to eat.

Several ſorts of wild cats are to be met with here, ſome of which are ſpotted like tygers, and are very fierce and miſchievous. Among theſe is the civet-cat, called by the negroes kankan, and, by the Portugueſe, gatos de algalia. They are about the ſize of a fox, but longer legged; and the tail reſembles that of a common cat, except being longer in proportion to the body. Their hair is grey, and full of black ſpots; thoſe who keep them for the ſake of the muſk, generally feed them with raw fleſh, or entrails, as they yield much more from that than a drier food. When hungry they are very ravenous, and will even gnaw through the wood of their cage. They are very cleanly, and always roll and tumble on their food before they eat it. They who keep them generally vex and teaze them before they take out the muſk from the bag: for the more the animal is enraged previous to this operation, the better will be the civet. The bag which contains the civet is in the middle betwixt the anus and the pudendum, both in the male and female; but it is much larger in the male. The liquor of which the civet conſiſts, appears to be excreted from certain glands that lie between the coats that compoſe the bag from which the civet is taken. The civet is not of any uſe in medicine, but is valued as a great perfume.

Some porcupines are alſo in this country, which are in general about two feet in height, and their teeth are remarkably ſharp. They are very daring, inſomuch that they will venture to attack the largeſt and moſt dangerous ſnakes. When irritated, they ſhoot their quills at the enemy; and with ſuch violence that they ſometimes prove fatal. Their quills are from eight to ten inches long, and pointed at both ends; they are of a horny ſubſtance, and much reſemble tortoiſeſhell in colour. The negroes eat them, and conſider their fleſh as a great delicacy.

There are ſeveral other animals in this part of the coaſt of Guiney, and, among the reſt, that remarkable one called by the natives potto, but more generally known by the name of ſloth, and is ſaid to be the moſt ugly creature

ture in the univerſe. This animal is ſo ſlow in its motion, that it cannot travel above twenty yards in a day. The head is ſtrangely diſproportioned, and the fore-feet greatly reſemble hands. The hair of the young ones is of a pale mouſe colour; but that of the old is red, and looks more like wool than hair. The female, when big with young, climbs the trunk of ſome old tree, in which there is an hollow, from ſome accidental decay, at a diſtance from the ground. Here ſhe depoſits her young, which are generally two in number: during the time ſhe ſuckles her young, ſhe continues in the ſame hole, and though that period is very ſhort, before it is expired, ſhe becomes almoſt emaciated. When the young are able to crawl after her, ſhe leads them to the neareſt branches of the tree, where they devour the leaves firſt of one and then another. When the tree is quite ſtripped, they are obliged to ſeek a new place of abode: the journey, however, to the next tree, takes up no ſmall time in performing; and though the creature is fat and in good condition, at the time he leaves his former habitation, yet before he has reached his new one he becomes as poor and lean as poſſible; and if the tree is high, or at any diſtance, and he meets with nothing in his journey, he inevitably dies with hunger. While it is thus travelling ſlowly on the ground, any beaſt may kill and devour it, for it is intirely defenceleſs, and, when attacked, only makes a noiſe like the crying of a kitten. It has three claws on each foot, and the fore-feet longer than thoſe behind.

A four-footed animal, called by the negroes quoggelo, lives in the woods. It is almoſt eight feet long, including the tail, and is covered from the neck to the end of the body with ſcales reſembling the leaves of an artichoak; they are placed very cloſe together, and ſecure the creature from the attacks of his enemies, particularly the tygers and leopards, who frequently purſue him, and, as he is not very ſwift, they ſoon overtake him; on which occaſion the animal rolls himſelf up in his coat of mail, when his enemies dare not attack him. It is a very inoffenſive creature, and will not hurt any thing: it lives on piſmires, catching them with its tongue, which is very long and glutinous. The negroes knock them on the head, ſell their ſkins to the Europeans, and eat their fleſh, which they ſay is exceeding white and palatable.

The grano is an amphibious creature, and greatly reſembles the crocodile; but it is very inoffenſive, not hurting any thing except cocks and hens, among which it ſometimes makes great ſlaughter. This animal is about four feet in length, the body is black ſpeckled, the eyes are round and ſharp, and the ſkin very tender. The negroes eat their fleſh, as do alſo the Europeans, and they all agree that it is far preferable to that of their cocks and hens, being very grateful to the taſte.

Cocks and hens, geeſe, ducks, turkies, and pigeons are their tame poultry; their wild ſort are, mallards, pheaſants, and partridges; beſides which, they have peacocks, fieldfares, ring-doves, cranes, &c. Here are alſo great numbers of parrots, parroquets, eagles, kites, green-birds, and ſeveral others. The moſt common are the cocks and hens, which are exceeding plentiful all over the coaſt: in ſome parts they are very fat and good, but in general they are ſo dry and lean, that few people chooſe to eat them.

The beſt birds here for uſe are the wild ducks, which are very plentiful, and little inferior to thoſe of Europe. There are alſo various kinds of ſmall birds, ſome of which are exceeding beautiful; among theſe, there is one that has this remarkable circumſtance attending it, that whenever it moults, it changes its colour; ſo that thoſe which are black this year, become blue or red the next; they will be yellow the following year, and afterwards green; but they never vary from theſe five colours, which are always very bright, and never mixed. The crown bird is more beautiful than thoſe in other parts of Guiney. They are about the ſize of a ſtork, and receive their name from a large tuft that grows on their head, ſome of which are red, others blue, and ſome of a ſhining gold. Their tails are very long; and the negroes pluck their feathers to adorn their heads with. Their bodies are chiefly covered with black feathers; the ſides of their heads are beautified with purple ſpots, and the feathers of their wings and tails are of different colours, as yellow, red, white, and black.

Abundance of reptiles and inſects are on this coaſt, ſuch as ants, bees, beetles, ſpiders, gnats, caterpillars, millepedes, locuſts, cock-roaches, ſcorpions, frogs, toads, and ſnakes: here are alſo ſome camelions, many crocodiles, and great numbers of lizards.

The moſt remarkable of theſe inſects are the ants, which are of various ſorts and colours; ſome are white, others black, and ſome red. The white are as tranſparent as glaſs, and bite very forcibly; but the red are the worſt, their ſting being inflammatory, and the pain it produces is of much longer continuance than that of the millepedes. They make their neſts in the fields, and generally raiſe them at leaſt ten feet from the ground; but ſome build them in high trees, from whence they fly in ſuch ſwarms to the European ſettlements, as to become exceeding troubleſome to the inhabitants. They are very ravenous, and will ſometimes attack a living ſheep, which in a night's time they will reduce to a perfect ſkeleton, leaving not the leaſt thing except the bones. Fowls and chickens frequently ſhare the ſame fate; and even rats, though ſuch active animals, are not able to eſcape. As ſoon as one of theſe animals is attacked by the ants, his deſtruction is at hand, for they gather in ſuch prodigious numbers, that they ſoon overpower him; nor will they quit him till they are ſufficiently reinforced to carry him off to ſome convenient place, when they immediately fall to work, and in a ſhort time reduce it to a mere ſkeleton. It has been remarked, that if theſe little animals have not a language (as many believe they have), yet they have certainly ſome method of communicating their thoughts, which has been experienced in the following manner: when two or three of them have been found ſtraggling on the hunt, a cock-roach has been killed, and thrown in their way. As ſoon as they found what it was, they ſent away for help, while the others ſtaid and watched the dead body, till their comrade returned at the head of a large poſſe; who if they found themſelves too few to carry off the prize, have detached a ſecond meſſenger for an additional force.

Gnats are very numerous near woods and marſhy grounds: they ſting very ſharp, and raiſe prodigious ſwellings, attended with violent pain. They frequently oblige the inhabitants to change their habitations, as they are exceedingly troubleſome in the night ſeaſon.

Millepedes or hog-lice, are alſo very numerous; and though their ſting is not ſo dangerous as that of the ſcorpion, yet it occaſions a very ſharp pain for ſome time. They are flat and red interſected like other worms, and have two ſmall horns or claws with which they ſtrike. Their feet are forty in number, viz. twenty on each ſide; from whence they are called forty-legs by the Engliſh and Portugueſe.

Here are great numbers of locuſts, which ſometimes make great deſtruction among the corn and vegetables. This inſect is about five inches long, and about the thickneſs of a man's little finger; it has a cowl over the neck, and a pyramidal head, from whence there proceed two horns or feeders, almoſt an inch long; the eyes are prominent, and of a dark red colour; the body is oblong, and of a bloody purple colour; and the tail is forked like a ſwallow's. It has four aſh-coloured wings marked with duſky ſpots: the fore-feet and thighs are very ſlender, but the hinder ones are long and thick, and marked with tranſverſe ſtreaks of a blackiſh colour. Beſides the ſort already deſcribed, there are other ſpecies of this inſect, ſome of which are not above three inches in length; theſe are of the cowled or hooded kind; the lower wings are finely chequered with brown and ſcarlet, and the upper are of a light green ſtreaked.

Cock-roaches are in general about two inches long, of a dark brown colour, aud in ſhape ſomewhat like a beetle. They are ſaid to be great enemies to bugs.

Scorpions are in general about three inches in length; they have four legs on each ſide, beſides two claws armed with ſnippers, between which is the head. The body conſiſts of nine joints, and the tail of ſix, which has a hooked weapon at the end. There are ſome on this coaſt as big as ſmall lobſters, and have the ſame ſort of claws and feet; but their bodies are covered all over with long black hair. All of them have a ſmall bladder full of deadly poiſon at the end of their tails, which they diſcharge either at man or beaſt.

Toads are remarkably large here; and ſome of them ſo ſtrong and venomous, that they frequently engage and kill ſerpents.

Snakes not only infeſt the woods, but alſo the houſes of the negroes, and even the European forts and ſettlements. Moſt of them are very large and venomous; but there is one of a peculiar nature, and ſo inoffenſive that it will neither hurt man or beaſt. It is called the horn-ſnake, from a horn, or rather a tooth, that riſes from the upper jaw, and projects through the noſe. It is about five feet in length, variegated with black, brown, yellow, and white ſtreaks very agreeably mixed. The head is broad and flat,

and the horn is white, hard, and ſharp-pointed. The negroes often tread upon them; for they ſometimes ſo glut themſelves with food, that they ſleep extremely ſound, ſo that the greateſt noiſe will not awake them. The negroes often eat them, and account their fleſh a very delicious fare.

There are on the Gold coaſt great quantities of various kinds of fiſh in the ſea and rivers. Thoſe of the former are, doradoes, bonitas, cod, tunny, thornbacks, the flying-fiſh, &c. There are alſo lobſters, crabs, prawns, ſhrimps, and muſſels. The principal freſh-water fiſh are of three ſorts; the firſt of which is called carmon, and is a white fiſh about two feet long; but they are very fat and oily, otherwiſe their fleſh would be extremely agreeable. The ſecond is the mullet which differs from the former only in its ſize, and not having ſo thick a head, and the fleſh is of much the ſame quality. The third ſort is called batavia, the largeſt of which are tolerably good, but they are apt to taſte muddy: they are about a foot in length, and very proportionably ſhaped. There are alſo ſome plaice; and flounders are exceedingly plentiful, but they are not ſo good as thoſe in Europe, and differ greatly in their ſhape.

The dorado is the beſt fiſh of thoſe caught in the ſea, the fleſh of which is exceeding delicate, and in taſte ſomewhat reſembles that of a ſalmon. They are generally about four or five feet long, and have a ſort of creſt on the head, which joins to a large fin that runs to the extremity of the tail; there is alſo another that is ſhorter, and runs only from the vent to the tail. The belly fins reach almoſt to the vent, which is placed in the center of the body; and the mouth is of a middle ſize, having ſmall ſharp teeth in the jaws, palate, and tongue. The eyes are large, the ſcales exceeding ſmall, and the colour of a bluiſh green. The liver dried and pulverized, if taken in wine, is a cure for the dyſentery. They greatly reſort about ſhips, and are eſteemed the ſwifteſt fiſh that ſwims.

The king-fiſh is reckoned, when in ſeaſon, one of the beſt on the coaſt. They are in general about five feet in length, with a long forked tail, and the back and ſides are full of brown ſpots, but the belly is white. They continually harbour among rocks; and ſometimes get into ſuch ſhallow waters, that they are caught with very little difficulty.

The horn-fiſh, called by ſome the cat-fiſh, received the firſt name from having an horn on the top of its head, or beginning of the back: it is about a foot long, with a very large head, and ſmall mouth; the back is bluiſh, the belly white, and the fins and tail yellow. It is much eſteemed, and the fleſh reckoned very wholeſome.

The moon-fiſh is of a flat form, and would be almoſt oval, were it not for its tail, which is large and hollowed. It is about two feet long, one broad, and near two inches thick. The mouth is ſmall, and contains two rows of teeth; over it is a little riſing, which appears like a noſe with noſtrils, and the part above that looks like a forehead, with large wrinkles. The eyes are round, and very red: it has only two fins, but they are large, and placed at the ſides of the gills, with two briſtles, one about the middle of the back, and ending at the tail, and the other running in the ſame direction beneath the belly. The fleſh is particularly admired by the Europeans, and is white, firm, and well-taſted.

The bonito is a good fiſh, but inferior to the dorado, above deſcribed. It is about three feet in length, and two in circumference, and has a ſharp head, a ſmall mouth, large gills, full eyes, and a tail like a half moon. It has not any ſcales, except on the middle of the ſides, where there is a line of gold colour, that runs from the head to the tail. The back and ſides are of a greeniſh colour, but the belly is white, and ſhines like ſilver. It has ſeven fins, two on the back, two at the gills, two on the belly joint below the gills, and one in the center of the belly, oppoſite to the largeſt on the back. From the laſt on the back proceeds a ſmall narrow one, that reaches to the tail, and another that extends from the laſt on the belly to the tail in like manner. They are caught in places where the ſea is rougheſt. The ſailors catch them with a hook baited with a white rag, which they ſnap at with great eagerneſs.

The albicore is in general about ſix feet in length, and has yellowiſh eyes, with a forked tail, the bottom of the belly is blue, inclining to green; and near the tail, on the under part, are ſeveral ſhort fins. The ſkin is ſmooth and white, and they have but one bone, which extends through the body: the fins are of a yellowiſh colour, and the fiſh, when in the water, appears exceeding beautiful. It reſembles in ſome reſpects the bonito, but the fleſh is drier, and not ſo well taſted.

There are, beſides the fiſh already mentioned, others of a much larger ſize that infeſt the Gold coaſt, particularly grampuſes, ſharks, and porpoiſes; but theſe are ſeldom caught by the natives. Here are alſo two ſorts of ſprats, which only differ in their ſize, one of them being much larger than the other: but the ſmaller are the beſt, and, when either pickled or dried, eat very agreeably.

With reſpect to the blacks inhabiting the Gold coaſt, they are in general of a middling ſtature, and well proportioned: they have ſparkling eyes, ſmall ears, and lofty eye-brows; their teeth are white, and tolerably well ranged, their lips are red, and not ſo thick as thoſe of the inhabitants in the other parts of Guiney. They are broad-ſhouldered, have large arms, thick hands, and long fingers. They anoint their bodies every morning with palm-oil, ſo that their ſkin is very ſmooth and ſleek; but, excluſive of this, they conſider that as a very wholeſome practice; and, as they are naturally apt to breed vermin, reckon it a preſervative from them.

The men are very quick of apprehenſion, and in general have excellent memories; but they are naturally ſlothful and indolent, ſo that they are only induſtrious from neceſſity. They tranſact their affairs with great compoſure of mind, and always appear indifferent whether they riſe to proſperity, or ſink into adverſity; and though they are naturally covetous, yet the loſs of any conſiderable property does not ſeem in the leaſt to affect them. This, however, does not appear to be real, or well-grounded; for they are very proud, cunning, deceitful, and greatly addicted to theft; and ſo envious and ſelfiſh, that they will quarrel among themſelves on the moſt trifling occaſion. Thoſe of conſequence walk with their eyes fixed on the ground, ſeldom looking about, or taking notice of any one, except it be a perſon of higher rank; but to their inferiors they ſhew ſuch contempt, that they will not even deign to ſpeak to them. They are generally very complaiſant to ſtrangers, but they do that for the ſake of its being returned, which is a diſtinguiſhed gratification of their pride. They pay great reſpect to the Europeans, and are highly pleaſed with their accuſtomed civilities; but of theſe they frequently take advantage, by laying ſome ſcheme either to plunder or defraud them.

The women, though not ſo tall as the men, are very ſtrait and well-proportioned; they have fine ſparkling eyes, ſmall mouths, and beautiful teeth; their noſes are in general high, and a little crooked, and they have all long curling hair. They are good houſewives, very cleanly in their perſons, and have excellent conſtitutions. They are naturally ſober and induſtrious, but at the ſame time proud, artful, and covetous. Their dreſs is much ſuperior to that of the men; and they are very careful of their cloaths, for they have two ſorts, one of which they only wear when they go abroad. Their common dreſs conſiſts of a large piece of linen wound round the body, from the breaſt to the knees, and faſtened with a girdle of red, blue, or yellow cloth, to which they hang their knives, purſes, keys, &c. Their better dreſs is formed of a large piece of ſilk or ſtuff wound round the waiſt, and reaching from thence to the ancles: their favourite colours are red, blue, or violet, and they have generally a bunch of keys at their girdle, with bracelets of ivory or gold. They wear ſmall ear-rings of braſs, copper, pewter, or tin, artificially wrought, and on their arms and legs they have bracelets and rings of copper or braſs: they take great pains with their hair, which they form into various ſhapes, and decorate it with gold, coral, and ivory; and in honour of their fetiſh, they wear round their necks ſtrings of beads, beautified with ſmall pieces of gold.

The common people have only a piece of cloth wound round the waiſt, and another between the thighs faſtened with a girdle. The better ſort, however, wear a piece of ſilk taffaty, or Indian damaſk, two or three ells long, folded round the waiſt, the ends hanging down to their ancles. Sometimes they wrap another piece of ſtuff about them, which either reaches from the breaſt to the calf of the leg, or is thrown acroſs their ſhoulders like a mantle. They adorn their neck, arms, and legs, with ſtrings of gold, ſilver, ivory, ſhells, &c. ſome of which are of very conſiderable value. They take great pride in their hair, which they diſplay in various forms: ſome have it long and ſtrait, others curl and plait it together, or tie it up to the crown; and all of them ſmear it with palm-oil, and decorate it with various toys, the moſt diſtinguiſhed of which is a kind of coral, called conta de terra, and by them eſteemed more valuable than gold.

These people are very cleanly in their persons, and where opportunity offers, wash themselves several times a day, for which purpose they generally build their villages near the sea, or on the banks of rivers. This custom is exceeding necessary, as it not only cleanses them from the lice and fleas, to which vermin they are naturally subject, but also helps to take off the disagreeable scent of the palm-oil with which they anoint themselves.

On the coast, their towns and villages are composed of a number of huts, irregularly placed; but those in the inland parts are much better, and more uniform, than those near the sea. Their houses are generally of a square form, and very low; they are made of wood, and covered with square mats of palm-leaves, or bulrushes. The door-way is so low, that a man must bend himself almost double to enter. The floor is smooth, made of red clay, as hard as if laid with stone, and in the center of it is laid the fire-place. Some of their villages are so constructed as to form narrow lanes, in the center of which is an open place, adapted not only as a place of diversion for the inhabitants, but for the more necessary purpose of a market for the sale of provisions and other commodities.

The people of higher rank have their houses generally situated near the market, and separated from other buildings. They are built of the same materials as those of the common people, but are more lofty and spacious. In the center is a portico open on all sides, but covered with a sloping roof made of the leaves of trees, to shelter them from the heat of the sun; and here they divert themselves at their leisure hours.

The houses of the common people are built at a very small expence; the materials, which consist only of timber, clay, and leaves, being taken by the slaves wherever they can find them. They commonly erect a house in six or seven days, and the expence to the carpenters seldom exceeds forty shillings. Each family has a granary or store-house, where they keep their wheat, millet, and other grain: these are without the town.

With respect to their furniture, a few stools, some earthen pots to hold water and dress their victuals in, and a few small wooden cups, compose the whole. The poorer sort have only a mat to lie on, which they spread on the ground, and some of them cover themselves with the skins of beasts. The better sort use quilts made of rushes, on which they lay a fine mat with a bolster, and by it a large kettle with water to wash them.

In their diet, they are very filthy, and prefer either flesh or fish that stinks to that which is sweet and wholesome. Their common food is a pot full of millet boiled to the consistence of bread; or instead of that, yams and potatoes, over which they pour a little palm-oil, and mix with it some herbs, and a small quantity of stinking fish. They have another dish called malaghetta, which is composed of fish with a handful of Indian wheat, the same quantity of dough, and some palm-oil, all boiled in water. This they esteem excellent; and indeed it is far from being disagreeable, provided the fish be sweet.

At their meals, they use neither knives, forks, or spoons, but take up their victuals with their fingers, and eat it very greedily. They lay it on a mat on the ground, and sit cross-legged, leaning on one side, or else with both their legs under them squatting on their heels. The husband generally eats alone in his own hut, and his wives separately in theirs, except when he happens to invite his chief wife, or pays a visit to his favourite one. They make but two meals in a day, one at sun-rising, and the other at sun-set. At their morning's meal they drink water, or poyton, which is a kind of small beer, and they drink palm wine in the evening.

The chief employment of the men is abroad, either in trade, fishing, or making palm-wine, great quantities of which are every day sold in the markets; and the profits they get from their labour they give to their wives, who dispose of it in a very frugal manner, as they are in general excellent housewives.

The women are chiefly employed in providing for the family, under the direction of the principal wife. The first thing they attend to, in the article of diet, is, to make the bread. In the evening they set by the quantity of corn thought necessary for the family the succeeding day. This they beat in the trunk of a tree, hollowed for that purpose like a mortar, or in deep holes of rocks, with wooden pestles; they then winnow and grind it on a flat stone; after which, they mix it with flour of millet, and knead it to a sort of dough, which they divide into small round pieces, and boil like dumplings. Of the same dough they also make a sort of biscuit, which will keep for several months, and with this the large canoes are victualled when they go long voyages. They are also very careful in bringing up their children, particularly their daughters, whom they instruct in every thing that may tend to make them good and prudent wives, and acquaint them with every branch of domestic œconomy.

Their marriage ceremonies are in general much the same as those all along the coast, except in a few particulars. When a father finds his son is able to get his own living, he seeks out for a wife for him, unless the latter should disappoint him by providing for himself. When the parties are agreed, the father of the bridegroom communicates it to the parents of the young woman, who readily agree to the marriage. A priest is then sent for, who, after administering the fetish, or oaths, obliges the woman to promise she will love her husband, and be faithful to him: the husband, in return, promises to love her, but omits the point of fidelity. After this ceremony is over, the parents make mutual presents, and the whole company spend the day in feasting and mirth. In the evening the husband leads his wife home, attended by some other relations or friends, who stay with her a whole week to bear her company; after which, they leave her, and she enters on the employment appointed for her.

The negroes sometimes dispose of their daughters when they are too young to consummate the marriage, the ceremonies attending which are as follow: on the day appointed for the wedding, all the kindred on both sides meet at the house of the bride's father, where an elegant entertainment is provided. In the evening the bride is taken to the bridegroom's house, and put in her husband's bed between two women, where she remains all night; after which the bride is sent back to her father's house, and there kept till she is of age for the marriage to be consummated.

Polygamy being allowed among them, some have from twenty to thirty wives: for the greater the number, the more they are respected; but the common sort have seldom more than ten. All their wives are employed in tilling the ground, and managing the affairs of the family, except two, who, if the husband is rich, are always exempted from labour: the principal of these is called the muliere grande, or the great wife; and the second is called the bossum; but having taken occasion to mention these favourite wives, in the former part of our general account of Guiney, to avoid repetition, we shall only add, that when the husband thinks proper to sleep with one of his other wives, he gives her private intimation of it, in order to prevent jealousy, when she retires to her apartment with the greatest privacy, and the matter is kept a profound secret from the rest of them.

They name their children as soon as born; which are naturally of such strong constitutions, that little care is required in nursing them. The poorer sort of women fasten them to their backs when they go to their daily labour, and suckle them at different times, by raising them up to their shoulders, and turning their breasts over to them. They take great pains in washing them every night and morning, when they rub them well with palm-oil, which makes their joints flexible, and greatly facilitates their growth. They go quite naked till they are ten or twelve years of age, when they wear a kind of clout fastened round the middle. When they arrive at that age, the father takes the boys under his care, and brings them up to his own business. The girls are taught to grind corn, bake bread, and carry it to market for sale; as also to weave baskets, mats, caps, purses, and other things. The boys are chiefly brought up to fishing or agriculture, but some of them are put to trades, the principal of which are, smiths, carpenters, and goldsmiths.

The smiths make all sorts of tools for husbandry and houshold uses; and though they have no steel, yet they make them with great neatness. Their chief tools are a hard stone instead of an anvil, a pair of tongs, and a small pair of bellows with three or four nosels, which is an invention of their own, and blows very strong. Their files are of various sizes, and well tempered: they purchase their hammers of the Dutch.

They chiefly employ their carpenters in making canoes, and the frame or timber-work of houses, the roofs being made by others called thatchers, who have a peculiar method of ranging the leaves of palm-trees, the straw of Indian wheat or rushes, which they bind and fasten together on poles of different sizes. These they sell ready-made in the markets; so that they who have occasion to rebuild or repair a house, are at no loss to supply themselves with a roof, as they are fabricated in all sizes and forms.

Their

Their goldſmiths make a variety of articles of pure gold; ſuch as breaſt-plates, helmets, bracelets, idols, hunting-veſſels, pattins, plates, ornaments for the neck, rings, buttons, &c. They alſo caſt, in the moſt curious manner, the figures of all ſorts of tame and wild beaſts, the heads and ſkeletons of lions, tygers, oxen, deer, monkies, and goats. They are, indeed, excellent artiſts; but their greateſt ingenuity is ſhewn in the gold and ſilver hat-bands made for the Europeans, the thread and texture of which cannot be excelled by any artiſt in Europe or elſewhere.

There are alſo among them ſome good potters, who have learnt that art from the Portugueſe. Though their earthen-ware is thin, yet it is very ſubſtantial, and equally good for uſe as any made in Europe. Their veſſels will endure the moſt violent heat, and are made of a clay of a dark colour.

They have a variety of muſical inſtruments, all which they make themſelves. They conſiſt of copper baſons, blowing horns, ſnappers or caſtenets, and an inſtrument with ſix ſtrings, reſembling a guittar; alſo hand-bells, flutes, and flagelets. The blowing-horns are made of elephants teeth, and ornamented with the figures of birds, beaſts, fiſhes, &c. They blow at the ſmall end, and reduce the ſound to a kind of tune, by varying it as their fancy directs. Their drums are of ſeveral ſorts, and are moſtly made of hollow trunks of trees covered at one end with a ſheep's ſkin, but the other is left entirely open. They ſometimes hang them about their necks with ſtrings, but in general ſet them on the ground like kettle drums. They beat them with two long ſticks, and ſometimes only with their hands; but the noiſe is very harſh and diſagreeable either way.

They always uſe theſe inſtruments at their dances; which is a diverſion ſo delighted in by both ſexes, that it is the cuſtom for them to aſſemble every evening at the market-place for that purpoſe. On theſe occaſions, they dreſs themſelves in their beſt attire; the women have a number of ſmall bells hanging at their feet and legs, and the men carry ſmall fans in their hands made of the tails of elephants or horſes. They who compoſe the dance divide into couples oppoſite to each other, and the dance commences by their throwing themſelves into many wild and ridiculous poſtures, advancing and retreating, leaping, ſtamping on the ground, bowing their heads to each other as they paſs, and muttering ſome ſtrange noiſe. The men then ſtrike each other alternately with their fans; and the women lay large circles of ſtraw on the ground, into which they firſt jump, and dance round them, then throw them up into the air, and catch them with their hands. Thus they divert themſelves for about an hour, when they break up the dance, and retire to their reſpective habitations. This is their manner of dancing in general; but they have ſome dances adapted to peculiar times and circumſtances, particularly thoſe in honor of their fetiſhes, which are of a very ſerious and ſolemn nature. In ſome towns they have public dances inſtituted by order of their kings, which are held annually for eight ſucceſſive days, when people of both ſexes reſort to it from all parts of the country. This is called the dancing ſeaſon, and during the whole time of its continuance the greateſt mirth and feſtivity is preſerved amongſt them.

The natives of the Gold coaſt are troubled with few diſeaſes, notwithſtanding the unwholeſomeneſs of the climate. That with which they are moſt afflicted is, the canker, or fleſh worm; they breed between the fleſh and the ſkin, where they extend themſelves till they force a paſſage; and not only men and women, but alſo cattle, are ſubject to this diſorder. Various conjectures have been formed relative to the cauſes of theſe worms: ſome attribute them to the great quantities of fiſh the negroes eat, and others to the palm-wine; but the moſt reaſonable opinion is, that they are occaſioned by the unwholeſomeneſs of the water, which is generally taken out of pools or ponds. This appears the moſt likely, as it is certain, from that cauſe alone the inhabitants of the iſle of Ormus are afflicted with the ſame diſeaſe; and to prevent it, they drink freſh water, which is procured at ſea eighteen fathoms deep, by the help of divers. Theſe fleſh worms are of different ſizes, but in general run about a foot in length, and are not thicker than a hair. While they remain in the body, they occaſion the moſt excruciating pain, inſomuch that ſome can neither ſtand or walk, others are incapable of ſitting or lying down, and others again are thrown into a ſtate of inſanity.

Theſe canker worms diſcloſe themſelves by various ſymptoms, ſometimes with cold ſhiverings, and at others with burning heats: in ſome they are accompanied by a large ſwelling, under which they may be plainly ſeen; and in others they break out in carbuncles and ulcers. They come in different parts of the body, but in general thoſe that are the moſt muſcular and fleſhy. The negroes do not uſe any remedy for them, but let them come out freely, and afterwards treat the part either by waſhing it with ſalt water, or anointing it with freſh butter intermixed with ſalt. As ſoon as the worm appears ſo far out as to be taken hold of, they faſten that end to a ſmall ſtick, to prevent its ſhrinking in again: when it moves forward, a corrupted matter iſſues from the ſore, which increaſes in proportion as the worm advances. During its progreſs, the greateſt care muſt be taken in winding it round the ſtick; for if it ſhould be forced, and by that means happens to break, the ſwelling grows dangerous, and is often attended with fatal conſequences. It ſometimes happens that when one worm is extracted, another will immediately preſent itſelf at the ſame opening, and many people have ſeveral of them at a time in different parts of the body, in which caſe the pain they feel is not to be conceived; inſomuch that, as one obſerves concerning them, the pains occaſioned by theſe worms is ſo exceſſive, that rather than endure it, a man would for ever renounce all the profit of trading on this coaſt.

The negroes here are likewiſe ſubject to other diſtempers, namely, the lues venerea, the head-ach, and fevers; but as theſe are very ſpeedily cured, by compoſitions made of herbs and other ſimples, they are under no uneaſy apprehenſions concerning them.

On the death of any perſon, the relations and friends immediately aſſemble, and, ſurrounding the corpſe, expreſs the moſt hideous lamentations; they then wrap the body in an old cotton cloth, and put it into a coffin made of the bark of a tree, covering the face over with the ſkin of a goat; in this manner they expoſe it in the open air for half a day, the favourite wife ſitting by it all the time, and rubbing the face with a whiſp of ſtraw. If the deceaſed is a woman, the huſband uſes the ſame ceremonies. During this time the neareſt relations appointed on the occaſion ſing mournfully, and beat their braſs baſons, till the bearers come to remove the body, and every thing is ready for the proceſſion. In the interim, however, an old woman goes from houſe to houſe, and collects ſomething for the funeral charges, towards which every perſon in the town or village is obliged to contribute, in proportion to their circumſtances: with the money then collected they purchaſe a cow or an ox, which they preſent to the prieſt, that he may obtain repoſe for the deceaſed, and aſſiſt him in his journey to the other world: this beaſt the prieſt ſacrifices, and ſprinkles the fetiſh of the deceaſed with its blood, which with them is conſidered as a propitiatory offering for the departed perſon.

The previous ceremonies being over, the corpſe is laid on a board, and the company for a ſhort time ſing and dance round it, after which it is carried to the grave by men, but only women are ſuffered to attend as mourners. The chief or favourite wife walks immediately after the corpſe; and if the deceaſed be a woman, the huſband only follows it, no other man being permitted to attend. When they come to the place of interment, the body is immediately lain in the grave, which is generally made about four feet deep; it is incloſed with ſtakes, and over it they raiſe a ſhed or covering, ſo that neither rain or beaſts can come near it. When the body is depoſited, the women creep beneath this ſhed, and renew their lamentations by way of a concluſive farewel. They then raiſe a ſquare heap of earth over the body, on which they lay the principal tools and inſtruments uſed by the deceaſed in his life-time, and alſo his cloaths and weapons. The friends of the departed alſo bring their gifts, as tokens of their affection, which they either lay in the grave, or place over it.

But the moſt exceſſive lamentations, and tokens of ſorrow are expreſſed, when the king dies; for as his condition and dignity require great attendance, he is provided with ſervants not only to accompany him in his journey, but alſo to wait on him in the other world. To effect this, each of his grandees, or chief men, preſent him with a ſlave; others give one of their wives, and ſome one of their children, ſo that there is always a conſiderable number, who are all ſacrificed previous to the interment of the royal corpſe. The perſons thus deſigned for victims are inſnared by ſtratagem, for, on the day appointed for the funeral, they are ſent on a pretended errand to ſome remote place, where people choſen for the purpoſe lie in wait, and eaſily diſpatch them. Their bodies are brought

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to the palace, and publicly expoſed, as a teſtimony of the great reſpect in which the king was held by his ſubjects; after this, they are beſmeared with blood, and carried with the royal corpſe in great ſolemnity to the grave, which is previouſly made in a wood, or ſome other place equally private. Their bodies only, however, are interred, for their heads are ſevered off, and fixed on poles round the grave, which is conſidered as an honourable ornament. Beſides theſe, the king's favourite wives requeſt to be ſacrificed, that they may be laid with him in the ſame grave, in order to accompany him in the other world. They bury alſo with him his cloaths and weapons, with ſuch other things as he eſteemed moſt valuable; and near the grave they place veſſels containing victuals and drink, which, as ſoon as empty, they change, and bring others in their ſtead.

We ſhall here give an account of the ceremonies obſerved at the funerals of the kings of Fetu, which, though not exactly the ſame as thoſe abovementioned, tend to ſhew the ſtrange notions theſe people have of paying reverence to the dead. When one of theſe kings dies, the people expreſs their grief by mournful ſongs and outcries. They waſh the corpſe, dreſs it magnificently, expoſe it to public view, and ſerve up victuals to it at the uſual hours, as if the deceaſed were living. When the body begins to corrupt, four ſlaves bear it, without ceremony, and inter it in the woods, for ever concealing where they put it. If any of the wives of the deceaſed follow them, they kill them, and bury them along with him. In the ſame grave they lay his fetiſhes, his cloaths, his arms; in ſhort, whatever he was fondeſt of when alive, with victuals and drink. When the ſlaves have covered up the grave, they return to the palace, and without ſpeaking, kneel down at the gate, ſtretching out their necks to the executioner, that they may go and ſerve their maſter in the other world; in full perſuaſion that he will reward their fidelity, by giving them the firſt poſts in his new kingdom. While the ſlaves are buſy in the interment, the people make a cruel ſlaughter of thoſe they think may be uſeful to the deceaſed in his preſent ſtate. Some kings who have been well beloved, have had four or five hundred perſons of both ſexes maſſacred on this occaſion. This barbarous cuſtom is practiſed, more or leſs, all along the coaſt of Guiney; as M. Marchais relates, in his voyage to theſe parts.

The negroes on the Gold coaſt are in general idolaters, notwithſtanding which, they believe in a ſupreme Being, and have ſome ideas of the immortality of the ſoul. Every one has a fetiſh or charm, to which they pay the greateſt reverence; for thinking themſelves too inſignificant to be permitted to offer their petitions to God, they addreſs themſelves to their fetiſh, ſuppoſing that to be a mediator in their behalf. Theſe fetiſhes are formed of different things, according to each perſon's fancy: ſome have the tooth of a dog, tyger, elephant, or civet-cat; others have an egg, the bone of ſome bird, the head of a fowl, ox, or goat; and others again, the bone of a fiſh, the end of a ram's horn, or a bunch of cords made of the bark of trees. Their regard to the fetiſhes is ſo great, that whatever they promiſe them, they perform in the ſtricteſt manner. Some, to ſhew their reſpect to them, abſtain from wine, others from brandy; ſome deny themſelves certain meats, or kinds of fiſh; and others, rice, maize, or fruit. In ſhort, all without exception, ſo reverence their fetiſh, that they deprive themſelves of ſome pleaſure by way of mortification, and they will ſooner die than violate their engagement. They are very punctual in bringing their fetiſh every morning a part of the beſt proviſions in the houſe, believing that if they failed in this point, their exiſtence would be but of ſhort duration. They have alſo ſeveral days in the year ſet apart in honour of their fetiſh, which they celebrate by dreſſing it, and making ſome offering or ſacrifice to it.

There are, beſides the fetiſhes of particular perſons, others common to each kingdom; theſe are generally ſome large mountain or remarkable tree, which if any perſon ſhould be ſo indiſcreet as to cut or diſfigure, they would be put to the moſt cruel death. Each village has alſo its guardian fetiſh, dreſſed at the common expence, to which they pray for general benefits; and for this patron they erect, in the moſt public place, a kind of altar made with reeds, and covered with a roof of palm-leaves. Theſe kind of altars are frequently met with in woods, and other private places; they are generally loaded with all ſorts of fetiſhes, and before them are plates or pots filled with maize, rice, and fruits. When the negroes want rain, they place pitchers before them; if they are at war, they lay ſabres and poniards to aſk victory; if they want fiſh, they offer fiſh-bones; to intreat for palm-wine, they leave the ſmall chiſſel with which they cut the tree; and ſo with reſpect to other things, being firmly perſuaded the fetiſh will grant their requeſt, and beſtow upon them what they have occaſion for. Each prieſt has his peculiar idol or fetiſh, which chiefly conſiſts of a large wooden pipe filled with earth, oil, blood, the bones of men and beaſts, feathers, hair, and other ſuch trifling articles: an oath taken before one of theſe fetiſhes is deemed of the moſt ſolemn and obligatory nature. Theſe people live in great dread of the devil, to whom they aſcribe all their misfortunes, and even tremble at his name. The notions of the prejudices they receive from this fiend, are ſuch, that they have an annual cuſtom of baniſhing him from every town and village: the ceremonies attending which are thus deſcribed by a perſon who was twice an eye-witneſs of them: "This proceſſion is attended by a feaſt of eight days, ſpent in all manner of ſinging, ſkipping, dancing, mirth, and jollity; in which time a perfect lampooning liberty is allowed, and ſcandal ſo highly indulged, that they may freely chant out all the faults, villainies, and frauds of their ſuperiors, as well as inferiors, with impunity. The only way to ſtop their mouths, is, to ply them well with drink, which immediately alters their tone, and turns their ſatires into panegyrics on the good qualities of him who has ſo nobly treated them. On the eighth day in the morning they hunt out the devil with a diſmal cry, all running one after another, throwing excrements, ſtones, wood, or any thing they can come at, as thick as hail, at ſatan's poſteriors. When they have driven him far enough out of town, they all return; and thus conclude their eight days ceremonies. To make ſure that he does not return preſently to their houſes, the women waſh and ſcour all their wooden and earthen veſſels very neat, to free them from all uncleanneſs, and the devil."

The ſame perſon adds, "Beſides theſe notions of the devil, they ſtedfaſtly believe the apparition of ſpirits and ghoſts, and that they frequently diſturb and terrify ſome people; ſo that when any, eſpecially a conſiderable perſon dies, they perplex one another with dreadful fears, from an opinion, that he appears near his late dwelling ſeveral nights ſucceſſively."

The blacks have generally two days of worſhip in the week, one of which is dedicated to their fetiſhes, and the other is called their boſſum day, being that on which they were born. On the latter day they clothe themſelves in white, and beſmear themſelves with earth of the ſame colour, as emblems of innocence. The fetiſh-day, however, is obſerved with the greateſt devotion: on theſe days, they waſh themſelves more carefully than on others; and, putting on their beſt cloaths, aſſemble at a particular place, in the middle of which is a large tree. At the foot of this tree a table is ſet, the feet of which are dreſſed with ſeveral garlands made of boughs, and on it they ſpread rice, millet, maize, fruit, meat, and fiſh, with palm-wine and oil, as offerings to their fetiſhes. In the middle of the table ſits the prieſt, called fetiſſero, who makes a long harangue to his auditors, which they hear with great attention. Near him is placed a pot of water, with a living lizard in it, and when the harangue is over, he ſprinkles or waſhes the table with ſome of this water, during which the people repeat certain words with a loud voice clapping their hands, and crying out, jom jore; which concludes the ceremony.

The prieſts are the only people that are exempt from labour; and indeed they have but little occaſion to work: for they are fed at the public expence, and gather conſiderable poſſeſſions by the ſale of their fetiſhes, the prices of which they fix in proportion to the circumſtances of the purchaſer. The negroes believe that the fetiſſeroes or prieſts converſe with the fetiſhes, whom they ſeem to conſider as intelligent beings, and that they are acquainted with their moſt diſtant and private tranſactions; for this reaſon they always approach their prieſts with the greateſt reſpect and reverence, and reſerve for them their choiceſt dainties.

There are five degrees, or diviſions, into which the natives of the Gold coaſt are diſtinguiſhed: the firſt are their kings. The ſecond are their nobility, who are men that have acquired great reputation by their wealth. The third may be called civil magiſtrates, their province being only to take care of the city or village, and to appeaſe ſuch tumults as may ariſe among the inhabitants. The fourth are the common people, employed in agriculture, fiſhing, &c. The fifth and laſt are the ſlaves, who are either taken in war, become ſo by poverty, or are ſold by their relations.

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We may conſider the different kingdoms either as monarchies or republics, whoſe kings are in general hereditary, but ſome of them are elective. The government of moſt of them conſiſts of two parts; the firſt of which is the body of the kabothirs, or chief men; and the other the manſores, or young men; all ordinary affairs fall under the adminiſtration of the latter; but the national concerns are determined by both parties together. Their chief juſtices, or judges, as well in kingdoms as republics, are commonly choſen from amongſt the moſt wealthy, and particularly the governors of towns and villages. Theſe take cognizance of all civil and criminal caſes; but as the parties have liberty to appeal to the king, their judgment is not abſolutely deciſive.

Offences of a criminal nature are generally puniſhed by fine. A murderer indeed is ſentenced to death; but ſuch perſons are ſeldom executed; for if he has either effects himſelf, or friends to pay the fine, he eſcapes; but if not, he ſuffers. In the latter caſe, as ſoon as ſentence is paſſed, he is delivered to the executioner, who blinds his eyes, and ties his hands behind him; after which, he leads him to ſome field without the town, where he makes him kneel down, bending his head forward, when he thruſts a ſpear through his body. This done, he cuts off his head with a hatchet, and dividing the body into four parts, leaves it expoſed in the open air, to become a prey to birds and beaſts.

The murdering of a ſlave is generally puniſhed by a fine of thirty-ſix crowns, and that of a free negro by one of five hundred; but the relations of the perſon murdered frequently mitigate the fine.

Thieving is commonly puniſhed by a reſtoration of the goods, and paying a fine, which is levied in proportion to the value of the goods, and the circumſtances of the offender.

On the coaſt, adultery is puniſhed only by fine, for which reaſon many women, by conſent of their huſbands, beſtow their favours merely to take advantage of thoſe who have been fooliſhly captivated by their charms.

But there is more ſtrictneſs obſerved by the inland negroes, in caſes of adultery, than by thoſe on the coaſt. He that debauches a negro's wife is not only intirely ruined, but his relations often ſuffer with him; and if the perſon injured be a man of property, the fine will not ſatisfy him, but he muſt alſo have the life of the offender. If the criminal be a ſlave, his death is inevitable, and that in the moſt cruel manner; beſides which, a fine is levied on his maſter. A woman caught in adultery is alſo in great danger of her life, unleſs her relations pacify the enraged huſband with a ſum of money, or ſome valuable preſent; and ſhe who is caught with her huſband's ſlave is infallibly put to death, as alſo the ſlave her paramour; beſides which, her relations are obliged to pay a conderable ſum of money to the huſband.

They puniſh the ſtealing of men with great ſeverity, and ſometimes with death; as alſo the ſtealing of hogs, ſheep, or other cattle. In thoſe parts which are independent of the Europeans, they will much ſooner put a man to death for ſtealing a ſheep, than for murder.

The negroes, in all caſes of injury, are reſponſible not only for their children, but alſo their relations, who in ſuch caſes help one another by a mutual contribution, each giving ſomething towards the fine, according to his circumſtances, otherwiſe the offender would be condemned either to ſlavery or death. In like manner every maſter is obliged to make good the injury done by his ſlave; for whatever crime he commits his maſter muſt alſo pay the fine.

An exceeding heavy fine is impoſed on a very rich man who commits an offence: they aſſign two good reaſons for the levying of it: firſt, that he was not urged to it by neceſſity; and, ſecondly, that he can better ſpare the money. On this account, many negroes, though rich, will always plead the greateſt poverty; as by that means, if either they or their relations ſhould commit any offence, the fine levied is but ſmall, compared to what it would be if the magiſtrate knew their real circumſtances.

As the ſovereigns of the different kingdoms on the Gold coaſt are naturally proud and ambitious, contentions frequently break out amongſt them; on which occaſions war is formally declared, and the kings, by their governors, appoint a day for their ſubjects to aſſemble in arms. This being done, a herald is ſent to announce it to the enemy, at the ſame time fixing the day, the place, and hour of battle. The grandees, or nobles, then repair to court, and, after complimenting the king, proceed to the war, taking with them their wives and families; and if the motives of the quarrel be great, before they ſet out, they deſtroy their houſes and towns, that the enemy, if victorious, may gain the leſs advantage of their conqueſt.

The kings have a great number of guards, who conſtantly attend their perſons either at home or in the field. Theſe are well furniſhed with arms, and have a moſt formidable appearance: they paint their faces with red, white, or yellow ſtreaks, marking their breaſts and the reſt of their bodies with various figures of the ſame colour, and acroſs their ſhoulders they hang a fetiſh ſtring of glaſs beads as a preſervative againſt danger. They carry a poniard in their girdle, and in their left hand they have a long broad ſhield that covers their whole bodies, with a dart or lance in their right hand. Round their necks they have a large collar made of the boughs of trees, to keep off the blows of their enemies weapons; and on their heads they have caps made of the ſkins of leopards.

The chief poſts in the army are occupied by the nobles, who wear their ſabres before them, with large knives hanging by their ſides. Their ſlaves march by their ſides or behind them, and are armed with bows and arrows, and cutlaſſes. The common ſoldiers have long ſabres and hatchets; their ſabres are faſtened in a belt girt round their waiſt, and they have caps or helmets made of ſkins of crocodiles, adorned behind with a tuft of horſe-hair, and on each ſide with a red ſhell.

Muſkets or carbines are their only fire-arms, with which they are furniſhed by the Dutch, and they are very expert in the uſe of them. Some of their ſabres are made with two edges, and have broad wooden handles covered with thin plates of gold. They have alſo two ſorts of aſſagayes or lances, the ſmalleſt of which are thrown like darts, but the latter are long and are very ſubſtantial, being chiefly compoſed of ſolid iron. Theſe they continually keep in their right hand, and while they are uſing it againſt their enemy, they defend themſelves with their ſhield in the left.

Their ſhields are in general made of the bark of trees interwoven, though ſome of them indeed are made of leather: they are about ſix feet long, and four broad, and ſtrengthened within by a croſs of wood plated with iron. Some of them are covered with the hides of oxen, others with gilt leather, and ſome with the ſkins of tygers. They are very expert in the uſe of this defenſive weapon, which, with their ſabres, they brandiſh in ſuch a manner, as ſecures them almoſt intirely from the ſtroke of an enemy.

They uſe their bows and arrows with ſuch nicety, that they will hit a very ſmall mark at a conſiderable diſtance. They are made of hard, tough wood, and the ſtrings are formed of the bark of trees. The arrows are feathered at the head, and pointed with iron; and their quivers, in which they carry them are made of goat ſkins.

The negroes engage their enemy in battle, without paying the leaſt regard to order: each commander has his men cloſe together in a crowd, himſelf being hid in the midſt of them, and in this manner they engage one heap of men againſt another. In caſe a few are killed, the reſt immediately run away, unleſs ſurrounded by the enemy; and ſo natural is cowardice to them, that when one officer ſees another enthralled, inſtead of advancing to aſſiſt him, he conſults only his own ſafety by a ſpeedy flight. As ſoon as they have diſcharged their guns, they immediately run back to load them, and then return, and reſume the fire. They do not ſtand upright in battle, but ſtoop, that the bullets may fly over their heads.

In caſe of the defeat of one of the parties, the victors make as many priſoners as they can, which is the chief end of all their wars. They who cannot raiſe their ranſom, are either kept or ſold as ſlaves; if a perſon of rank is taken, he is well guarded, and his ranſom is fixed very high; but if the perſon who occaſioned this war falls into their hands, they will not admit of any ranſom for him; he is ſure to be put to death, as the moſt effectual means of preventing his raiſing any diſturbances or ruptures for the future.

When the war is ended, and a treaty of peace agreed on, the contending princes conſent to meet each other on a certain day, to proclaim their determinations. The place is generally a large open plain, and each party appears as if armed for battle, bringing with them their fetiſhes. The prieſts, who are always the principal people in theſe ceremonies, make the chiefs ſwear reciprocally to ceaſe hoſtilities, to forget what has paſſed, and, as a ſecurity for their promiſes, to give mutual hoſtages. As ſoon as theſe oaths are taken, the drums and trumpets begin to ſound, the parties throw down their arms, and embrace each other with the greateſt cordiality; after which, they paſs the remainder of the day in ſinging and dancing, and commerce

is carried on between them as it was before the quarrel commenced.

We ſhall deſcribe the provinces and kingdoms that form the Gold coaſt; and the different ſettlements in each belonging to the Europeans: in treating of theſe, we ſhall begin at the moſt weſtern part, namely the kingdom of Axim, ſituated about twenty miles eaſt of cape Appollonia.

This is a very plentiful country; for the land being naturally good, and the inhabitants very attentive to cultivation, it produces proviſions of moſt kinds in great abundance. Rice in particular is ſo plentiful here, that it is exported to all other parts of the coaſt, and the inhabitants bring millet, yams, potatoes, and palm-oil in return.

Ackombone is the chief village or town here: it is very populous, and pleaſantly ſituated. Near it is the Dutch fort of St. Anthony, which once belonged to the Portugueſe, from whom it was taken by the former in the year 1642; and having been ceded to the Dutch India company by the enſuing peace between Portugal and Holland, it has ever ſince remained in their poſſeſſion. This fort is ſituated on a rock, and, though ſmall, is yet very commodious. It has two batteries on the land ſide, and one on the ſea, with proper outworks, which, as well as the walls, are all made of black ſtone found in the country. The gate of the firſt is low, and well ſecured by a ditch eight feet deep cut in the rock, over which is a drawbridge, defended by two patteraros. The firſt mounts twenty-two large iron guns, beſides ſeveral ſmall ones, and the garriſon uſually conſiſts of twenty-five whites, and the ſame number of blacks, who are under a ſerjeant belonging to the company. The chief factor's houſe is neatly built of brick, of a triangular form, and very lofty: it has three fronts, before one of which, is a ſmall ſpot of ground planted with orange and palm trees.

The dreſs, cuſtoms, manners, religion, &c. of the natives of Axim, are the ſame as on the Gold coaſt in general, and therefore need not be repeated here. The people are for the moſt part rich, from their carrying on a conſiderable trade with the Europeans, for gold, which they chiefly diſpoſe of either to the Engliſh or Dutch. With reſpect to their laws, they are ſubject to the chief factor, as governor of the fort, who maintains a kind of ſovereign authority throughout the whole country. He determines all cauſes among the negroes, and the fines being paid into his hands, he diſtributes them to the injured perſons, firſt deducting his own fees, which are very conſiderable. If a black, for inſtance, is fined one hundred crowns, the governor's dues amount to two thirds, and the other third goes to the aſſembly of kaboſhirs, or elders among the blacks. But in caſes of murder, robbery, or debt, three fourths of the whole belong to the plaintiff, and the other fourth is for the kaboſhirs and the factor, who divide it into three parts, the former taking one, and the latter two. He alſo obtains conſiderable ſums from the fiſhermen, who are obliged to give him an eighth part of all the fiſh they catch.

There is a large beautiful fort called Frederickſburgh, about ſeven leagues ſouth-eaſt of Axim, which was built by the Brandenburghers, but now belongs to the Dutch. It has four large batteries furniſhed with ſeventy-ſix pieces of ordnance, and the gate leading to it is exceeding magnificent. The walls are thick, ſtrong, and high, and within are ſeveral ſpacious dwellings for the officers and ſoldiers, as alſo good warehouſes for the reception of their merchandize. The fort is well known by the name of Conny's caſtle, which it obtained from the following circumſtances: when the Pruſſians who were firſt poſſeſſed of it left the coaſt of Guiney, they committed the care of the fort to one John Conny, a black, with ſtrict orders not to deliver it up to any nation but the Pruſſians. Soon after their arrival in Europe, the king of Pruſſia ſold all his intereſt on the coaſt of Guiney to the Dutch India company, there being another fort belonging to him, ſituated upon cape Three Points. When the Dutch came to demand this fort, John Conny refuſed to deliver it up to them, which produced a war that continued for ſome years, and coſt the Dutch much money, and a great deal of bloodſhed. On the other hand, Conny, flushed with his repeated victories over the Dutch, became a mortal enemy to them, and conſidered them in the moſt obnoxious light; to ſhew his hatred to them, he had a ſmall path, that led from the outer gate to the inner apartment of his caſtle, paved with the ſkulls of Dutchmen who were ſlain in battle; and, as a farther mark of contempt, he had one ſkull tipped with ſilver, which he uſed as a punch-bowl. However, in 1724 he was completely conquered, when he fled into the country, and the Dutch took poſſeſſion of the fort, in whoſe hands it has remained ever ſince.

This fort is one of the beſt ſituated on the coaſt; and the anchorage and landing are both ſafe and convenient. The climate is tolerably wholſome, and the country rich and well-improved. The negroes here are more civilized and honeſt than in moſt other parts of the coaſt, and the government is well regulated. They carry on a great trade not only in gold, but alſo in ivory and ſlaves.

Cape Puntas, or Three Points, conſiſts of three little heads or hills that lie at a ſmall diſtance from each other (from which circumſtance it derives its name), and between them are two convenient bays. The hills are ornamented with groves of lofty trees, which are viſible a conſiderable diſtance at ſea; the whole country about the cape is exceeding woody.

A ſmall fort, called Dorothea, ſtands about three leagues eaſt of the Cape: this formerly belonged to the Pruſſians, from whom it was taken by the Dutch in the year 1683. The apartments within are very numerous, and moſt of them not only conveniently diſpoſed, but very elegantly furniſhed. The fort itſelf conſiſts only of a large houſe with a flat roof, on which are two ſmall batteries containing ten guns.

Anta, which is another country on the Gold coaſt, extends almoſt thirty miles from eaſt to weſt, and is full of hills covered with large trees, between which are ſeveral conſiderable villages. The ſoil is well watered, and produces great quantities of excellent rice, the beſt ſort of maiz, ſugar-canes, and potatoes. It alſo yields plenty of palm-wine and oil, cocoa-nuts, ananas, oranges, and ſmall lemons. In the mountainous parts are great numbers of wild beaſts, particularly elephants and tygers, the latter of which are ſo rapacious, that they frequently viſit the Engliſh and Dutch forts in the night, to the great terror of the inhabitants, who ſometimes ſuſtain conſiderable injury in the loſs of their cattle, ſheep, &c.

Dickſcove is the firſt remarkable place we meet with in the kingdom of Anta: it is ſituated about eight leagues to the north eaſt of cape Three Points. Here the Engliſh have a fort, which is a handſome and regular building, and is well defended with four good batteries, on which are mounted twenty pieces of ordnance. This and all the other Engliſh forts are ſubordinate to cape Coaſt caſtle, as no other than the St. George's flag is allowed to be hoiſted by them.

There are two villages near Dickſcove, that are commanded by one and the ſame cobocero, who always diſplays the St. George's flag at his houſe, whenever that at the fort, in honor of the Engliſh, is hoiſted.

Batenſtein is a fort belonging to the Dutch, and lies at a ſmall diſtance from the abovementioned villages. It is ſituated on a very high hill, and is built of an oblong form; it is a ſmall building, and has only two batteries, on each of which are planted four guns. At the foot of the hill is a village called Boutrou, or Boutri, the inhabitants of which are particularly diſtinguiſhed for their honeſty in all matters relative to trade. This village is watered by a river that comes down from the country, and diſembogues itſelf into the ſea by the Dutch fort. The banks of it are exceeding pleaſant, being adorned with lofty trees; and the ſides of it are lined with mangroves, whoſe boughs are plentifully ſtocked with excellent oyſters. This river affords great plenty of fiſh; but it is hazardous to catch them, owing to its being infeſted with prodigious numbers of crocodiles. It is navigable only about four miles from its mouth, for though it reaches much farther, yet it is impaſſable, owing to the violent water-falls that pour down from the rocks.

Tokorari is ſituated on the top of a high hill, which juts to the ſouth-eaſt into the ſea, and is ſurrounded with ſeveral rocks. This is a pleaſant village; and the country behind it is very agreeable, conſiſting of delightful vallies and plains, adorned with lofty trees, between which are agreeable paths covered with white ſand. There was formerly a fort here, which was at different times poſſeſſed by the Engliſh, Dutch, Danes, Swedes, and Pruſſians; but in 1665, the Dutch blew it up as a place of no conſequence, and there are not any remains of it now to be ſeen. The natives here are famous for making the beſt and largeſt canoes on the coaſt; ſome of which are at leaſt thirty feet long, and will carry about ten tons of goods. The price of one of the largeſt is about 50l. ſterling: ſhips bound from the Whidah generally provide themſelves with theſe.

The

The village of Sakkundi, or Sacundee, is about four miles eaſt of Tokorari: the Engliſh and Dutch have each a fort here, the latter of which is called Orage, and, like the former, is ſituated on the top of a hill. That belonging to the Dutch is very ſmall, and poorly defended; but the Engliſh fort is large, and mounted with twenty pieces of cannon. The French had formerly a ſettlement here, but not finding it anſwer their expectations, they deſerted it. The country round is admirable, being diverſified with hills and dales covered with lofty trees, which grow with ſuch uniformity as to appear as if placed by art. This village is very rich in gold, and is as healthy a place as any on the coaſt.

Two ſmall villages lie between Sakkundi and Sama; the one called Anta, and the other Beari; but they are not of any note for trade, except in the article of palm oil, great quantities of which are exported to moſt of the neighbouring parts.

Sama is watered by a ſmall river called St. George, which runs into the ſea near the foot of the hill on which it is ſituated. It contains about two hundred houſes or cabins, ſo placed as to form three ſeparate villages. The place is populous, but the inhabitants are very poor, and chiefly employed in agriculture and fiſhing. The Dutch have a fort here, about the ſize of that at Boutrou, and mounted with the ſame number of guns. It is called St. Sebaſtian's, which name was given it by the Portugueſe, who were firſt maſters of it, but the Dutch afterwards took it.

Adom and Jabi are two countries very fertile in maize, and have ſeveral mines of gold; but they have no villages in them that deſerve particular notice, neither are there any European ſettlements in them.

Commenda, or Commany is divided into two parts, diſtinguiſhed by the names of Great and Little Commany, the inhabitants of which are chiefly fiſhermen, or brokers, it being a place of conſiderable trade for gold and ſlaves. In this diſtrict are two European forts, one belonging to the Engliſh, and the other to the Dutch. The former is a large quadrangular building with three ſquare baſtions, and one round; and within the fort is a large tower built of ſtone and lime. It mounts twenty-four guns, and has a garriſon of twenty-five whites, and the ſame number of blacks. The Dutch fort is called Vredenburgh, and was built in the year 1688. It is a ſquare building, ſtrengthened by good batteries, on which might be conveniently mounted thirty-two guns within ſo many parts of the breaſt-work, though at preſent it contains only twenty that are mounted.

Fetu is a fine plentiful country, extending about one hundred and ſixty miles in length, and about the ſame number in breadth. The principal part of the inhabitants are employed in agriculture, ſowing corn, and drawing wine from the palm-tree; others in fiſhing, and boiling ſalt; and ſome trade as brokers for the inhabitants of the inland countries, or on their own account.

The town or village of El-Mina is the principal place in this kingdom: it is ſituated about nine miles from the Dutch fort of Vredenburg, and is remarkable for the caſtle of St. George, another ſtrong fort belonging to the Dutch, who took it from the Portugueſe, in the year 1638. It is a large ſquare building, with very high ſtone walls, ſo ſtrong, that they are ſaid to be cannon-proof. It has four large baſtions or batteries within, and one very ſtrong one on the outworks. Two of the baſtions within lie to the ſea, and are very lofty, the point of the peninſula on which they ſtand being a high flat rock; but the other two are low, the ground deſcending gradually from the rock. Theſe batteries are mounted with forty-eight pieces of fine braſs cannon, and that on the outworks is filled with iron pieces, which are only fixed as ſtatues, or on days of public rejoicing.

This fort, towards the land, is adorned with two canals cut in the rock, which are always furniſhed with rain or freſh water ſufficient for the garriſon and ſhips. The inſide of the fort conſiſts of a large quadrangle, ſurrounded with handſome ſtorehouſes of brick and ſtone. The general's lodgings are in the upper part of the caſtle, the aſcent to which is by a large ſtair-caſe of black and white ſtone, defended at top by two ſmall braſs guns, and four patteraros of the ſame metal, commanding the place of arms, and a corps-de-guard. Next to this is a great hall full of arms, and beyond it a large gallery wainſcotted, and ornamented at the end with large glaſs windows. This gallery leads to the general's apartments, which conſiſt of ſeveral handſome rooms and offices belonging to the ramparts. On one ſide of theſe rooms is a very neat chapel, where ſervice is not only performed on Sundays, but every day in the week, when all the officers of the garriſon are obliged to attend, under the penalty of twenty-five ſtivers, and double that ſum on Sundays and Thurſdays. An hoſpital for the ſick, large enough to contain at leaſt one hundred people, is erected on the ramparts.

Mina is ſituated juſt under the caſtle, and is a tolerably long and populous town. The houſes are in general very ſpacious and convenient, and are built with rock ſtone. Trade, huſbandry, and fiſhing, are the uſual employments of the inhabitants, who are a warlike people, and, from their long correſpondence with the Europeans, are the moſt civilized on the coaſt. This town is watered by a ſmall river called Bonja, which ſeparates the two kingdoms of Commenda and Fetu; on the north ſide of which, oppoſite to St. George's caſtle, is the fort of Conradeſburg, belonging alſo to the Dutch, and ſituated on a high hill called St. Jago; it conſiſts of a handſome quadrangle, ſtrengthened with four good batteries; the walls are twelve feet high and ſtrong, having four leſſer batteries mounted with twelve guns. Within the fort is a large tower, with convenient apartments for the garriſon, which conſiſts in general of twenty-five men, who are relieved from El Mina once in twenty-four hours. The aſcent to the fort is eaſy on the ſide of El-Mina, but on that towards Commenda it is ſteep and difficult. The bridge over the river Bonja has a drawbridge in the center as well for ſecurity, as to admit ſmall ſhips to go up the river.

At the foot of St. Jago hill are ſeveral tombs and monuments, which are ſuppoſed to have been erected by the natives to the memory of their kings, or other diſtinguiſhed perſonages. On the north ſide of the hill is a large garden belonging to the general of the fort; it is divided by ſpacious walls; and is ſtocked with rows of excellent orange trees, alſo lemon, cocoa, palm, and other ſorts of trees and uncommon plants of the country; as alſo a variety of European herbs, pulſe, and roots: in the center of the garden is a large ſummer-houſe, round and open, with a cupola roof, and the aſcent to it is by a handſome ſtair-caſe.

A place called by the Portugueſe Cabo Corſo, but cape Corſe, or Coaſt, by the Engliſh, is ſituated at a ſmall diſtance from St. Jago hill: it is formed by the ſhore jutting out a little, and making an angle whoſe ſouth and eaſt ſides are waſhed by the ſea. On this cape is ſituated cape Coaſt Caſtle, which is the moſt important fortreſs of any belonging to the Engliſh on the coaſt of Guiney; it ſtands on a large rock that projects into the ſea, and was erected by the Portugueſe, who firſt ſettled here about the year 1610. In a ſhort time after the Portugueſe had built it, they were diſpoſſeſſed of it by the Dutch, from whom it was taken by the Engliſh under admiral Holmes, in 1664. By the treaty of Buda, it was ſtipulated that the firſt ſhould remain in the poſſeſſion of the Engliſh, and a charter being afterwards granted by king Charles II. to the African company, they immediately ſet about enlarging it, and gave it the elegant form which it now retains.

The walls of this fort are very high and thick, particularly on the land ſide; they are partly built of rock ſtone; and partly of brick; the parade is twenty feet perpendicular above the rock, and forms a kind of quadrangle, being open on the eaſt ſide towards the ſea, which renders it very pleaſant, and affords a delightful proſpect of Queen Anne's point, and the ſhips in Anamaboe road; on this ſide are thirteen pieces of heavy cannon, which command the road and paſſage leading to the fort; the other three ſides contain many ſpacious apartments and offices, particularly on the ſouth ſide, where there is a very neat chapel, the back part of which joins to the caſtle wall, having the great body of the rock called Tabora on the outſide of it. On the battlements are ten guns, and twenty-five on the flankers, which are four in number. On the rock Tabora, which is about twenty paces from the caſtle, is a round tower, containing ſix twelve pounders, and ſerves to keep in awe the blacks of the adjacent town. The entrance to the caſtle is by a large well-ſecured gate that opens into the ſquare, which is large enough for five hundred men to be drawn up and exerciſed in. The apartments for the agents and officers are very ſpacious and convenient, as are alſo the barracks for the ſoldiers. The apartment of the general communicates with the chapel, which is ſometimes uſed as well to dine in as for the performance of divine ſervice; in the front of the firſt ſtory is a ſpacious balcony that extends the whole length of the buildings, and in the center of it is a very elegant and commodious ſtair-caſe. Here are alſo ſpacious ſtorehouſes, and convenient

convenient compting houſes for the factors and other officers. Under the ſquare is a ſpacious wall cut in the rock, where thoſe ſlaves are confined that have been purchaſed for exportation; and at a ſmall diſtance from the gate of the caſtle is a priſon for the confinement of criminals.

There are very extenſive gardens belonging to the caſtle, which are near eight miles in circumference, and are without any ſort of incloſure, except on the ſouth ſide: they produce almoſt every thing natural to hot climates, particularly oranges, lemons, citrons, guavas, plantains, bananas, cocoa-nuts, cinnamon, tamarinds, pine-apples, &c. with ſeveral ſorts of European vegetables, as ſallads of various kinds, cucumbers, pumpkins, water-melons, and purſlain; they have ſometimes good turneps raiſed from Engliſh ſeed; but their beſt roots are yams and potatoes.

The town at Cape Coaſt Caſtle, which is inhabited by the negroes, is large and populous; and the inhabitants, though Pagans, are very civil and induſtrious; ſome of them are employed in getting gold, others in fiſhing, and ſome attend to agriculture, and ſupply the reſt with the neceſſaries of life by their induſtry and labour.

Two ſmall forts are erected in the neighbourhood of Cape Coaſt Caſtle: theſe alſo belong to the Engliſh, and are juſt three quarters of a mile from the caſtle: one of them is called Phipps's tower, and the other fort Royal, or Queen Anne's fort; the former is a ſmall round tower ſituated on the eminence of a ſteep hill by the ſide of Cape Coaſt gardens, and was built by General Phipps, from whom it received its name; it ſtands north-weſt from the town, and mounts ſeven guns. Fort Royal ſtands near a ſmall village called Manfrow, and is built on a hill named Daenſtein, or the Daniſh mount, becauſe the Danes had formerly a fort on the ſame ſpot; it is a ſquare brick building, and has eighteen guns, ſeven of which are mounted on the top of the fort, and eleven on the platform. The garriſon are daily relieved from Cape Coaſt Caſtle, and conſiſts of ſix whites, and twelve blacks.

Manfrow, is ſituated beneath the fort; and is almoſt inacceſſible by means of the great rocks that ſurround it; it is a very ſmall town, and the few inhabitants that live in it, are chiefly ſalt boilers, labourers, or fiſhermen.

The ſmall kingdom of Sabu, or Saboe, begins from the laſt-mentioned town: it extends two leagues along the coaſt, and four in land to the north: however, it is a plentiful ſpot, and the inhabitants of it are reckoned the moſt induſtrious on the coaſt.

Queen Anne's Point, a ſmall fort belonging to the Engliſh, is the firſt place we meet with here: it is ſituated on a hill, about a mile from fort Royal to the weſt, and two miles from a Dutch fort, called Naſſau, to the eaſt; it has a garriſon of five whites, and the ſame number of blacks, and mounts five guns.

Naſſau fort, belonging to the Dutch, ſtands on a hill, near a ſmall village called Mowri: it is almoſt ſquare, and has four batteries, mounted with eighteen pieces of cannon; the walls are higher than thoſe of any fort on the coaſt, that of El-Mina excepted: two of the batteries, which are next the ſea, are incloſed by a very ſpacious and convenient curtain; and the angles are ornamented with four beautiful ſquare towers. It was built by the Dutch, and was their chief ſettlement when El-Mina was in the poſſeſſion of the Portugueſe.

Mowri, is a ſmall village containing about two hundred houſes; the inhabitants are chiefly fiſhermen, and pay, as a tribute to the Dutch factor, a fifth part of what they catch.

The territory of Fantyn, extends about ten miles along the coaſt, and contains many villages well inhabited: it has no king, but is under the government of a braffo, or leader, whoſe power is greatly reſtrained by the old men, or counſellors, who frequently act agreeable to their own inclinations, without paying any regard to the braffo. The inland people are chiefly employed in agriculture, and ſupply the markets with fruit, corn and palm-wine; but the inhabitants of the coaſt carry on a great trade in gold, fiſh, and ſalt.

Anamaboe is the moſt important place we firſt meet with in this diviſion, and where the Engliſh have a ſmall, but very neat fort: it is ſeated on a rock about fifty yards from the ſea, and is built of ſtone and brick; next the ſea it is defended by two flankers, and on the other ſide by two turrets; it mounts twelve guns, and the garriſon conſiſts of thirty people, twelve of whom are whites, and the reſt blacks: within are ſeveral good warehouſes, and the apartments for the principal officers are very elegant and conveniently diſpoſed. The landing here is very dangerous, the ſhore being lined with rocks; ſo that the goods from the ſhips are carried aſhore in canoes to a narrow ſandy beach under the fort, incloſed with a mud wall about eight feet high, within which the blacks and other ſervants of the company, have apartments provided for them.

Anamabec town is very large and populous, containing at leaſt as many people as are in the two kingdoms of Sabu and Commenda; the inhabitants are very ſtout and warlike, but at the ſame time the greateſt cheats on the whole coaſt, and very treacherous and deſperate. The circumjacent country abounds with hills, five of which are cloſe together, and very lofty, ſo that they make an excellent land-mark, being very conſpicuous many miles at ſea: the hills are cloathed with a great variety of trees, which render the proſpect exceeding pleaſant; but the palm-trees are the moſt numerous, and the wine extracted from them is ſaid to be ſuperior to all other in this part of Africa.

Two villages, called Great and Little Cormantin are ſituated about two miles from Anamaboe; the latter of theſe is a very inconſiderable place, but the Dutch have a ſmall fort near it, called Amſterdam. It is a ſquare building of rock ſtone, ſtrengthened with three ſmall and one large battery, and is mounted with twenty pieces of cannon. In the center is a large tower, the upper part of which is formed like a cupola, and on the top of it is the flag-ſtaff; within are convenient apartments for the officers of the garriſon, which conſiſts of twenty-five whites, and the like number of blacks. The proſpect from the top of the tower is exceeding pleaſant, as it not only commands the ſea, but an extenſive view of the adjacent country. In 1665, the Dutch admiral de Ruyter took this fort from the Engliſh, to whom it once belonged.

The village of Great Cormantin is ſituated on a hill, about half a mile below the fort; it is very large and populous, containing at leaſt eight hundred people. The inhabitants about both villages are chiefly employed in agriculture and fiſhing, and the lands near them are very fertile.

Tantumquerri lies a little to the eaſt of theſe villages. It is pleaſantly ſituated near the ſea ſide, but the landing-place is inconvenient and dangerous. The Engliſh have a ſmall but regular fort here, having four flankers, on which are mounted twelve pieces of ordnance.

The territory of Acron extends from the borders of the Fantynean country to a famous place called the Devil's mount, it is divided into Great and Little Acron; the former of which, being farther inland, is a kind of republic; and the latter, a kingdom; and, notwithſtanding they are independent of each other, the inhabitants live in perfect amity. They are a very induſtrious people; and apply themſelves with ſuch diligence to agriculture, that great quantities of grain are exported from hence to other parts of the coaſt. The Dutch have a fort here, called fort Patience, and under it is the village, inhabited only by fiſhermen.

Agonna, is a very fertile and pleaſant country; and the inhabitants are diſtinguiſhed for their ingenuity in making various articles in gold and ſilver. It contains ſeveral remarkable villages, the firſt of which is called Winneba, or Wimba, and is pleaſantly ſituated, being ſurrounded with beautiful lofty trees. Here the Engliſh have a fort, of much the ſame ſize and form with that at Tantumquerri. It ſtands on a riſing ground about fourteen yards from the ſea ſide, from whence there is a handſome avenue encompaſſed by trees, that leads to the outer gate. It has alſo a large ſpur, which is of infinite ſervice, as it not only contributes to the ſtrength of the fort, but is a ſecurity to them from the ravages and incurſions of the wild beaſts by night.

It is remarkable, that the kingdom of Agonna has always been governed by a woman, who, to preſerve the ſovereignty in her own hands, lives unmarried; but that ſhe may not want a proper companion, ſhe generally purchaſes one of the handſomeſt ſlaves ſhe can meet with, who is prohibited, on pain of death, from ever intriguing with any other woman. Her eldeſt daughter is next heir to the crown, the ſons being all ſold as ſlaves, or otherwiſe diſpoſed of, ſo as not to interrupt the ſucceſſion in the female line. The daughter is taught the ſame political maxims practiſed by her mother, and, when of proper age, is allowed the ſame indulgence of having ſuch a male companion as ſhe thinks proper to make the object of her choice.

The country of Aquamboe, which is the laſt place that remains to be deſcribed on the Gold coaſt, is of conſiderable extent, and chiefly ſituated within land. The maritime

ritime part of it is called Acra, and was formerly a kingdom of itſelf; but in 1680, or 1681, it was conquered by the inhabitants of Aquamboe, to whom it has ever ſince been tributary. The country is not ſo fertile as the other parts we have mentioned, there being very little fruit, or any kinds of grain; and what cattle they have, are brought from other parts: it is, however, a good ſporting country, and abounds with hares, rabbits, ſquirrels, red and fallow deer, wild goats, pintado hens, and other fowls. The hares are ſo plentiful, that the blacks kill them with ſticks as they paſs along on their ordinary occaſions.

Among their deer, on this part of the coaſt, is one ſpecies that are exceeding beautiful, and perhaps the moſt delicate animals that are to be met with in the univerſe. It is about eight or nine inches in height, and the legs ſo ſmall, as not to exceed the circumference of a gooſe's quill. The males have two horns turning back on their head, about three inches long without branches or antlers; they are crooked and of a ſhining black colour. They are very tame and familiar, but of ſo tender a nature, that they cannot bear the ſea, for not one could ever yet be brought to Europe, though the attempt has been ſeveral times made, and every means poſſible uſed to convey them thither.

The Engliſh and Dutch have each of them a fort at Acra. That belonging to the former is called fort James, and is a ſtrong, ſpacious building. It is ſituated on the top of a ſteep rocky cliff that hangs over the ſea, and has a battery of twenty pieces of cannon juſt under the wall; beſides which, the fort has ſeveral large flankers mounted with twenty-ſeven pieces of ordnance. The walls, which are of ſtone, are very thick and lofty, and in the center of the fort is a ſquare tower, with a ſmall ſpire, on the top of which is the flag-ſtaff. The garriſon conſiſts of twenty whites, and thirty blacks. Near the fort is a ſmall village called Soko, the inhabitants of which from a peculiar attachment to the Engliſh make a point of trading only with them.

The other fort of Crevecœur belongs to the Dutch, and is ſituated on a rocky headland, about a muſket-ſhot from fort James; and though boats can come up to the ſtrand with ſafety, yet the landing may be eaſily oppoſed by the guns of the fort, and the ſmall arms of the garriſon. The building is of a ſquare form, with four batteries, which, with the curtains, are of ſtone, but they are neither ſo thick or high as thoſe of the Engliſh fort. Within is a large flat, ſquare houſe, with a platform, and the apartments are convenient both for the officers and garriſon, which conſiſts of fifteen white men, and twenty-five negroes.

Chriſtianſburgh, a fort belonging to the Danes, ſtands at a ſmall diſtance from Crevecœur, and is the only one they have on this coaſt. It is a ſquare building ſtrengthened with four batteries, planted with twenty guns. It appears very beautiful, and ſeems like one continued battery; for the cannon may be removed to any part of it, the roof being intirely flat.

We may here remark, that, conſidering the warlike diſpoſition of the blacks on this part of the coaſt, it is ſtrange they ever permitted the Europeans to build three ſuch good forts ſo cloſe together: but ſo great is the power of money even in this golden country, as well as in other parts of the world, that one of the kings of Acra being gained by conſiderable preſents which the Danes and Dutch made him, granted them that liberty; at firſt, they aſked to build each of them a ſtore-houſe to ſettle a factor in, under the obligation of ſeven marks of gold yearly for each houſe. The houſes thus built, the Dutch and Danes conſtantly inſinuated to the natives, that whereas they were continually expoſed to the aſſaults of their mortal enemies the Aquamboes, it would be for their ſafety to allow theſe houſes to be turned into forts to protect them and their families with their cannon. By theſe means they prevailed on the people to permit theſe places to be put into the condition above deſcribed.

The European forts are chiefly ſupplied with proviſions brought from cape Coaſt, Anamaboe, and Cormantin. The country round Acra is exceeding pleaſant, not being ſo woody as other parts of the coaſt; but it is much leſs fertile, owing to its being almoſt depopulated by the frequent wars with the Aquamboes.

A market is held three times a week, at a village called Abeno, about twenty miles from the coaſt, for the ſale of gold and ſlaves, of which commodities the trade chiefly conſiſts: hither the negroes reſort from the inland countries. The gold is reckoned as good in quality as that at Axim, or any other part of the whole coaſt, and the ſlaves being ſo numerous, is occaſioned by the frequent wars with the neighbouring nations, which being very populous, moſt of the priſoners taken on both ſides are ſold as ſlaves to the Europeans. The goods they take in return for the ſlaves, conſiſt of cowries, woollen cloth, Sileſia linen, chintz, powder, fire-arms, knives, red and yellow bugles, &c.

The Gold coaſt has for its eaſtern boundary, the river Volta, ſo called from its rapid flux and reflux. It diſcharges its waters with ſuch violence into the ſea, that it is ſometimes viſible ſeveral leagues from the ſhore. The extent of its courſe in land cannot be aſcertained, as it is impoſſible to penetrate it. From its amazing rapidity, numbers of whole trees are frequently brought down with it, which ſticking at the mouth of the river, occaſion violent agitations of the waves: ſo that it can only be paſſed at certain times in the year, which are generally betwixt the months of April and November, this being the dry ſeaſon and the reflux of the river not ſo rapid. At the mouth of it is a ſmall iſland, ſteep on each ſide, and covered with lofty trees. On each ſide the river, a few miles from the mouth, the country is open, and adorned with a great number of palm-trees planted at equal diſtances; but farther up it is woody, and riſes into hills, and very ſteep mountains. The ſhore is bordered all along with a large ſandy ſtrand, forming ſeveral ſmall bays, which, about a league to the ſea, are at leaſt nine fathoms deep.

SECT. IV.

Treating of the SLAVE COAST, and the ſeveral Kingdoms thereunto belonging; comprehending an Account of the different Places, the Inhabitants, their Manners, Cuſtoms, Trade, &c. and various Revolutions.

THAT part of the coaſt of Guiney, which goes under the appellation of the Slave coaſt, is very extenſive; but as it is remarkably winding, we cannot properly aſcertain its diſtance in a ſtraight line. It commences at the river Volta, from whence to the river Banais, are about one hundred and ninety-five miles; from thence to cape Formoſa, one hundred and thirty-five; and from thence eaſtward to the mountains of Ambriſes, one hundred and ſixty-five; and thence ſouthward to the river San Bonto, the utmoſt boundary of the country, one hundred and twenty; in all ſix hundred and fifteen miles. It is bounded on the eaſt, by the kingdom of Benin; on the weſt, by the Gold coaſt; on the north, by Biafara, with the deſart of Seth; and by the Atlantic ocean, on the ſouth.

The four following kingdoms are on this coaſt; namely, Coto, Popo, Whidah, and Ardrah; but the principal of them are the two laſt.

Coto (by ſome called the Land of Lampi) begins at the river Volta, and extends eaſtward to Little Popo, a diſtance of about fifty miles: it is a flat, ſandy, and barren country, and the only trees to be found in it are the palm and wild cocoa. The town or village of Coto, otherwiſe called Verbon, is about fourteen miles from the river Volta, and was formerly the reſidence of the king. The inhabitants of the kingdom are poor and illiterate; and their chief traffic conſiſts in ſlaves, whom they ſteal from the inland countries, and ſell to the Europeans. They practiſe much the ſame cuſtoms and manners as thoſe on the Gold coaſt, except being more fond of their fetiſhes, in the number of which conſiſts their principal wealth.

Popo, extends about thirty miles, and is divided into two parts, by the names of Great and Little Popo. The laſt is remarkably ſandy; and ſo barren, that the inhabitants are ſupplied with all their proviſion from Whidah; they chiefly live by plunder and ſtealing ſlaves, in both which they exceed their neighbours of Coto, being of a more courageous and warlike diſpoſition. They are alſo great cheats, and frequently take advantage of the Europeans, by deluding them on ſhore in expectation of ſlaves, at a time they have not one to diſpoſe of, when they not only fleece them, but ſometimes detain them for ſeveral months, before they can procure the number wanted, and then exact upon them, by fixing an exorbitant price on thoſe they purchaſe.

Little Popo, is ſituated on the ſhore, about ten miles from Coto. It is a poor miſerable place, and conſiſts only of a number of ſtraggling huts, inhabited by people whoſe lives are chiefly ſpent in concerting meaſures for the enſlaving and miſery of their fellow creatures, whom the dictates of humanity ſhould excite them to relieve and defend.

Great Popo, is not ſo barren as thoſe already mentioned; for in the inland parts are great plenty of various kinds of fruits, as alſo cattle and poultry. The town ſtands on an iſland formed by marſhes, and is divided into three parts, each diſtinct from the other. It is the reſidence of the king, whoſe palace is very large, conſiſting of a number of huts, incloſed by lofty trees. The paſſage to the royal apartment is through three courts, each of which is guarded by a number of ſoldiers. In the fartheſt of theſe is the king's audience room, where his nobles and principal officers occaſionally aſſemble, to conſult his majeſty on affairs relative to the government of the nation. The king has a great number of concubines, two of whom conſtantly ſtand by him with fans to cool and refreſh him. His dreſs conſiſts only of a long gown of brocade, with an oſier cap on his head, and ſandals on his feet. He is very fond of tobacco, and ſpends the principal part of his time in ſmoaking, and converſing with his concubines.

The only place in the kingdom that merits the leaſt notice is the town of Great Popo, the reſt being only ſmall hamlets of five or ſix inſignificant buildings, whoſe inhabitants immediately retire to Great Popo, on the leaſt apprehenſion of danger.

In this kingdom alſo there prevails a great addictedneſs to plunder and rapine, neither are they very difficult in the objects they pitch on; for as they are thieves by profeſſion, they will as readily ſteal from a friend as a foe. They carry on ſome trade in ſlaves, but their chief advantages ariſe from the fiſh caught in the rivers, which they not only ſell to their neighbours, but export great quantities of them to other countries.

There was formerly a ſettlement belonging to the Dutch here, but trade being greatly interrupted by the frequent wars between Popo and Whidah, they ſuddenly left it, and have not traded there for many years.

The French, ſince that time, have eſtabliſhed a ſmall factory at Popo, with two agents and ſome negroes, who are ſubordinate to the director-general at Whidah, from whom they receive goods, and to whom they remit ſlaves. This trade is carried on by land, and every precaution is uſed to prevent the property being loſt by the way: the uſual method is, to oblige the perſon who ſells the goods, to convey them to the frontiers at Whidah, where they are ſure to be ſafe; but the ſeller is ſubject to the loſs, in caſe of any accident before delivery.

SECT. V.

Contains an Account of the Kingdom of WHIDAH: its Provinces, Produce, Animals, Inhabitants, Laws, Cuſtoms, &c.

THE kingdom of Whidah next demands our attention. It extends about ten leagues along the ſhore, and in the middle reaches ſix or ſeven in land, after which it divides itſelf like two arms, being in ſome places thirty or forty miles broad, and in others much more. It is bounded, on the eaſt, by the kingdom of Ardrati; on the weſt, by the river Volta; on the north, by the country of Dahomy; and, on the ſouth, by the gulf of Guiney. It is a fine, populous, and fertile country, being watered by two excellent rivers, both of which take their riſe in the kingdom of Ardrah. The ſouthernmoſt of theſe runs within about a league and a half of the ſea, and is called the river of Jakin, from a town of that name in the kingdom of Ardrah; it is only navigable for boats, ſome parts of it not being more than three feet deep. The other river is called Euphrates; it runs about a league to the ſouth of Xavier or Sabi, the capital of Whidah, and is much deeper than the former. The water is exceeding good, and the river would be navigable, were it not for the banks and ſhoals in the channel. The road where the ſhips ride is at the mouth of this river, but in the months of April, May, and July, the landing is exceeding dangerous, on account of the prodigious ſwell of the ſea at thoſe times.

This country is acknowledged by all Europeans to be one of the moſt delightful ſpots in the univerſe, and that its fertility is greatly promoted by the above-mentioned river. The coaſt is agreeably diverſified with a variety of lofty and beautiful trees, which are planted in ſuch order as to form the moſt agreeable retreats. The country riſes from the coaſt with a fine eaſy aſcent for the ſpace of fifty miles, commanding, in moſt parts of it, a fine proſpect of the ſea. The fields are every where cultivated, and, inſtead of hedges or other fences, are divided by beautiful groves of trees: in ſhort, the beauties of this ſpot may be much more eaſily conceived than deſcribed, as the whole country appears like one continued garden.

Whidah is divided into twenty-ſix provinces or governments, which are given to the grandees of the country, and are hereditary in their families. The king is at the head of theſe, and has the government of the province of Xavier, ſo called from the capital of the kingdom: each of theſe provinces has ſeveral ſmall villages or hamlets ſubordinate to it; ſo that the whole kingdom appears to be one large and populous town divided by gardens, lawns, and groves, into different parts.

The fertility of this country is amazing, inſomuch that as ſoon as one harveſt is over, the ground is ſown with ſome other grain; ſo that they have two, and ſometimes three crops in a year. They plow their land in ridges, by which means, the dews falling in the hollows, and the ſun heating the ſides, whatever is planted, ſoon comes to perfection. The grain conſiſts of rice, millet, and maize, or Turky corn. The negroes are ſo induſtrious, that they will not ſuffer any ſpot of ground to lie uncultivated; even the incloſures of their houſes and villages are planted with melons and other fruits; and they have only ſmall paths that lead through the fields from one village to another, inſtead of highways.

Oranges, lemons, bananas, ananas, pine-apples, watermelons, citrons, and tamarinds, grow here in great plenty, as alſo prodigious numbers of palm-trees; but theſe laſt are chiefly cultivated by the natives for the ſake of the oil, as few of them take the trouble to draw the wine, which they are not very fond of. They have likewiſe cabbages, carrots, turneps, radiſhes, parſley, and various kinds of ſallads, all of them little inferior in quality to thoſe of Europe; beſides which, all the roots produced on the Gold coaſt grow here.

They have one ſpecies of pea of a very peculiar nature; producing ſmall trees like thoſe that bear the pimento or red pepper, but they have no flower, and ſeldom exceed ſix feet in height; the peas grow in a bag or membrane, almoſt as ſtrong as parchment, placed beneath the ſtem amongſt the roots, which yield nouriſhment to the plant; the bag contains in general one hundred and fifty peas; when the leaves begin to grow yellow, they pull up the plant with the roots, open the bag, and extract the peas; but if they chuſe to have them very tender, like thoſe of Europe, they pull up the plant while the leaves are green. They are as well taſted as thoſe of Europe, are eaſy of digeſtion, and make excellent ſoup. They ſow theſe peas at the end of the rainy ſeaſon, and they grow ſo faſt, that they are fit to gather in ſix weeks.

As the people in general take care to leave no part of the country about Whidah uncultivated, they are therefore ſeldom troubled with wild beaſts; but in the more inland parts there are elephants, buffaloes, and tygers. There are many deer and hares, the latter of which are much like thoſe of Europe; they have alſo a greater plenty of all ſorts of apes and monkies than in any other part of Guiney. Their tame beaſts are oxen, cows, goats, ſheep, and hogs, all of which are much larger, and the fleſh better taſted than thoſe of the Gold coaſt; the hogs in particular are exceeding large, and the fleſh as white and ſweet as thoſe of England. This indeed is little to be wondered at, for the poorer ſort of negroes pay more regard to their hogs than to themſelves, and feed them much better. Their tame poultry conſiſts of cocks and hens, geeſe, ducks, and turkies.

They have great plenty of wild fowl, as partridges, pheaſants, thruſhes, pintadoes, wild ducks, teal, woodcocks, ortolans, and ring-doves. There are alſo many parrots, which are chiefly grey, with ſome red feathers on the head, and the tips of their wings and tails. The crown bird is likewiſe found here, but is not ſo beautiful as thoſe of the Gold coaſt; however, here are ſeveral other ſorts of birds, which we ſhall here give a particular deſcription of, on account of their peculiarities.

The kurbalot, or fiſher, is a ſmall bird, about the ſize of a ſparrow, and its plumage beautifully variegated; the bill, which is as long as the body, is very ſtrong and ſharp, and is furniſhed on the inſide with ſmall teeth, not unlike thoſe of a ſaw. They build in high trees by the ſides of the rivers, and their neſts are compoſed of earth mixed with feathers and moſs: they make their neſts at the extremity of the moſt ſlender branches, where they hang by a reed or ſtraw about a foot long; they are of an oval form, and are entered by a projection at the top that bends a little, ſo that the inſide is perfectly ſecure from the weather. Theſe birds are exceeding numerous, and breed ſo faſt, that ſometimes a dozen neſts are found on the ſame tree. They not only fly in the air, but ſkim on the ſurface of the water with prodigious ſwiftneſs.

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The pintado, or Guiney hen, has a round back, with a tail turned downwards like a partridge; and the feet are furniſhed with membranes or webs, like water-fowls. The head is covered with a kind of helmet, and the whole plumage is black, or dark grey, ſpeckled with white ſpots. It is the ſize of a common fowl, and the helmet on the middle of the head is of a horny ſubſtance, and a duſky red colour. Under the bill are wattles, but they do not proceed from the lower chap as in hens; they grow from the upper, and the head is bare of feathers, but on the upper eye-lids there are long black hairs that turn upwards. The bill is like that of a common fowl; but in ſome of them, at the root of it, there is a ſmall tuft conſiſting of twelve or fifteen threads, one third of an inch in length, as thick as a pin, and in ſubſtance nearly reſembling the briſtles of a hog. On each ſide of the bill there is a bluiſh ſkin, which extends towards the eye, and ſurrounds it, but becomes black in that place. This ſkin forms the eye lids, and, being lengthened, and becoming double, make the appendices or wattles of the cheeks. They are of different ſhapes, ſome being oval, ſome ſquare, and others triangular: they are of a red colour in the female, and blue in the male. The ears are placed behind the wattles, and are quite uncovered; but the apertures are very ſmall. The feet are of a greeniſh colour, and covered with large ſcales before, but behind there is only a rough ſkin, like ſhagreen leather; and the hinder toe is ſhort. They feed their chickens indiſcriminately, each attending to thoſe that come firſt in their way. They commonly go together in large flocks.

The Numidian damſel is a very delicate bird in its conſtruction: the body is long and taper, as are alſo the legs. The feathers on the upper part of the wings and back are of a light colour, but the tail, which is long and ragged, is black. The ſides of the head are white, and from the top of it behind hangs a long tuft, which reaches for ſeveral inches down the back part of the neck. This bird is very much eſteemed by the blacks: the fleſh of it is firm, and of an agreeable taſte.

The monoceros is a voracious bird, and lives chiefly on fiſh: it is alſo very ugly, and the fleſh of it harſh and diſagreeable. It is ſhort and thick, of a dark colour, except the wings and upper part of the back, which are white. The back is long and very thick, and the tips of the wings reach to the upper part of the legs: The neck is ſhort and thick, as are alſo the legs, and the claws in particular are remarkably large.

Buſtards here are about the ſize of the Guiney hen. The bill is of a whitiſh colour, and much longer than thoſe of Europe. The eyes are large, the iris hazle coloured, and the eyelids of an aſh colour. The ſides of the head, all round the eyes, are of a bright brown, but the top of the head, and the whole neck, are covered with black feathers hanging a little looſe, with narrow points. The back, rump, and tail, are of a bright brown; and the feathers of the latter have tranſverſe black bars. The quills, or greater wing feathers neareſt the back are browniſh, with white ſpots, and the middle quills white, with tranſverſe bars of black. The legs are long, and the toes ſhort in proportion, being void of feathers ſome way above the knees. They have only three toes, all of which ſtand forward, and they are covered with ſcales of a white colour, but the claws are duſky. The fleſh of this bird is exceeding good.

The bird called the aigret is of the heron kind, but is remarkable for the colour of its legs and feet, which are of a deep red: the body is about the ſize of a gooſe, and the feathers are of a darkiſh colour intermixed with white; the neck is long, but the tail is remarkably ſhort; the bill near the head, is of a bluiſh colour, but towards the point it is black. As their fleſh is dry and ill-taſted, they are little uſed by the negroes.

Swans differ greatly in the ſhape here from thoſe of Europe; their fleſh too is coarſe, and diſagreeable to the palate. They are white from the head to the ſhoulder of the wings; but from thence to the tip the colour is a dark brown, as is alſo the tail. The legs are long and taper, and the back is alſo long, and very thick, but terminates with a ſharp point.

The ſea, though it runs very high in the road of Whidah, abounds with fiſh, which the natives take with lines, they being ſtrangers to the uſe of nets. Among the fiſh caught here is a remarkable one, called by the natives the ape or monkey-fiſh. It is in general about ten feet long, and between three and four broad, from the extremity of the neck, till within a third of its length, when it diminiſhes inſenſibly, ending in a long round tail. The head is round, the eyes ſmall, and the chin ſhort; and the upper lip is furniſhed with hair like whiſkers. The neck is very diſtinct from the body, and on that part of it next the head is a round excreſcence like a crown. It has four fins which reſemble the beard or whiſkers of a whale: the two foremoſt are ſo ſituated, that they ſupply the place of hands, for he can convey any thing with them to his mouth. The hinder fins are placed beneath the middle of the belly, and are leſs than the former. It has no ſcales, but a ſkin ſpotted with ſmall pimples like that of the ſhark. It is of a black colour, and ſhines when firſt taken out of the water; but, when dead, loſes its luſtre. It is a lively fiſh, and ſwims very ſwift. When it appears firſt on the ſurface of the water, before he takes the hook, his motions are truly diverting. He comes gently near it, looks at it, takes it with the edge of his lips, and then quits it. After ſeveral evolutions, he at length ſwallows it; and, when he is entangled, he throws himſelf into ſuch poſtures, as to afford a very laughable ſcene to the ſpectators. The fleſh is tolerably good, and in its taſte greatly reſembles lean beef.

Great plenty of various kinds of fiſh are found in their rivers, particularly eels, mullets, ſoles, thornbacks, and a ſort of white fiſh, in ſhape much like our pike. They have alſo great quantities of ſhrimps, cray fiſh, lobſters, and other ſhell-fiſh. The latter are reckoned much better than thoſe caught in the ſea; they are found near the mouths of the rivers, where the water is brackiſh.

They have great numbers of ſnakes or ſerpents, but they are chiefly of two ſorts. The firſt of theſe is black and poiſonous, but the other is quite harmleſs, and worſhipped by the natives, as their greateſt fetiſh. The poiſonous ſort is about twelve feet long, and three inches in diameter. They have a flat head, with two large crooked teeth, they attack their enemies with great eagerneſs; and always creep with their head erect, and their mouth open. The fetiſh ſnake has a large round head, with beautiful eyes: the tongue is ſhort, and pointed like a dart, and their motion is exceeding ſlow: their tail is ſlender and ſharp, and the ſkin is very beautiful, the ground of it being white, with waved ſtreaks or ſpots of yellow and brown agreeably intermixed. They are ſo gentle, that they will not hurt any creature except the venomous ſerpents, to whom they have the greateſt enmity, and ſeem to take a pleaſure in deſtroying them. Both negroes and whites handle and play with them without the leaſt danger; but ſhould either a negro or a white man kill one of them, whether on purpoſe or by accident, his life would pay for it. When the Engliſh firſt ſettled at Whidah, a captain of that country having landed and houſed his cargo, his men found one night a ſnake in the lodge, which they inadvertently killed, and threw out before the door. The blacks next morning ſeeing the dead ſnake, and the Engliſh innocently owning they had killed it, the natives maſſacred all that were in the lodge, ſet fire to it, and deſtroyed all the goods. The Engliſh, deterred by this cruelty, forbore going to trade there for ſome time; but at length, ſome of them again venturing, on their arrival, the negroes ſhewed them ſome of theſe ſnakes, and deſired they would not hurt them, as they were ſacred. The Engliſh readily obeyed this requeſt, and their commerce was renewed.

The veneration of the Whidaians for theſe ſnakes is ſo great, that they will not hear any think ſpoken in deriſion of them, ſtopping their ears, and running away, if any European pretends to laugh at their ſuperſtitious reverence for them. Boſman relates, that a hog happening to devour one of theſe ſnakes, a proclamation was immediately iſſued for deſtroying all the hogs in the country, and abundance of them were ſlaughtered on the occaſion; but at the inſtance of ſome of their rich owners, and ſome preſents made to the king, the ſevere decree was revoked; but it ſeems that ſo many of them were deſtroyed for this offence, that hog's fleſh became very dear while he was there.

With reſpect to the perſons of the Whidah blacks, both ſexes are generally tall, luſty, and well proportioned, but their colour is not ſo ſhining a black as thoſe of the Gold coaſt. Their dreſs conſiſts of three or four ells of a ſtuff called paen, which is wrapped round the waiſt, and then deſcends to the middle of the leg. The ladies wear a ſilk garment, with two or three rows or fringes, the bottom of it covering the feet. Sometimes they wrap themſelves round with a piece of the abovementioned ſtuff paen, and bring part of it over the head and round the ſhoulders like a mantle. The better ſort of the men are diſtinguiſhed by their hats, which they purchaſe of the Europeans; the larger they are the better they like them, and are particularly

particularly proud of them after they are old and ruſty; others have bonnets made of deer or dog-ſkins. They wear ſtrings of pearls or coral on their necks, and on their arms and wriſts have bracelets of the ſame materials.

The negroes here are more polite and civil than any other people on this part of the coaſt, though in general they are very illiterate. When two perſons of equal condition meet, they both fall down on their knees, clap their hands, and mutually ſalute, by wiſhing each other a good day. They pay particular reſpect to their ſuperiors; for when they chance to meet them they immediately fall on their knees, and kiſs the earth thrice, clapping their hands, and addreſſing them by wiſhing them a good day or night, which the ſuperior returns, by gently clapping his hands together, but without altering his poſture; all which time the inferior continues on the ground till the other departs. The ſame kind of ceremonies are alſo uſed by the wives to their huſbands, the children to their fathers, and the younger to the elder brother.

The blacks of Whidah not only differ in good behaviour and colour from thoſe on the Gold coaſt, but alſo in point of induſtry; for as the latter are naturally ſlothful and indolent; ſo the former are cleanly and aſſiduous in buſineſs; nor will they ever leave any work they undertake till it is thoroughly completed. Beſides being employed in agriculture, the men make calabaſhes, wooden utenſils, hardware, and ſeveral other things, which they execute with great neatneſs. The women are employed in ſpinning, and in planting and ſowing their corn, yams, potatoes, &c. The Whidah cloth is of various colours, but that moſt in uſe is either white or blue: they make it about two yards long, and a quarter of a yard broad. Thoſe that are very wealthy, beſides huſbandry, in which their wives and ſlaves are employed under them, carry on a very conſiderable trade in other commodities, particularly in ſlaves.

Polite and induſtrious as theſe people are, yet, next to the Chineſe, they are the moſt artful thieves in the univerſe; and, like them, are extremely addicted to gaming. When they have loſt their money and other property, they will play for their wives and children; and when they have loſt them, ſtake their own liberty, and thus become the property of their countrymen, who ſometimes ſell them to the European traders.

Moſt of the cuſtoms here are the ſame as thoſe practiſed by the inhabitants of the Gold coaſt. One of the moſt material that differs from them, and perhaps from all other countries in the univerſe, is, the indulgence given to polygamy. It is no uncommon thing here for a poor man to have forty or fifty wives; a chief, or grandee, three or four hundred; and a king as many thouſands. Theſe wives, however, may be conſidered only as ſo many ſlaves, and indeed the principal part of thoſe belonging to the great people are probably captives that happen to pleaſe their maſters, who therefore, rather than ſell them to the Europeans, chuſe to maintain them.

With reſpect to their marriages, little ceremony is uſed. When a man fancies a young woman, he applies to her father, and deſires her for his wife, which is ſeldom refuſed. He then preſents her with a fine pagne, or garment, as alſo necklaces or bracelets; after which he provides a grand entertainment, which concludes the ceremony. If a ſlave has a mind to marry a girl who is the ſlave of another, he aſks her of her maſter, without applying to her parents. The maſter of the girl claims the boys of this marriage, as his property.

In this country, the women may be conſidered in no other light than as ſlaves. They are in general obliged to till the ground for their huſbands; and even the favourites, who are kept at home, are not exempt from work; beſides which, they are obliged conſtantly to attend on their huſbands, and behave with the greateſt ſubmiſſion to them.

We need not wonder that ſuch a prodigious number of ſlaves are to be had here; for from the multiplicity of wives each man has, a great number of children muſt reaſonably be expected. It is no uncommon thing to ſee fathers who have two hundred children living at the ſame time, and it often happens that a man has half a dozen children born in one day, for they never cohabit with their wives while pregnant, which indeed is the only reaſon that can be given for their being permitted to take ſo many. A man's principal wealth conſiſts in the number of his children, whom he can diſpoſe of at pleaſure, except his eldeſt ſon.

On the death of the father, the eldeſt ſon inherits not only all his goods and cattle, but his wives, which he retains as his own, except his mother, for whom, in caſe ſhe deſires it, he provides a ſeparate ſubſiſtance and apartment. This cuſtom prevails with the king and grandees, as well as amongſt the common people.

The people here are equally fond of dancing with thoſe on the Gold coaſt; and the methods they uſe in that exerciſe are much the ſame. Their muſical inſtruments are alſo of the like kind, but are much better made, and their ſound is not ſo harſh.

They practiſe circumciſion in Whidah as in moſt other parts of Guiney; but the time of performing the operation is uncertain, ſome doing it at the moſt infant ſtate, and others not till the children are five or ſix years of age.

The natives are liable to ſeveral kinds of diſeaſes, particularly malignant fevers, and the fleſh-worms, which latter we have already deſcribed in our laſt ſection. Their fevers are moſt prevalent in the months of June, July, and Auguſt, and diſcover themſelves by violent pains in the head and reins, an inclination to vomit, bleeding at the noſe, and ſuch a thirſt that the tongue appears quite black. However, they have excellent phyſicians; ſo that though theſe diſorders are frequent, yet they ſeldom prove fatal. The worſt and moſt difficult diſorder to cure is the dyſentery, which attacks people at all ſeaſons of the year. It commonly ariſes either from their making too free with ſpirituous liquors, or from eating the country fruit to exceſs. They are greatly alarmed at the approach of ſickneſs; and the mention of death hath ſuch an effect upon them, that it frequently accelerates their illneſs. Even to ſpeak of it before the king, or any great man, is accounted a capital crime.

There is little difference between the religion of the Whidah blacks and thoſe of the Gold coaſt, except that the number of the fetiſhes of the former is much more conſiderable. Their chief deity is a ſerpent of a particular ſpecies, whoſe bite is not mortal; and is ſo well uſed by his votaries, that he ſcarce ever attempts to hurt them. They addreſs themſelves to this animal on the moſt important occaſions; as for ſeaſonable weather, the preſervation of their ſtate, or whatever elſe concerns the public welfare. They have alſo a grand temple erected in Whidah, dedicated to this ſerpent; and a leſſer in almoſt every village, with prieſts and prieſteſſes to officiate in them. The king annually makes preſents and offerings to the great temple, conſiſting of gold, cattle, pieces of ſilk, and all manner of meat, drink, fruits, and European merchandize to obtain a plentiful harveſt, and the proſperity of his kingdom; and if they apprehend any calamity like to befal them, theſe offerings are frequently repeated.

In this temple, it is ſaid, they always keep a ſerpent of a monſtrous ſize, worſhipping the creature in perſon, and not in effigy: and formerly, the king uſed to go on pilgrimage with his whole court, annually, to adore this ſerpent; but, of late, deputes a certain number of his wives, to perform this act of devotion in his ſtead. Once every year it is pretended, that the virgins, and young women of the country, are ſeized by this ſpecies of ſerpents, and worked up to a kind of religious frenzy: whereupon they are carried to the ſerpents temples in the reſpective villages, and obliged to remain there for a certain time, till they return to their ſenſes. Theſe are uſually the wives and daughters of the principal men of the place, who thereupon make preſents to the prieſts and prieſteſſes; but our author looks upon the whole to be a pious fraud to get a little money out of the people: and, it ſeems, if any one refuſes his wife or daughter to go to this idol temple, when they pretend to be thus inſpired, he does not only incur the reputation of a prophane perſon, and an enemy to their religion, but is in danger of being ruined by the influence and ſuggeſtions of the prieſts: and that they may be ſupported by the government in their pretenſions, the king, it ſeems, is allowed to ſhare the profits which the prieſts gain by this pretended inſpiration of the females, who, when they are diſmiſſed from the ſerpent's temple, are required not to divulge what has happened to them there, under the ſevereſt penalties; but this ſeems to be needleſs, becauſe the women are fond of going to theſe temples on ſuch occaſions, being allowed to take greater liberties there, than they could at home.

The next thing the Whidahs pay divine honours to, are fine lofty trees and groves. To theſe they apply in their ſickneſs, or on any private misfortune; all the ſerpents temples are in ſome grove, or under ſome ſpreading tree.

The ſacrifices offered to the trees conſiſt of loaves, of millet, maize, or rice, placed at the foot of the tree: if the

patient compliments the prieſt with a pecuniary preſent, he leaves them to be dovoured by the beaſts and birds; if not he takes them home, and converts them to his own uſe.

The ſea is another of their principal gods, to whom they ſacrifice, when the winds and waves are ſo tempeſtuous, that no foreign merchant can viſit their coaſt; which uſually happens in July and Auguſt, and ſometimes in other months: then they throw in all manner of goods, meat, drink, and cloathing, and alſo a ring, to appeaſe the enraged element. But the carcaſe of the beaſt ſacrificed on this occaſion is the property of the prieſt, who diſpoſes of it in ſuch manner as he thinks proper; ſometimes he divides it among the people, but in general he appropriates it to himſelf.

Beſides theſe public objects of adoration, every man has a numerous ſet of gods, of his own chuſing, at Whidah. Every thing they meet with on going abroad, animate, or inanimate, they introduce into the number, after it has undergone the following trial: they pray to it for ſomething they ſtand in need of, and if they obtain their deſire by any means, they aſcribe their ſucceſs to the influence of this new god; but if they are diſappointed, the blame is generally laid on themſelves, and not on the deity.

Another of their public fetiſhes, called agoye, is made of black earth or clay, and in form ſomewhat reſembles a negro ſquatting. It is placed on a kind of pedeſtal ornamented with a ſlip of red cloth bordered with cowries: the head is crowned with lizards and ſerpents, intermixed with red feathers; and from the top iſſues the point of an aſſagaye that goes through a larger lizard, beneath which is a ſilver creſcent. This idol is placed on a table in the houſe of the grand ſacrificer; before it ſtand three wooden bowls, or half calabaſhes, in one of which are a number of ſmall earthen balls. The people generally conſult this idol before they commence any capital undertaking, for which reaſon he is called, the god of councils. Thoſe who adviſe with this fetiſh, addreſs themſelves to the ſacrificer, informing him of the buſineſs they are about to undertake; after which, they preſent their offerings to agoye, and give the prieſt, his interpreter, the fee. If the prieſt is ſatisfied with the preſent, he takes the bowls, and, after ſeveral grimaces, throws the balls at random out of one bowl into another. If the number in each appears to be odd, the undertaking is declared proſperous, and the perſon who applies for advice returns home perfectly ſatisfied. This oracle, however, frequently proves erroneous, in which caſe, ſuch is the preposſeſſion of the negroes, that they lay the blame intirely on themſelves, and acquit agoye.

Prieſts and prieſteſſes have an uncommon reſpect ſhewn them in the kingdom of Whidah: their perſons, and all that belong to them, are held ſacred and inviolable; and though the wives of other men are little better than ſlaves to their huſbands, the huſband of a prieſteſs is obliged to be all obedience at his peril. Both the eccleſiaſtical and civil government would reſent his aſſuming any authority over ſuch a wife, which makes the natives very cautious of marrying a prieſteſs. Nor would they ever conſent that their wives ſhould be admited into the order of the prieſthood, if they could help it. For as I apprehend it, there is a certain tribe amongſt them who are prieſts and prieſteſſes by inheritance; but then there are others admitted by that tribe into this order upon ſpecial occaſions.

The prieſts, as well as prieſteſſes, are eaſily known by the ſcars and marks on their bodies, made at the time they were initiated into the religious order. In other reſpects they differ but little more from the laity, their habit being much the ſame, though they have the privilege of dreſſing themſelves like the grandees. They trade like other people, and gather conſiderable poſſeſſions by the ſale of cattle and ſlaves; but their greateſt gain ariſes from the credulity of the people, from whom they extort offerings and preſents for the great ſerpent, which their deluded devotees imagine is religiouſly beſtowed, whereas it only contributes to the emolument of the prieſts, for they convert them to their own uſe; and in this they are ſo diligent, that they ſometimes even leave the poor ſerpent without victuals.

The Whidah blacks have imperfect and confuſed notions of heaven and a future ſtate; and ſome of them mention a local hell for the puniſhment of the wicked, but ſeem to regard it as little as Chriſtians do. Some of them believe, that both black and white men were created by the ſupreme God at the ſame time; while others aſcribe the creation to a great ſpider they call anaſie. Every thing relating to religion, they denominate fetiſh; but to the idol of their hearts, or favourite god, they give the title of boſſum; and to this god, the beloved wife is always dedicated, and alſo aſſumes that name.

Each prieſt, or fetiſher, hath a different god, to whom the people, under his care, apply on public occaſions, or common calamities. When they are debating on war and peace, they bring ſacrifices, and conſult the god by their prieſt, who ſometimes performs the ceremony alone, and returns an anſwer to thoſe who come to enquire of him; at other times he conſults the idol in their preſence; from whom, however, they expect no vocal anſwer: but the prieſt throws up ſome nuts or ſmall pieces of leather, and as they fall nearer or farther from each other, he fortells good or bad ſucceſs to the undertaking. They take every ſolemn oath alſo before an idol, drinking a draught after it, and praying their god may ſtrike them dead, or the liquor may burſt them, if they do not perform their engagements, or if the thing be not true which they atteſt: however, it ſeems, the prieſt has power to abſolve them from theſe oaths; to prevent which, upon great occaſions, they make the prieſt ſwear, that he will not abſolve the party, or diſpenſe with his oath, requiring the moſt dreadful imprecations from the prieſt to confirm it: and the negroes believe, that whoever drinks the dreadful cup with ſuch imprecations, and afterwards breaks it, will infallibly burſt or die ſoon after.

If the weather is unſeaſonable, either exceſſive wet or dry, the whole town or country conſult their prieſt how the vengeance of heaven may be appeaſed: and he generally adviſes them to offer certain ſacrifices, which is readily complied with: and every village has a ſacred grove ſet apart, where the ſacrifices are killed, and divine worſhip performed, and theſe they will not ſuffer to be profaned or cut down upon any occaſion. But beſides the idol that belongs to the prieſt, every perſon has his particular houſhold god, before which he conſtantly performs his devotions on the day of the week he was born. This they call their boſſum, as they do the day itſelf, and drink no wine or ſtrong liquor on that day before ſun-ſet: they are alſo then habited in white, or their ſkins coloured with a whitiſh earth or paint. There is another day of the week alſo ſet apart for divine worſhip; when the poor ſacrifice poultry, and the rich a ſheep to their god, without the aſſiſtance of a prieſt, which is eaten by the man and his friends, but the guts and inwards, boiled in the blood, is reckoned the moſt delicious morſel here, as well as at the cape: and there are few families in Guiney, but what are obliged by antient cuſtom (which they think themſelves religiouſly bound to perform) to abſtain from certain kinds of meat; ſome from the fleſh of goats, others from that of hogs, and a third perhaps, from tame white fowls; and their reſpective children and poſterity never deviate from the rules preſcribed by their anceſtors, among which, at Acra, on the Gold coaſt, circumciſion is one; but from whence they received it, or how long they have uſed this rite, we cannot aſcertain, as none among them could give us any ſatisfactory information concerning it.

What notion they have of the deities they worſhip is alſo uncertain, any farther than that they look upon them as beings veſted with great power, and that carefully obſerve their behaviour, and reward and puniſh them in this life according to their demerits: they have no great expectation, or dread of futurity; it is ſaid, the rewards they expect are multitudes of wives and ſlaves, health and wealth, and other proſperous circumſtances in this world; and the puniſhments they apprehend, are a deprivation of theſe. The greateſt calamity that can befal them, and what they dread moſt is death. Murder, adultery and theft, according to our author, are venial crimes, and may be atoned for with gold, &c. But their eating forbidden meats, and drinking prohibited liquors, and a neglect of their holidays, they think can never be pardoned, but will (with deliberate and wilful perjury) be puniſhed with death. Moſt of them, as has been obſerved, believe little of future rewards and puniſhments; though they ſeem generally to agree, that the ſouls of good men ſurvive after death; and ſome few of them talk of a paradiſe not unlike the elyſian fields, whither good ſpirits are ſent; that is, ſuch as have kept their holidays, inviolably abſtained from forbidden meats, and obſerved their oaths: and they that have been deficient in any of theſe particulars are drowned in a certain river, and a period put to their exiſtence; but ſcarce any of them ſeem to have any notion of a wicked man's being puniſhed eternally. Thoſe that have are ſuppoſed to have learned it from the Chriſtians, with whom they have converſed upwards of two hundred years: and there are thoſe that imagine their ſouls after death paſs into the bodies of white men, and undergo an unlimited tranſmigration.

Though all the negroes worſhip ſome creature or other, yet they have not all idols or images in their houſes; and ſome of the natives of the mountainous inland country, it is ſaid, worſhip a living man, as the Tartars near China do; of whom they relate ten thouſand miracles, and believe he dooms them to happineſs or miſery after death, according to their deſerts.

Having thus given an account of the religion of the Whidah negroes, we ſhall next proceed to deſcribe their government, with the ſeveral kinds of puniſhments inflicted on offenders.

The king of Whidah, to uſe the words of one of the Dutch factors, is feared and reverenced by his ſubjects as a demi-god, who always appear in his preſence, either kneeling, or proſtrate on the ground: when they attend him in the morning, they proſtrate themſelves before the gate of his palace, kiſs the earth three times, and clapping their hands together, uſe ſome expreſſions that look more like the adorations of ſome deity, than compliments paid to an earthly prince; and they even tremble at the ſight of him; he has his viceroys, governors, generals, and other officers, as European princes have, of whom, he conſtantly maintains four or five thouſand with meat and drink; ſome of whom frequently are permitted to eat in his preſence. But no perſon whatever is permitted to ſee his majeſty eat, or to know in what part of the palace he ſleeps, unleſs his wives, of whom the king ſeldom has leſs than one thouſand. Theſe continually ſurround him: they are his life-guards, and are frequently ſent on his embaſſies, and employed in executing ſuch commands and ſentences as ſeem much more proper for men; as to puniſh criminals, pull down their houſes, and the like. Boſman relates, that a little before he arrived at Whidah, a negro officer of his acquaintance having been unjuſtly accuſed to the king, orders were iſſued to demoliſh his houſe, and deſtroy all that he had: of which the man having received ſome notice, when a detachment of two or three hundred of the king's wives came to execute the ſentence, they found him placed near a heap of gunpowder, with a lighted match in his hand, profeſſing his innocence, but threatened to blow both them and himſelf up, if they did not give him time to repreſent his caſe to the king; which being agreed to, he had the good fortune to convince his Whidaian majeſty of his innocence, and to get the ſentence reverſed.

When the king goes abroad, five or ſix hundred of his wives run before him, or attend him; he has not, it is ſaid, a ſingle man in his train; but he ſpends the greateſt part of his time at home in his palace, adminiſtering juſtice to his ſubjects, and tranſacting affairs of ſtate, or converſing with the European factors or merchants, who find him, uſually, in a ſtately hall of audience, richly habited in gold and ſilver ſtuffs: his wives, alſo, when they attend him, are richly clothed and adorned with gold, coral, and glittering trifles, eſpecially their hair; and though the king never eats before company, it is ſaid he will drink very plentifully both with the Europeans and his own ſubjects, at certain times.

The cabeceros are the chief magiſtrates under the king, theſe he conſults in ſtate affairs, and concerning peace and war: and by theſe, he uſually adminiſters juſtice to the people. Travellers make two claſſes of nobility in every government in Guiney: 1. The cabeceros laſt mentioned, who are the grandees of every kingdom or ſtate. 2. The inferior nobility, an order of knights, who being poſſeſſed of conſiderable fortunes, either by deſcent or purchaſe, and having obtained ſome reputation in their reſpective countries, are allowed to have ſeven trumpets, or hollow elephants teeth, ſounded before them, when they go abroad. The king of Whidah has ſeveral viceroys under him, whom he appoints at pleaſure, and who, in his abſence, have an unlimited power. He has alſo grand captains, who are viceroys over certain diſtricts; beſides theſe, there are a great number of honorary captains, and another ſort that are entruſted with the care of the markets, ſlaves, priſons, &c.

Notwithſtanding there be no written laws in Guiney, yet they have particular puniſhments appropriated to certain crimes by cuſtom. Murder is uſually puniſhed with death, if the perſon killed was a free-man: but for the murder of a ſlave, a fine only is exacted. Adultery is alſo puniſhed with death, where it is committed with any of the king's wives, or the wife of a great man. But of the puniſhments for theſe crimes, we ſhall ſpeak more particularly, before we quit this ſubject.

In criminal caſes, the king aſſembles a council, when he opens the indictment, and requires every perſon to declare his opinion what puniſhment the offender deſerves; and, according to the verdict, the puniſhment is immediately inflicted.

For the murder of a free ſubject, the criminal is cut open alive, his entrails taken out and burnt, and his body fixed on a pole erected in the market place, where it continues for ſome days, and is then carried to ſome remote place, to be devoured by birds or wild beaſts.

Adultery is no leſs ſeverely puniſhed than murder, eſpecially when it is committed with one of the king's wives. If the guilty couple happen to be ſurpriſed, the king pronounces ſentence of death immediately; the manner of executing, according to the abovementioned author, is thus performed; the king's officers cauſe two graves or pits to be dug, ſix or ſeven feet long, four broad, and five deep, ſo near each other, that the criminals may ſee and ſpeak together. In the middle of one they plant a ſtake, to which they faſten the woman, tying her arms behind the poſt: her legs are alſo tied at the knees and at the ancles. At the bottom of the other pit the king's wives lay bundles of ſmall faggots, after which they retire; and two forks of wood being faſtened by the officers at the ends, the man ſtark naked, is tied to an iron bar, like a broad ſpit, with iron chains, that he cannot ſtir, and laid acroſs the two forks. They then ſet fire to the wood, ſo that the flames may juſt reach the body, which is thus roaſted by a ſlow fire. This cruel puniſhment would be very lingering, if they did not take care to turn the criminal ſo with his face downward, that the ſmoke ſuffocates him before he is quite broiled. When they no longer perceive ſigns of life, they untie the body, fling it into the pit, and fill it up with earth. When the man is dead, women iſſue from the palace, to the number of fifty or ſixty, richly dreſſed as on a feſtival day. They are guarded by the king's muſketeers, accompanied by his drums and flutes. Each carries on her head a large pot of ſcalding water, which they pour one after another on the head of the female criminal, dead or not dead, and throw the pot after it. This done, they looſen the body, take up the ſtake, and caſt them both into the pit, which they fill up with ſtones and earth.

When it happens that the wife of a grandee is taken in adultery; the huſband is at liberty to uſe his own diſcretion, either to put her to death, or ſell her as a ſlave to the Europeans. If he determines on the former, ſhe is ſtrangled or beheaded by the executioner, and the king is ſufficiently ſatisfied on being made acquainted with what has paſſed. The injured huſband, however, has not any power over the man that diſhonoured him, unleſs he happens to catch him in the fact, when he has liberty to kill him on the ſpot. If otherwiſe, he muſt apply to the king, for juſtice, who uſually ſentences the criminal to death. The Chevalier Marchais, who was preſent at one of theſe executions in the year 1725, gives us the following account of it: "A grandee complained to the king, that a private perſon had debauched his wife. His majeſty, upon hearing the witneſſes, paſſed ſentence, that the offender ſhould be beaten to death wherever he could be found, and his body expoſed for food to the beaſts and birds. The officers belonging to the governor of Sabi immediately went in ſearch of him, and found him almoſt entering his own door, where they ſoon diſpatched him with their clubs, and left the body as the king had ordered. The neighbours went to acquaint the captain of the ſeraglio, that the body would infect all that quarter, before it corrupted, and intreated he would obtain the king's orders to have it taken from thence, or thrown into the ſewer, where it could not affect any body. The officer repreſented their complaint to the king, who replied, "If I did not puniſh adultery with ſeverity, no perſon in my kingdom could be ſafe. The body ſhall lie there till it be devoured or rotten. The people ſhall ſee it; and learn, at the expence of this wretch, how they invade their neighbour's bed. All I can grant, is, that in the day-time they may throw a mat over the body, leaving the face uncovered, that the criminal may be known as long as his features can be diſtinguiſhed." Not content with this, the king gave to the grandee, whom the deceaſed had injured, all his effects, to ſell or diſpoſe of as he thought proper, and alſo his wives and ſlaves."

The puniſhment of crimes of a more trifling nature is left to the viceroys, who generally order ſome kind of penance, or a pecuniary mulct, which the king always receives.

The crown of Whidah, on the death of the king, deſcends to his eldeſt ſon, unleſs the grandees have reaſon to reject him; in which caſe they appoint the younger brother in his ſtead. Theſe ſons, however, muſt be born after

after their father's acceſſion; thoſe born before being excluded.

As ſoon as the king's eldeſt ſon is born, he is always removed from the court, and placed in the hands of ſome private perſon, who lives remote from the palace, and with whom he remains unacquainted with his birth, or the rank he is deſigned for. The perſon in whoſe hands he is placed, is told the ſecret, which he is obliged to conceal from him on pain of death. By theſe means it often happens, that when a prince is called to the throne, he is at the very time employed in ſome of the moſt menial offices; and it is with great difficulty he can be perſuaded to give credit to thoſe who inform him of his elevated ſituation. This is a political manœuvre of the grandees, in order to preſerve the government, at leaſt for ſome time, in their own hands; for from the obſcure ſituation in which the prince has been brought up, he is obliged to conſult the grandees upon every occaſion, being himſelf deſtitute of all knowledge of government.

The new king is immediately brought to the palace on the death of the old one; but the time of his coronation is uncertain, that reſting in the grandees, who fix it as beſt ſuits their reſpective intereſts: it is in general ſome months, and frequently ſeveral years; but ſeven years is the longeſt term for which it can be delayed. During this interval the government is rather in the hands of the grandees, than thoſe of the king, for they execute all public buſineſs within themſelves, and never conſult him even upon the moſt important occaſion. In every other reſpect, however, he is treated like a prince; only with this diſtinction, that he muſt leave the palace previous to the time of his coronation; which when the grandees have fixed, they give immediate intimation of it to the king, who aſſembles them in the palace; and, after the council have deliberated on the meaſures to be uſed in celebration of it, notice is given thereof by a diſcharge of cannon, and the whole kingdom is ſoon made acquainted with the news.

The grand ſacrificer goes the next morning to the palace, and demands of the king, in the name of the great ſerpent, the offerings due on the occaſion. Theſe offerings generally conſiſt of an ox, a horſe, a ſheep, and a fowl, which are ſacrificed in the palace, and afterwards carried in great ceremony to the middle of the market-place. As ſoon as they arrive there, the grand ſacrificer erects a pile nine or ten feet long, at the end of which is a piece of linen in imitation of a ſtandard or flag, and round the victims are placed ſmall loaves of millet, rubbed over with palm-oil. After ſome trifling ceremonies, the company retire, and leave the carcaſes expoſed to the birds of the air, no perſon being permitted to touch them on pain of death. As ſoon as they arrive at the palace, about twenty of the king's wives march in proceſſion from thence to the place of ſacrifice, the eldeſt or chief, carrying a large figure made of earth, repreſenting a child ſitting, which ſhe places at a ſmall diſtance from the victims. They are attended by a number of muſketeers, with a party of the king's flutes and drums; and both coming and going they keep continually ſinging, the people proſtrating themſelves as they paſs, and expreſſing their joy by the loudeſt acclamations and tokens of applauſe.

The grandees, at the concluſion of theſe ceremonies, repair to the palace, dreſſed in their richeſt apparel, and atttended by their ſlaves. When the king is not preſent, they enter it without ſtripping, and, after having proſtrated themſelves before the throne, they retire. This part of the ceremony continues for fifteen days, during which the king's women make the palace reſound with their ſhouts, and the public joy is announced by the firing of cannon, and an almoſt continual diſplay of rockets from every quarter.

When the fifteen days have elapſed, the grandees depute one of their number to go to Ardrah, with a magnificent retinue, to requeſt one of the nobles of that kingdom (in whoſe family the right has continued time immemorial) to come and crown the king. The greateſt reſpect is paid to this nobleman by all ranks of people, and the expences of his journey are defrayed by the grandees of Whidah. When he arrives at the laſt village next the capital, he and his retinue muſt continue there four days; during which he receives viſits from the principal people of the kingdom, who make him preſents, and divert him with various kinds of entertainments; the king's wives alſo, preceded in a pompous manner by a guard of fuſileers, and his majeſty's band of muſic, carry him proviſions twice a day from the royal table.

After the expiration of four days, the grandees, attended by their uſual train, and a prodigious concourſe of people, go to the village, and conduct the Ardrah nobleman in great ſtate to Sabi, where he is received by the firing of the king's cannon, and the univerſal acclamations of the people. After this, he is conducted to the apartments prepared for him near the king's palace, where he is ſplendidly entertained by the king's principal officers, and receives viſits from all the grandees. He continues here five days, on the third of which he enters the palace, with the chief of his train, without taking off any part of his dreſs or ornaments, and ſpeaks to the king ſtanding, and without proſtrating himſelf. On the evening of the fifth day nine guns are fired at the palace, to give the people notice that the king will be crowned the following day, and that he will ſhew himſelf in public, ſeated on his throne, in the court of the palace deſtined for that purpoſe; and the gates of it will be open for the admiſſion of all ranks of people. At the ſame time he ſends one of his officers to acquaint the directors of the European factories with the time and place, and to invite them to be preſent at the ceremony of his coronation.

The king ſets out from his ſeraglio, about five o'clock in the evening of the ſixth day, attended by forty of his favourite wives dreſſed in the moſt ſumptuous manner, and rather loaded than ornamented with gold necklaces, pendants, and bracelets, foot chains of gold and ſilver, and the richeſt jewels. The king is dreſſed in the moſt magnificent manner, and on his head he wears a gilt helmet, decorated with red and white feathers. He is attended alſo by his guards, and proceeds from the ſeraglio to the throne, which is placed in an angle of the court to the eaſt of the palace, and is called, The Court of the Coronation. The throne conſiſts of a large gilt arm chair a little elevated, with a velvet cuſhion richly laced with gold, on which the king ſits, having another of the ſame quality at his feet. On the left hand of the king are placed his forty favourite women; on the right, his principal grandees, and in a line with them the chief Europeans of the Engliſh factories. One of the grandees holds in his hand an umbrella, which is more for ornament than uſe, as the ceremony is performed at night. It is made of the richeſt cloth of gold, the lining embroidered with gold, and the edges adorned with gold fringes and taſſels. On the top of it is the figure of a cock as large as the life, and the pole that ſupports it is about ſix feet long, and gilt. Another grandee kneels before the king, and keeps fanning him during the whole ceremony. Oppoſite to his majeſty are two of his dwarfs, who alternately repreſent to him the good qualities of his predeceſſor, extol his juſtice, liberality, and clemency, and exhort the king not only to imitate, but ſurpaſs him; and conclude their harangue with wiſhes for the king's happineſs, and that he may enjoy a long and proſperous reign.

Theſe ceremonies being ended, the grandee from Ardrah is ſent for, whoſe office is to crown the king. When he arrives at the outer gate of the palace, the cannon are diſcharged, and the muſic plays. He enters the court with his attendants, who guard him to a certain diſtance, when he leaves them, advances ſingly to the throne, and ſalutes the king by gently bowing his head, but without proſtrating himſelf. He then makes a ſhort ſpeech to the king, relative to the ceremony he is to perform; and, taking the helmet off his head, which he holds in his hands, he turns to the people. A ſignal is then made, at which the muſic immediately ceaſes, and a total ſilence enſues. The grandee of Ardrah then, with a loud voice, repeats the following words three times: "Here is your king, be loyal to him, and your prayers ſhall be heard by the king of Ardrah, my maſter;" after which, he replaces the helmet on the king's head, makes a low bow, and retreats: the cannon and ſmall arms are immediately fired, the muſic ſtrikes up, and the acclamations are renewed. The grandee of Ardrah is then conducted in great ſtate to his apartments; after which, the king, attended by his wives, his guards, and the Europeans, return to the ſeraglio, where the ladies make their compliments to him as he enters the gate. The next day the king ſends a handſome preſent to the Ardrah grandee; after which he muſt return home, not being allowed to remain three days longer in the kingdom. The rejoicings that follow the coronation continue for fifteen days, and the whole is cloſed with a grand proceſſion to the houſe or temple of the great ſerpent; the manner of which is thus related by the Chevalier Marchais, who was a ſpectator of it.

Immediately on notice being given of theſe proceſſions, the crowds are ſo great from all parts of the kingdom, that it would be impoſſible to paſs, if care was not taken to range them in order on each ſide. For this end, a great number

number of beadles, or conſtables, with large rods or ſwitches in their hands, go foremoſt to keep order, and make way. Theſe oblige the people, gathered near the temple gate, to ſit on their heels and keep ſilence. Next follow forty of the king's muſketeers, four and four, with their captain at their head: then the king's trumpet-major, with twenty trumpets; and after him the drum-major, with as many drums, beating as loud as they can; next, the chief player on the flutes, with twenty muſicians, on the ſame inſtrument. Theſe three bands are the king's chamber-muſic; and ſometimes play ſeparately, ſometimes together. Twelve of the king's wives, two and two, carrying the king's preſents to the ſerpent, which conſiſt of bujis, brandy, linen, callico, and ſilk: the king's valet-de-chambre alone, with a cane in his hand, bareheaded, and cloathed like the grandees, his pagne trailing on the ground; twenty-one trumpets, three and three; forty ſoldiers with muſkets, four and four; twenty drums, two and two; twenty flutes, two and two; twelve of the king's wives of the third claſs, with large baſkets of reeds on their heads, with victuals for the ſerpent, from the king; three of the king's dwarfs richly dreſſed, and long pagnes trailing behind them, which makes them look more diminutive; the grand maſter of the ceremonies bareheaded, his cane in his hand, dreſſed like the grandees; forty muſketeers, four and four; twenty drums; twenty trumpets; twenty flutes; twelve of the king's wives, carrying the queen-mother's preſents to the ſerpent; three valets of the queen-mother carrying her arm-chair; the foremoſt has the back of the chair faſtened to his ſhoulder, the two other carry the feet; three of the king's dwarfs, dreſſed like the former; after them comes the queen-mother, walking alone, her cane in her hand, magnificently dreſſed, her pagnes trailing behind, and on her head a reed hat, neatly wrought; three ladies of the palace rich dreſſed but bare headed; twelve women trumpets, two and two; twelve women drums; twelve women flutes; the grand ſacrificer, bareheaded, his cane in his hand, richly dreſſed, like a grandee; laſtly, a body of forty muſketeers cloſing the proceſſion, with ſome beadles or conſtables, to keep off the populace, and preſerve the peace.

When theſe ſeveral bodies arrived at the place of the ſerpent, without entering the court, they proſtrated themſelves with their faces to the earth at the gate, clapping their hands, throwing duſt on their heads, and giving extraordinary ſhouts of joy. Mean time the men and women muſicians, ranged on each ſide, made a horrible noiſe, while the ſoldiers kept continually firing with their muſkets. The king's wives, who carried his preſents and thoſe of the queen-mother, waited, ranged in a line in the outer court, till that princeſs entered, and delivered theſe preſents to the grand ſacrificer. In doing this, ſhe was aſſiſted by the king's valet-de-chambre, the maſter of the ceremonies, and the three ladies of the palace, who were the only perſons admitted into the temple. This princeſs it ſeems, was not admitted to ſee the ſerpent, for that is a favour not even allowed to the king, who is not ſuffered to enter the firſt hall, but makes his addreſſes to the ſerpent by the mouth of the grand ſacrificer, who brings back ſuch anſwers as he thinks proper. After this, the proceſſion returned to Sabi with the ſame order and attendants that it ſet out with, from the palace.

We need not wonder, that the exalted character of a monarch of this country, after the obſcure manner in which he has been brought up, ſhould dictate to him the paths of eaſe and diſſipation; and that he ſhould enjoy a peculiar reliſh for thoſe pleaſures, with which, had he been progreſſively familiar, he would in all probability, have been ſatiated. He lives almoſt in a ſtate of indolence, ſeldom going abroad, and only attending his grandees occaſionally when they are aſſembled in the hall of audience for the adminiſtration of juſtice: all the reſt of his time is ſpent in the receſſes of the ſeraglio, attended by his wives. Theſe are exceeding numerous, and divided into three claſſes; the firſt conſiſts of the moſt beautiful among them, whoſe number is not limited. She who bears the firſt ſon is the chief, and is diſtinguiſhed from the reſt by the name of queen, or, as they term it, the king's great wife. She has the ſole management of all affairs belonging to the ſeraglio; nor dare any perſon controul her, except the king's mother, whoſe authority is ſuperior to that of any other ſubject whatever. She has a ſeparate apartment, with a ſettled revenue for her ſupport; but ſhe is under this reſtriction, that ſhe muſt remain a widow during the reſt of her life. The ſecond claſs of the king's wives conſiſts of thoſe that have had children by him, but, either from age or other cauſes, are rendered incapable of contributing any farther to his future amuſements; there is no limited number of theſe. The third and laſt claſs conſiſts of thoſe who ſerve as ſlaves to the king, and his other wives; and though they are employed in theſe menial offices, yet it is death for them to leave the ſeraglio, without permiſſion from the king, or to have connexions with any other men.

The king is extremely jealous of his wives; ſo that ſhould a man meet one of them in the ſtreets, and only touch her by accident, ſhe is never permitted to enter the ſeraglio again, for both ſhe and the man are immediately ſold as ſlaves. If it appears there was any premeditated deſign in their touching each other, the woman is ſold, but the man is put to death, and all his effects confiſcated to the king. For this reaſon, ſuch as have occaſion to go to the palace, call out immediately in their entrance "Ago," which ſignifies, "Make way, retire, or take care;" when the women place themſelves on a range on one ſide, and the men walk as cloſe as they can on the other. In like manner, when the king's wives go to work in the fields, whoever meets them muſt inſtantly fall on their knees, and continue in that poſition till they have paſſed. But though the people are obliged to pay ſuch deference to the king's wives, yet his majeſty has very little reſpect for them himſelf; they attend him on all occaſions like ſervants, and inſtead of ſhewing any affection, he generally treats them with the moſt haughty contempt.

As the king conſiders his wives only as ſlaves, ſo on the moſt trifling occaſions, he will ſell a number of them to the Europeans; and even ſometimes, when ſhips are waiting on the coaſt for ſlaves, he will ſupply them with whatever number they want to complete their complement. The deficiencies are ſupplied by the aſſiduity of his captains, or governors of the ſeraglio, who go about the ſtreets, and ſeize ſuch girls as they think will be pleaſing to the king; and as they are the handſomeſt they can ſelect, his majeſty is ſometimes particularly attracted by their beauties. When this happens to be the caſe, the object that moſt ſtrikes his fancy is honoured with his company for two or three nights, after which ſhe is diſcarded, and obliged to paſs the remainder of her life in a ſtate of obſcurity; for which reaſon the women are ſo little deſirous of becoming wives to the king, that they would rather prefer a life of celibacy to that honour.

The palace of this monarch is magnificently furniſhed, and abounds with all the elegancies and luxuries of life. On all public occaſions he obſerves great ſtate; at which times he is dreſſed in ſilk and gold, and is attended by his principal officers, or thoſe who hold employments under him. No ſubject is permitted to ſee him, unleſs his buſineſs be of a peculiar and urgent nature, and he has obtained the royal permiſſion; in which caſe he is uſhered in by the high prieſt, before whom he muſt proſtrate himſelf, as well as to the king. Even his grandees (except when a general council is called) find ſome difficulty in obtaining an audience; and when they do, they muſt appear before him in the moſt humiliating form: they advance creeping to a certain diſtance, till the king, by clapping his hands ſoftly, gives them leave to ſpeak, which they do in a low tone, with their face almoſt to the ground, after which, they retire in the ſame manner in which they advanced. The captain of the ſeraglio, and the grand ſacrificer or high-prieſt, are the only perſons that are allowed to enter the ſeraglio without permiſſion firſt obtained from the king; but if they want to ſpeak to him, they muſt pay the ſame homage as any other ſubject.

The Europeans reſiding here are exempted from theſe ſlaviſh ceremonials, and are granted an audience whenever they deſire it. They always ſalute the king in the ſame manner as they would do an Engliſh nobleman; and he receives them with a diſtinguiſhed familiarity. He takes them by the hand, makes them ſit down, and drinks to them: if it be the firſt viſit, and the perſons be directors, or commanders of ſhips, they are generally ſaluted with five or ſeven guns, when they leave the palace. In the audience-chamber are two benches, one of which is broader than the other, covered with a cloth, and by it is an oval ſtool, whereon the king ſits during the conferences. The other bench is covered with mats, on which the Europeans ſit bareheaded, not by order, but from a voluntary deſire of ſhewing proper reſpect to the ſovereign, who entertains them in the beſt manner he is able during their ſtay, and endeavours to make his company as agreeable to them as poſſible. If they dine or ſup with him, the table is ſet out and ſerved with great elegance. While they are feaſting, the king's grandees proſtrate themſelves before him, and ſeem readily and cheerfully to accept what proviſions are left by the Europeans to be given them.

When

With reſpect to the king's revenues, they are very conſiderable; for, beſides what ariſes from his lands, he receives a duty on all commodities ſold in the markets, or imported in this country. His lands not only furniſh him with proviſions for his houſhold, but alſo for exportation, great quantities being annually ſold to the neighbouring nations. His property in this reſpect is not confined to the borders of Sabi alone, for his lands extend into ſeveral of the provinces. Theſe are under the cognizance of the governors, who take care of their being tilled, get in the harveſt, and, without the leaſt expence to the king, lay up the produce in the royal magazines.

One moiety of all the tolls and fines in the vice-royalties, becomes alſo the property of the king, but this is inconſiderable, from the iniquity of his collectors, who make ſuch depredations on their truſt, that ſcarcely one-fourth of it comes to his majeſty; though if any of them ſhould be detected, they are ſubject to be ſold, and their family and effects confiſcated to the king's uſe.

In Whidah, ſeveral fairs or markets are kept, not only for the ſale of ſlaves, but alſo for moſt other commodities. Two of theſe are kept weekly, one at Sabi, and the other in the province of Aplogua, both of which are reſorted to by prodigious numbers of merchants. But the moſt conſiderable market is kept about a mile from Sabi, and is held twice a week, that is, on Wedneſdays and Saturdays. The king's ſecond wives have liberty to go to theſe markets to ſell their clothes, and other trading articles, in the making of which thy chiefly employ their time.

Theſe markets are ſubject to great regulations; for when they are kept, a proper place is allowed for the ſale of every different commodity. In order to prevent diſorder and confuſion among the buyers and ſellers, the king appoints a judge or magiſtrate to attend, who, with four officers well armed, inſpect the markets, hear all complaints, and in a ſummary way decide all differences, having power to ſeize and ſell as ſlaves all who ſhall violate the peace. Beſides this magiſtrate, there is another appointed to inſpect the money, which is ealled Toqua, conſiſting of ſtrings of ſhells. to the number of forty; and the whole are forfeited to the king, if one of theſe ſtrings happen to be deficient of a ſingle ſhell.

Booths are erected round the markets: ſome of them are occupied by cooks or ſutlers, who ſell proviſions ready dreſſed, as beef, pork, goats fleſh, &c. others are for the ſale of rice, millet, maiz, and bread;, and in ſome are ſold palm-wine, brandy, and pito, a kind of beer.

The principal commodities ſold at Whidah, are, ſlaves, oxen, ſheep, goats, poultry, and moſt kinds of fowls; monkies, and other animals; various ſorts of European cloth; linen, and woolen, printed callicoes, ſilks, grocery goods, china, gold in duſt or bars, iron in bars or wrought. The country manufactures, of this part of the coaſt, are Whidah cloth, mats, baſkets, jars, calabaſhes of various ſorts, wooden bowls and cups, palm-oil, ſalt, red and blue pepper, &c.

We ſhall here give an account of the trade in general on the Guiney coaſt, as it ſtood about the beginning of the preſent century.

"The African company, in its flouriſhing condition, gained annually to England nine hundred thouſand pounds, whoreof in teeth, camwood, wax, and gold, only one hundred thouſand pounds, and the reſt in ſlaves, which, in the infancy of their trade, were in very great demand over all the American plantations, to ſupply their own wants, and carry on a clandeſtine commerce with the Spaniſh Weſt-Indies. On computation, Barbadoes wanted annually four thouſand negroes; Jamaica ten thouſand; Leeward Iſlands ſix thouſand; and becauſe the company could not ſupply this number, having only imported forty-ſix thouſand three hundred and ninety-ſix ſlaves, between the years 1680 and 1688, interlopers crept in, and contended for a ſhare. From this time the company viſibly decayed; inſomuch, that in eight following years they only imported to the Weſt Indies ſeventeen thouſand ſeven hundred and ſixty ſlaves, and the ſeparate traders, in that time, ſeventy-one thouſand two hundred and ſixty-eight.

Finding their trade under great diſadvantages, (though private traders were obliged to pay them ten per cent.) they reſolved to make the beſt ſhare they could in this money, by leſſening their expences about the forts: they accordingly withdrew all ſupplies from the garriſon, leaving them to ſubſiſt by their own management, or ſtarve; Charles fort, at the mouth of the river Gambia, having only twelve men, was taken by a privateer of eight guns in 1709. Sierra Leona had but thirteen men; Sherbro four; and theſe were not any charge to the company, being poſſeſſed by ſuch, as having a long time reſided in that ſervice, by help of thoſe fortifications, were capable of doing ſomething for themſelves; and ſo the private traders, by degrees, got entirely quit of this duty, the reaſon in a manner ceaſing for which it was firſt impoſed.

About the year 1719, their affairs ſeemed to revive again, under the auſpices of the duke of Chandois, who became a very great proprietor in their ſtock, and promiſed, from his figure and intereſt, a renewal of their privileges: more ſhips were employed than for many years paſt; but whether it were their too large expence, or curruption of their chief officers, who too often in companies think they are ſent abroad purely for their own ſervice, they ſoon felt, that, without a ſeparate act, they were incapable of contending with private traders; they applied to parliament for relief, but inſtead of finding any, were diſſolved, and a new company erected, by act of parliament.

The favourers of companies ſuggeſt, that if that trade be allowed, it ſeems better for the public, that ſome rich and powerful ſet of men ſhould have excluſive powers to encourage and enable them to maintain forts and garriſons, to awe the natives, and preſerve the trade from being engroſſed by our dangerous rivals; for here the French and Dutch, as we relinquiſh any place, ſeize it and thereby obtain an opportunity of fixing what price they pleaſe upon any goods imported from thence.

We now proceed to our method of trade. Private trading ſhips bring two or three boats with them upon this coaſt for diſpatch; and while the mates go away them, with a proper parcel of goods and inſtructions, into the rivers and bye-places, the ſhip is making good her trade at others near hand.

The ſucceſs of a voyage depends, firſt, on the well ſorting, and on the timeing of a cargo. Secondly, in a knowledge of the places of trade, what, and how much may be expected every where. Thirdly, in dramming well with Engliſh ſpirits, and conforming to the humours of the negroes. Fourthly, in timely furniſhing proper food for the ſlaves. Fifthly, in diſpatch; and, Laſtly, in the good order and management of ſlaves when on board; of each a word or two.

Firſt on the timeing of a cargo: this depends, at ſeveral places, much upon contigencies, from the fanciful and various humours of the negroes, who make great demands one voyage for a commodity, that, perhaps, they reject next, and is in part to be remedied, either by making the things they itch after to paſs off thoſe they have not ſo much mind to, or by ſuch a continual traffic and correſpondence on the coaſt, as may furniſh the owner, from time to time, with quick intelligence, to be done only by great merchants, who can keep employed a number of ſhips: that like a thread unites them in a knowledge of their demands, and a readier ſupply for them, as well as diſpatch for their maſter's intereſts, by putting the purchaſe of two or three ſhips into one. Mr. Humphry Morrice was formerly the greateſt private trader in this way; and, unleſs providence had fixed a curſe upon it, he muſt have gained exceedingly.

Secondly, of the ſorting: this may be obſerved in general that the windward, and leeward parts of the coaſt are as oppoſite in their demands as is their diſtance. Iron-bars, which are not aſked for to leeward, are a ſubſtantial part of the windward cargoes: cryſtals, corals, and braſs-mounted cutlaſſes, are almoſt peculiar to the windward coaſt; as are braſs-pans, from Rio Seſtos to Apollonia; cowries (or bougies) at Whidah; copper and iron-bars at Calabar; but arms, gunpowder, tallow, old ſheets, cottons of all the various denominations, and Engliſh ſpirits are every where called for: ſealing wax and pipes are neceſſary in ſmall quantities; they ſerve for daſhees (preſents) and are a ready purchaſe for fiſh, a goat, a kid, or a fowl.

Many places on the African coaſt are rendered dangerous, from the tricks and panyarrs the traders have firſt practiſed upon the negroes; a mutual jealouſy now keeping each ſide very watchful againſt violence. When we trade on board the ſhip, we keep our ſailors in cloſe quarters abaft; and at night we keep a good watch, ſome negroes, attempting now and then to ſteal with their canoes athwart our hawſe, and cut the cable. They ſtranded Captain Cummins, at Whidah, in 1734. They are as often diffident of coming nigh us, and will ply for hours together, in their canoes about the ſhip, before they dare venture.

In this winding part, it has been obſerved, they have a ſuperſtitious cuſtom of dropping with their finger a drop of

of ſea-water into their eye, and are pleaſed when anſwered in the ſame manner. This paſſes for an engagement of peace and ſecurity: and yet, after all this ceremony, they will ſometimes return to ſhore; if hardy enough to come on board, they appear all the time ſhy and frightened, and from the leaſt appearance of a panyarr, jump all overboard.

Downwards to Baſſam, Aſſince, Jaquela, cape le Hou, Jaque, Jaques, cape Apollonia, and Three Points, or where they have gained a knowledge of the Engliſh factories, there is a better underſtanding and ſecurity. Theſe are places that ſell off a number of ſlaves, managed, however, wholly on board the ſhips which anchor before the town, hoiſt their enſign, and fire a gun; or when the natives ſeem timorous, do it by their boats caſting along the beach, and pay at ſome of them a ſmall duty to the chief cabiceers.

When a ſhip has gathered up all this trade, ſhe makes up the deficiency of her freight at Anamaboe, three leagues below cape Corſo, where they conſtantly ſtop, and are ſometimes two or three months in finiſhing. It is a place of very conſiderable trade itſelf; and beſides, the company have a houſe and factor, keeping always a number of ſlaves againſt thoſe demands of the interlopers, who they are ſenſible want diſpatch, and therefore make them pay a higher price than any where on the whole coaſt, ſelling at ſix ounces and half a ſlave (in exchange for goods) though the poor creatures look as meagre and thin as their writers.

Thirdly, giving way to the ridiculous humours and geſtures of the trading negro, is no ſmall artifice for ſucceſs. If you look ſtrange and are niggardly of your drams, you frighten him; Sambo is gone, he never cares to treat with dry lips; and as the expence is in Engliſh ſpirits, of two ſhillings a gallon, brought partly for that purpoſe, the good humour it brings them into, is found diſcounted in the ſale of the goods.

Another article is, the wholeſome victualling and management of ſlaves on board. The common, cheapeſt, and moſt commodious diet is vegetables, horſe-beans, rice, Indian corn, and farine, or flour; the former, ſhips bring with them out of England; rice they meet to windward about Seſtos; Indian corn at Montford, Anamaboe, &c. and further ſupplies of them, or farine, at the iſlands of St. Thomas and Princes, maſters governing themſelves in purchaſing, according to the courſe they deſign to ſteer. This food is accounted more ſalutary to ſlaves, and nearer to their accuſtomed way of feeding than ſalt fiſh. One or other is boiled on board at conſtant times twice a day into a dab-a-dab (ſometimes with meat in it) and have an overſeer, with a cat-of-nine-tails, to force it upon thoſe that are ſullen and refuſe to eat it.

When there was that great trade for ſlaves at Whidah, the commanders, with their ſurgeons, always attended on ſhore, where they purchaſed them, in what they called a fair and open market. The mates kept on board, receiving from time to time their maſter's directions, as to the goods wanted, and to prepare the ſhip for the reception and ſecurity of the ſlaves ſent him: where this is a rule always obſerved, to keep the males always a-part from the women and children, to handcuff the former (Briſtol ſhips triple ſuch as are ſturdy with chains round their necks); and to keep your own men ſober, and on a barricaded quarter-deck; though the natural cowardice of theſe creatures, and no other proſpect upon riſing, but falling into the hands of the ſame ſort of rogues that ſold them, very much leſſens the danger: nevertheleſs it is adviſeable, at all times to have a diligent watch on their actions, yet (bating their fetters) to treat them with all gentleneſs and civility.

The bulk of them are country people, ſtupid in proportion to their diſtance from the converſe of the coaſt negroes; eat all day, if victuals is before them, or if not, let it alone without complaint; part without tears with their wives, children, and country, and are more affected with pain than death: yet in this indocile ſtate the women retain a modeſty; for though ſtripped of that poor clout which covers their privities (as we know the Whidahs generally do) they will keep ſquatted all day long on board, to hide them.

Whidah ſlaves are more ſubject to the ſmall pox and ſore eyes; other parts to a ſleepy diſtemper; and to windward exomphalos's. There are few inſtances of deformity any where; even their nobles know nothing of chronical diſtempers, nor their ladies of the vapours. Their flattiſh noſes are owing to a continual grubbing in their infancy againſt their mother's backs, being tied within the tomee, whether upon travel, or buſineſs, for a year or two, the time of their ſucking.

When we are ſlaved, ſays our author; and out at ſea, it is commonly imagined the negroes ignorance of navigation, will always be a ſafeguard; yet, as many of them think themſelves bought to eat; and more, that death will ſend them into their own country, there has not been wanting examples of riſing and killing a ſhip's company diſtant from land, though not ſo often as on the coaſt; but once or twice is enough to ſhew, a maſter's care and diligence ſhould never be over till the delivery of them. Some negroes know well enough, that their preſerving one white man may anſwer their purpoſe in an exchange: however, generally ſpeaking, we allow greater liberty in our paſſage; as conducive to their health, we let them go at large on the ſhip's deck, from ſun-riſe to ſun-ſet; give ſuch as like it pipes and tobacco, and clean and air their dormitories every day.

Slaves differ in their goodneſs: thoſe from the Gold coaſt are accounted beſt, being cleaneſt limbed, and more docile by our ſettlements than others: but then they are for that very reaſon more prompt to revenge, and murder the inſtruments of their ſlavery, and alſo apter in the means to compaſs it.

To windward, they approach in goodneſs, as is the diſtance from the Gold coaſt; ſo as at Gambia, or Sierra Leona, to be much better than at any of the interjacent places.

To leeward from thence, they alter gradually for the worſe: an Angolan negro is a proverb for worthleſſneſs, and they mend (if we may ſo call it) in that way, till you come to the Hottentots, that is to the ſouthernmoſt extremity of Africa.

We have obſerved how our trading is managed by ſlaves, when obliged to be carried on aboard the ſhip. Where there are factories (as at Gambia, Sierra Leona, the Gold coaſt, Whidah, Calabar, Cabenda, and Angola) we are more at large; they are ſold in open market on ſhore, and are examined by us in like manner as our brother trade do beaſts in Smithfield; the countenance and ſtature, a good ſet of teeth, pliancy in their limbs and joints, and being free of venereal taint, are the things inſpected, and governs our choice in buying."

Before we conclude this account of the ſlave-trade, we ſhall give ſome further particulars relative to the unhappy ſituation of theſe wretches while on board the veſſels, which is truly deplorable: they are all put in irons two by two, ſhackled together, to prevent their mutinying or ſwimming aſhore. Such is the horror of their minds at the thoughts of leaving their own country, that they frequently leap out of the canoe, boat, or ſhip, into the ſea, and keep under water till they are drowned, to avoid being taken up and ſaved by their purſuers. Captain Philips, who was commander of a Liverpool ſlave ſhip to the coaſt of Guiney, after narrating the ſhocking ſufferings of a great number of negroes, who were chained and confined on board a ſmall ſhip, and the horrid barbarities exerciſed on ſome of them for a conſpiracy to murder the crew, and recover their liberty; makes this reflection: "Will not Chriſtianity bluſh at this impious ſacrilege! May the relation of it ſerve to call back the ſtruggling remains of humanity in the hearts of thoſe, who, from a love of wealth, partake in any degree of this oppreſſive gain; and have ſuch an effect on the minds of the ſincere, as may be productive of peace, the happy effect of true repentance for paſt tranſgreſſions, and a reſolution to renounce all connection with it for the time to come!"

Among other of the dreadful conſequences ariſing from this diabolical traffic, we ſhall only take notice of the following memorable, but tragical event, which happened a few years ago on board a ſhip from Liverpool, then lying at anchor about three miles from ſhore, near Acra fort. They had purchaſed between four and five hundred negroes, and were ready to ſail for the Weſt-Indies. The men were ſhackled two and two, each by one leg, to a ſmall iron bar; theſe were every day brought on the deck for the benefit of the air, and leſt they ſhould attempt to recover their freedom, they were made faſt to two common chains, which were extended on each ſide the main deck; the women and children were looſe. Such was the ſituation of the ſlaves on board this veſſel when it took fire from the careleſſneſs of a perſon who was drawing ſpirits by the light of a lamp; the caſk burſting, the fire ſpread with ſuch violence, that in about ten minutes the ſailors apprehending it impoſſible to extinguiſh it before it would reach a large quantity of powder they had on board, concluded it neceſſary to throw themſelves into the ſea, as the only means

means of ſaving their lives. However, they firſt endeavoured to looſe the chains by which the negromen were faſtened to the deck, but in the confuſion, the key being miſſing, they had but juſt time to looſe one of the chains by wrenching the ſtaple, when the vehemence of the fire ſo increaſed, that they all but one man jumped overboard when immediately the fire having gained the powder, the veſſel blew up with all the ſlaves who remained faſtened to the one chain, and ſuch others as had not followed the ſailors examples. There happened to be three Portugueſe veſſels in ſight, who, with others from the ſhore, putting out their boats, took up about two hundred and fifty of thoſe poor ſouls who remained alive, of which number about fifty died on ſhore, being moſtly of thoſe who were fettered together by iron ſhackles, which as they jumped into the ſea, had broke their legs: and theſe fractures, being inflamed by the violence of their ſtruggling, mortified, and occaſioned their deaths. Thoſe who remained alive were ſoon diſpoſed of to other purchaſers, for the benefit of the owners.

The Europeans pay for the ſlaves in gold duſt, but the payments for other commodities are in ſtrings of cowries, which, as we obſerved above, contain each forty in number. Five of theſe ſtrings make what the natives call a fore; and fifty fores make an alkove, which weighs about ſixty pounds.

As the negro traders bring their gold from diſtant places, ſo they do the ſlaves they furniſh us with, many of which are captives taken in war by the negro kings; and having agreed with the European merchants for the price of the goods they are to take in exchange, a ſhip is ſoon diſpatched, if they deal fairly; but if a merchant delivers his goods before he has his ſlaves, they will ſometimes make him wait a great while, and, perhaps, put hard conditions upon him. It is computed, by travellers, that about forty years ago there were annually exported from the whole coaſt of Guiney, ſeventy thouſand ſlaves and upwards, by the Engliſh, Dutch and Portugueſe: but the country where the greateſt number of ſlaves were purchaſed, till of late years, was the kingdom of Whidah, or Fida, for that reaſon uſually called the Slave coaſt.

The revenues ariſing from the ſlave trade are very conſiderable, the king receiving three rix-dollars for every ſlave ſold in his dominions. Every European veſſel alſo pays him a pecuniary duty, excluſive of preſents, which they make to the king for the liberty of trading, and his protection.

SECT. VI.

Treating of the Revolution in the Kingdom of WHIDAH, by the Conqueſt of it, and that of ARDRAH, by the King of DAHOME.

WE ſhall now give a relation of the conqueſt of the kingdom of Whidah by the king of Dahome, and the revolution that happened there in the year 1726.

Sabi, the chief town in the kingdom of Whidah, is ſituated about ſeven miles from the ſea-ſide. In this town the king allowed the Europeans convenient houſes for their factories, and by him we were protected in our perſons and goods, and when our buſineſs was finiſhed, were permitted to go away in ſafety. The road where ſhips anchored, was a free port for all European nations trading to thoſe parts for negroes. And this trade was ſo very conſiderable, that it is computed, while it was in a flouriſhing ſtate, there were above twenty thouſand negroes yearly exported.

The land was well ſtocked with people, the whole country appeared full of towns and villages; and being a very rich ſoil, and well cultivated by the inhabitants, it looked like a garden. Trade having flouriſhed for a long time, had greatly enriched the people, which, with the fertility of their country, had unhappily made them ſo proud, effeminate, and luxurious, that though they could have brought at leaſt one hundred thouſand men into the field, yet ſo great were their fears, that they were driven out of their principal city by two hundred of their enemies, and at laſt their whole country to a nation they formerly contemned.

The king of Dahome, a far inland prince, who for ſome years paſt had rendered himſelf famous by many victories gained over his neighbours, ſent an ambaſſador to the king of Whidah, requeſting to have an open traffic to the ſea-ſide, and offering to pay his uſual cuſtoms on negroes exported, which being refuſed, he reſented the affront, and invaded Ardrah, the moſt northern province of the kingdom of Whidah, of which a great lord, named Appragah, was hereditary governor, who forthwith ſent to the king for his aſſiſtance: but through the intereſt of his enemies at court, who wiſhed his deſtruction, he was refuſed; ſo having made a little reſiſtance, he ſubmitted to the king of Dahome, who received him with every demonſtration of kindneſs.

The conqueſt of Ardrah gave the king an eaſy entrance into the heart of the country, but he was obliged to halt there by a river, which was about half a mile to the northward of the principal town of the Whidahs, called Sabi, the reſidence of their king. Here the king of Dahome encamped for ſome time, not imagining he could have found ſo eaſy a paſſage and conqueſt as he met with afterwards. For the paſs of the river was of that nature, it might have been defended againſt his whole army by five hundred reſolute men; but inſtead of guarding it, theſe cowardly luxurious people, thinking the fame of their numbers ſufficient to deter the Dahomes from attempting it, kept no ſet guard. They only went every morning and evening to the river ſide to make fetiſh, as they call it; that is, to offer ſacrifice to their principal god, which was a particular harmleſs ſnake they adored, and prayed to on this occaſion, to keep their enemies from croſſing the river.

In the mean time the king of Dahome, ſent to the Europeans, then reſiding at Whidah, to aſſure them, if they ſtood neuter, and were not found in arms, they ſhould receive no damage in their perſons or goods, in caſe he proved conqueror; and he would eaſe their trade, and remove divers impoſitions laid on it by the king of Whidah: on the contrary, if they appeared againſt him, they muſt expect his reſentment. They would gladly have retired from Sabi to two mud-walled forts, belonging to the Engliſh and French African companies, which are within three miles of the ſea ſide; but finding it would have been reſented by the king of Whidah, as a diſcouragement to his people, they were obliged to remain in the town, never ſuſpecting the inhabitants would have run away in that cowardly manner they did, or that they ſhould ſhare the fate of war with them.

The paſs of the river being left wholly to the care of the ſnakes, whom the enemy little feared, and they having obſerved for ſeveral days, that the Whidahs kept no ſet guard there, it encouraged the king of Dahome's general to ſend two hundred of his ſolders to ford the river; which having done without oppoſition, and being bold fellows, they marched towards the town of Sabi, ſounding their muſical inſtruments. This was about three o'clock in the afternoon, and the out-guards of the town were almoſt all aſleep; but being rouſed by the noiſe of the enemies muſic, and ſhouts, they fled into the town, reporting that all the Dahome army was got over the river, which ſoon reaching the king's ear, he immediately fled with all his people, making no reſiſtance. The white people, then in the Engliſh and French forts, affirmed that about five o'clock the ſame afternoon, they ſaw ſuch numbers of people flying from all parts of the country, towards the ſea-ſide, that it was very ſurprizing: for the fields were covered with them many miles round, and their black colour made them the more conſpicuous in a clear ſun ſhining day, on a fine, flat, champaign country. The king, with a great number of his ſubjects, fled to an iſland on the ſea-coaſt, which was parted from the main land by a river, having ferried over in canoes; but a great many that could not have the ſame benefit, being hurried on by their fears, were drowned in the rivers, in attempting to ſwim to the iſland lying near Popo, which was the next country to their own on the ſea coaſt to the weſtward, and where they might have been ſecure from their enemies. Many thouſands of theſe poor people, that ſheltered themſelves up and down the country, among the buſhes, periſhed afterwards by ſword and famine.

But to return to the Dahome ſoldiers: when they firſt came to Sabi, it ſeems they marched directly to the king's court, where, not finding him they ſet it on fire, and then ſent their general word what had happened, who brought the whole army over the river that evening. He was in ſuch ſurprize at his good fortune, that he could hardly believe what he ſaw; and the white gentlemen were as much amazed to ſee the great cowardice of theſe people, who had vapoured ſo highly, and as ignominiouſly quitted the town, without oppoſing their enemies in the leaſt, leaving them entirely in the power of the conquerors, with all their riches. The day after the taking the town of Sabi, the white men taken priſoners were ſent into the country to the king of Dahome, who then lay encamped with another

ther army, about forty miles off in the kingdom of Ardrah; ſome hammocks being provided for the principal white people, which is the uſual way of travelling in this country for gentlemen, either white or black.

Some few days after their arrival in the king of Dahome's camp, the Europeans were ſet at liberty, and ſuffered to return to the Engliſh and French forts, the principal gentlemen being preſented with ſlaves; and the king aſſured them, as ſoon as his affairs were ſettled, he ſhould encourage trade, and have a particular regard to their intereſts.

Captain Snelgrave relates, that he arrived at Whidah in the latter end of March 1726-7, about three weeks after this conqueſt, and found that fine country, lately exceeding populous now deſtroyed by fire and ſword; that the ſlaughter of the inhabitants was a moſt moving ſpectacle, the fields being in a manner covered with their carcaſſes.

From the road of Whidah, the captain ſailed to Jaqueen, a port about ſeven leagues to the eaſtward of it; this people having ſubmitted to the king of Dahome, and were then under his protection.

The king of Dahome, hearing of captain Snelgrave's arrival on the coaſt, with an intent to trade, invited him to his camp, which then lay about forty miles up the country, whither the captain went, being furniſhed with horſes, hammocks, ſervants, and all manner of accommodations for his journey. The day after his arrival at the camp, he had an audience of his negro majeſty, of which the captain gives the following account, (viz.) "The king was in a large court, paliſadoed round, ſitting (contrary to the cuſtom of the country) on a fine gilt chair, which he had taken from the king of Whidah. There were held over his head, by women, three large umbrellas, to ſhade him from the ſun, and four other women ſtood behind the chair of ſtate with fuſees on their ſhoulders. It was obſerved that the women were finely dreſſed from the middle downward (the cuſtom of the country being, not to cover the body upwards of either ſex). Moreover, they had on their arms many large manelloes or rings of gold, of great value, and round their necks, and in their hair, abundance of their country jewels, which are a ſort of beads of divers colours, brought from a large inland country, where they are dug out of the earth, and are held in the ſame eſteem by the negroes, as diamonds among the Europeans.

"The king had a gown on, flowered with gold, which reached as low as his ancles, an European embroidered hat on his head, with ſandals on his feet. We being brought within ten yards of the chiar of ſtate, we paid his majeſty the reſpect of our hats, bowing our heads at the ſame time very low, as the interpreter directed us. Then I ordered the linguiſt to acquaint the king, 'That on his majeſty's ſending to deſire me to come up the his camp, I forthwith reſolved on the journey, that I might have the pleaſure of ſeeing ſo great and good a king as I heard he was, relying entirely on the promiſes his meſſenger had made me in his majeſty's name.' The king ſeemed well pleaſed with what I ſaid, and aſſured us of his protection and kind uſage. Then chairs being brought, we were deſired to ſit down, and the king drank our healths, and then liquor being brought us by his order, we drank his majeſty's. After this, the interpreter told us, "It was the king's deſire we ſhould ſtay ſome time with him, to ſee the method of paying the ſoldiers for captives taken in war, and the heads of the ſlain.

"It ſo happened, that in the evening of the day we came into the camp, there were brought above eighteen hundred captives, from a country called Tuffo, at the diſtance of ſix days journey,

"The king, at the time we were preſent, ordered the captives of Tuffo to be brought into the court; which being accordingly done, he choſe himſelf a great number out of them to be ſacrificed to his fetiſh, or guardian angel; the others being kept for ſlaves for his own uſe, or to be ſold to the Europeans. There were proper officers who received the captives from the ſoldiers hands, and paid them the value of twenty ſhillings ſterling for every man, in cowries (which is a ſhell brought from the Eaſt Indies, and carried in large quantities to Whidah by the Europeans, being the current money of all the neighbouring countries far and near) and ten ſhillings for a woman, boy, or girl. There were likewiſe brought by the ſoldiers ſome thouſands of dead people's heads into the court; every ſoldier, as he has ſucceſs, bringing in his hand one, two, three, or more heads hanging in a ſtring; and as the proper officers received them, they paid the ſoldiers five ſhillings for each head: then ſeveral people carried them away in order to be thrown on a great heap of other heads that lay near the camp, the linguiſt telling us, his majeſty deſigns to build a monument with them, and the heads of other enemies formerly conquered and killed."

The captain afterwards went to ſee the manner of ſacrificing their enemies. "Our guard, ſays he, made way for us through the crowd, till we came near four ſmall ſtages, which were erected five feet from the ground: we ſtood cloſe to them, and obſerved the ceremony, which was performed in the following manner:

"The firſt victim we ſaw was brought to the ſide of the ſtage: it was a comely old man, between fifty and ſixty years of age; his hands were tied behind him, and in his behaviour he ſhewed a brave and undaunted mind, nothing like fear appearing in him. As he ſtood upright by the ſtage, a fetiſher, or prieſt, laid his hand on his head, ſaying ſome words of conſecration, which laſted about two minutes: then he gave the ſign of execution to a man that ſtood behind the victim, who, with a broad ſword, immediately ſtruck him on the neck with ſuch force, that the head was ſevered at one blow from the body: whereupon the rabble gave a great ſhout. The head was caſt on the ſtage, and the body, after having lain a little while on the ground, that the blood might drain from it, was carried away by ſlaves, and thrown into a place adjoining to the camp. The linguiſt told us, the head of the victim was for the king, the blood for the fetiſh, or god, and the body for the common people. We ſaw many other perſons ſacrificed in this lamentable manner, and obſerved, that the men went to the ſide of the ſtages bold and unconcerned; but the cries of the poor women and children were very moving. 'I told an officer,' I wondered they ſhould ſacrifice ſo many people, of whom they might otherwiſe make good advantage by ſelling them.' He replied; 'It had ever been the cuſtom of their nation, after any conqueſt, to offer to their god a certain number of captives, which were always choſe out from among the priſoners by the king himſelf; for they firmly believed, ſhould this be omitted, no more ſucceſs would attend them: and he argued for the neceſſity and uſefulneſs of their doing it, from the large conqueſts they had made within a few years, without any defeat.' Then I aſked him, 'Why ſo many old men were ſacrificed in particular?' He anſwered, 'It was beſt to put them to death; for being grown wiſe by their age and long experience, if they were preſerved, they would be ever plotting againſt their maſters, and ſo diſturb their country; for they never would be eaſy under ſlavery, having been the chief men in their own land: moreover, if they ſhould be ſpared, no European would buy them on account of their age.' I then obſerved to him, 'That I had ſeen ſeveral handſome young people ſacrificed, who I was ſure the Europeans would gladly have bought.' He replied, 'They were deſigned to attend, in the other world the king's wives, whom the Tuffoes, their countrymen, had ſlain.' In the evening (ſays our author,) we paſſed by the place where the ſacrificed bodies were thrown; there were two heaps of them, conſiſting of four hundred perſons, who had been choſen out by the king that very morning." But to proceed:

Whidah being thus completely conquered by the king of Dahome, he has preſerved the authority he then attained, ever ſince. It is at this time conſidered only as a province, and its king as a tributary prince, though the inhabitants are under the ſame laws and government as before it was conquered, and alſo poſſeſs the ſame indulgences in religious matters.

Sabi, the capital of Whidah, is very ſmall in compariſon to what it was before its being reduced to aſhes by the king of Dahome. At that time it was at leaſt four miles in circumference. The houſes were neatly built, and the ſtreets were long, ſpacious, and uniformly diſpoſed. The houſes belonging to the factors were built in the European taſte, and contained many neat and commodious apartments: on the firſt floor of each was a ſpacious hall, with an elegant balcony in front; and beneath on the ground-floor, were warehouſes for the ſtowing and preſervation of their goods. The town was ſo exceeding populous, that notwithſtanding the breadth of the ſtreets, it was ſometimes a difficulty to paſs them. Markets were daily held in different parts of the city, where various ſorts of European as well as African commodities were expoſed to public ſale, as alſo abundance of all kinds of proviſions. Near the European factories was a ſpacious place ornamented with lofty and beautiful trees, under which the merchants and governors of the forts every day aſſembled to tranſact buſineſs. But there is not now a ſingle rem-

part

nant left of the magnificence and ſplendor that once graced this populous city, ſince all theſe fine places were deſtroyed by the king of Dahome's army.

There is a ſmall town called Whidah, ſituated about four miles to the ſouth of Sabi; the Europeans generally land at this place when they come to trade on the Slave coaſt. Here the Engliſh have a large fort, called fort William, conſiſting of four ſtrong batteries, on which are mounted ſeventeen pieces of cannon. At a ſmall diſtance from this is another belonging to the French, which is encompaſſed by a thick mud wall, as is alſo that belonging to the Engliſh. It would be a difficult matter for an enemy to ſurprize theſe two forts without alarming the garriſon, as there is a deep and broad ditch to each of them, at ſome diſtance from the wall.

SECT. VII.

Of the Boundaries and Extent, Produce, Inhabitants, their Cuſtoms, Religion, Laws, &c. of the Kingdom of ARDRAH; alſo an Account of the Kingdom of DAHOME, its Climate, Inhabitants, Animals, &c.

THE kingdom of Ardrah, or Arder, is bounded on the eaſt by the kingdom of Benin; on the weſt, by that of Whidah; and on the ſouth, by the gulf of Guiney; but how far it extends northward, and what country it borders upon that way, is not known. It is very narrow towards the ſea, but widens conſiderably, and is divided into two parts, diſtinguiſhed by the names of Great and Little Ardrah. It lies in three degrees five minutes eaſt longitude, and five degrees north latitude.

This kingdom is not ſo conſiderable as that of Whidah, but is very populous and contains many good towns and villages. The country in general is very flat, and being well watered by ſeveral ſmall rivers in different parts of it, the ſoil is exceeding fertile, and produces great quantities of Indian wheat, millet, yams, potatoes, as alſo ſeveral kinds of fruits; particularly pine-apples, bananas, cocoa-nuts, oranges, and lemons.

The manners, cuſtoms, religion, &c. of the inhabitants of this kingdom differ little from thoſe of Whidah. The dreſs of themen conſiſts of ſeveral cloths, the manufacture of the country, wound round the waiſt, and faſtened with a girdle: but the better ſort wear two ſhort petticoats, made of taffety, or other ſilk, and have ſilk ſcarfs in the form of ſhoulder-belts. They moſtly go with their heads and feet bare, though they are permitted to wear ſandals, and hats or bonnets, except in the king's preſence. The women of rank alſo wear petticoats and ſcarfs, but, like the men, they have not any covering either to their heads or feet. The poorer ſort have only ſhort cloths tied about their waiſt, the other parts of their body being intirely naked. Both ſexes are exceeding cleanly in their perſons, waſhing their bodies every morning and evening in pure water, and anointing themſelves with civet, or ſome perfume of an aromatic flavour.

Rice, pulſe, herbs, and roots, with beef, mutton, and dog's fleſh is their common food: their ordinary drink is the beer called pito, which they generally mix with water: palm-wine is the drink of the better ſort.

Fiſhing, boiling of ſalt, and trading, are the employment of thoſe who live near the ſea-ſide; but the inland inhabitants dedicate their time to the breeding of cattle, and the cultivation of their lands.

Theſe people are in general exceeding illiterate; few of them can either read or write; for which reaſon, in buying and ſelling of goods, they make uſe of cords tied in knots, each of which has a particular ſignification known only to themſelves, and thoſe who are accuſtomed to deal with them. Some few of the richer ſort underſtand the Portugueſe tongue, which they not only ſpeak fluently, but alſo read and write with great accuracy and propriety.

They allow polygamy here as at Whidah, every man being allowed to take as many wives as he thinks proper. As no difference is paid to birth or fortune, the pooreſt man has liberty to pay his addreſſes to a woman of the greateſt quality; but if ſhe rejects him on the firſt viſit, he is not allowed to make a ſecond. Little ceremony is uſed in their marriages, the chief thing conſiſting in the mutual conſent of the parties, and their reſpective parents: when this is obtained, the bridegroom preſents his bride with a callico paan, and invites all her relations, and his own, to an entertainment: when he declares to the company, that he takes the woman for his wife, and this public acknowledgment conſtitutes the marriage.

Men of condition marry girls at ten or twelve years of age, but they do not conſummate the marriage till they have kept them ſeveral years in the character of ſervants: when the time is fixed for cohabiting, they preſent their brides with a piece of cloth, or a ſhort frock, and the relations of both parties are invited to an elegent entertainment.

In burying their dead, they uſe nearly the ſame ceremonies as thoſe practiſed at Whidah, except in this particular, that they generally bury the deceaſed in a vault under the houſe he inhabited in his life-time; the king is the chief perſon exempted from this cuſtom; he is buried in ſome place remote from the palace; and many unhappy ſlaves are ſacrificed at his interment.

The religion of the people pretty much reſembles that of their neighbours in Whidah, only they do not worſhip the ſerpent; on the contrary, they not only kill them, but are exceedingly fond of their fleſh. Though they are ſuch groſs idolaters, they acknowledge one ſupreme Being, who, they believe, appoints the time when every perſon ſhall come into, or go out of the world; notwithſtanding which, they tremble at the very mention of death, and are greatly alarmed at ſickneſs.

If a perſon is taken ill, he ſends for a prieſt, who immediately goes to him, and ſacrifices ſome animal for the recovery of his health. The prieſt rubs the patient's fetiſh with the blood, but throws away the fleſh of the animal.

The high-prieſt appoints the fetiſhes belonging to the king and court: theſe are birds of a black hue, not unlike the crows in England; prodigious numbers of them are kept in the gardens of the palace, and it is equally criminal to pay diſreſpect to them here, as it is to the grand ſerpent at Whidah. The common people's fetiſhes conſiſt of a particular ſtone, a piece of wood, or ſome other inanimate ſubſtance, which they always keep hid in their houſe under an earthen pot: once in every ſix months they make an offering to the prieſt in honour of their fetiſh, at the ſame time aſking the idol ſeveral queſtions relative to their future welfare. If the prieſt thinks the offering too inſignificant, he tells the people that the fetiſh does not like it, and will not anſwer his queſtions till he has one to pleaſe him. On this the perſon enlarges his offering, and then the anſwers are delivered by the prieſt in a low voice, which the ſuperſtitious blacks imagine to be effected by ſome ſecret impulſe of the fetiſh. The oracle thus delivered, the prieſt covers the idol with the pot, and ſprinkles it either with beer or meal. The like is done to every perſon preſent on this occaſion.

The people conſider the prieſts in general in the moſt reſpectable light; but the great marabout, or high-prieſt, is perfectly adored by them. They imagine him to be an infallible diviner, and that he can foretel things by converſing with an awkward image, which he keeps in his hall of audience, where he receives viſits from his credulous devotees. This image is painted white, and repreſents a child, which the marabout tells them can communicate to him ſuch circumſtances as ſhall ariſe from their future conduct. When they go to conſult the marabout, they preſent him with the beſt offering their circumſtances will afford; and the intelligence of their future ſucceſs or misfortunes is principally directed in proportion to it.

As to their laws, whoever diſobeys the king's commands is beheaded, and his wives and children become the king's ſlaves. Inſolvent debtors are left to the mercy of their creditors, who have liberty to pay themſelves by ſelling them for ſlaves. The ſame puniſhment is alſo inflicted on him who has debauched another man's wife. The ſame puniſhments as at Whidah are inflicted on women convicted of adultery, and other crimes.

Aſſem is the moſt diſtinguiſhed place in Ardrah; but the Europeans call it Great Ardrah. It is the capital of the kingdom, and is ſituated about ſixteen leagues inland to the north-weſt from Little Ardrah, a ſpacious road leading from the one to the other. It is encompaſſed with four walls of earth, which are very lofty and ſubſtantial: each wall has a large and deep ditch, but they are all within, and over them are wooden bridges. The houſes are in general well built, and the ſtreets regularly formed. The king's palace is a ſpacious edifice, though greatly inferior to the original building, which the king of Dahome deſtroyed in the year 1726. At that time the palace conſiſted of many large courts intirely ſurrounded with portiſted of many large courts intirely ſurrounded with portiſted of many large courts intirely ſurrounded with port

in the windows, but only frames of white linen, and taffety curtains. The gardens belonging to it were very extenſive, and laid out in long viſtas of thick and lofty trees, which afforded a cool and ſhady retreat when the ſun was intenſely hot. The preſent palace, however, is far from being contemptible.

The king's court is kept with great ſplendor, though his majeſty, like the ſovereign of Whidah, is dependent on the king of Dahome. He ſeldom goes abroad, and when he does, it is in ſo private a manner, that few of his ſubjects ſee him. He keeps a great number of women, with whom his time is chiefly employed; the principal of theſe has the title of queen; with this prerogative, that ſhe has the liberty to ſell ſome of his other wives to ſupply her wants, in caſe his majeſty denies her any thing ſhe has occaſion for.

No perſon whatever eats in company with the king; and when he drinks, an officer makes a ſignal, by ſtriking two ſmall rods of iron together, in order that all who are within ſight may turn away, and not look at his majeſty; for it is a capital offence for any one to ſee him drink, and is puniſhed with death. An inſtance of this was once ſeen in an infant, who being aſleep by the king, was awakened by the noiſe of the rods; and his majeſty obſerving that the child caſt its eyes at him while the cup was at his mouth, ordered it to be put to death immediately.

When a perſon preſents any thing to the king, it is offered kneeling; and the like reſpect is ſhewn even to the proviſions ſet on the table. They who happen to be in the way of the officers who carry them, proſtrate themſelves with their faces to the earth, and dare not riſe till the diſhes are carried out of their ſight to the king's table.

The king of Ardrah treats the Europeans with a very diſtinguiſhed reſpect. When any one goes to Aſſem, to obtain an audience of his majeſty for liberty to trade (which muſt be done by every one that comes for that purpoſe,) he is lodged in the palace, and a genteel proviſion is daily made for him at the king's expence. On the day fixed for the audience, he is introduced to his majeſty by the captain of commerce: when he enters the hall where the king is ſeated, his majeſty immediately riſes, and advances ſome ſteps to meet him; he then takes him by the hand, preſſes it in his own, and three times ſucceſſively touches his fore-finger, which is the greateſt token that can be given of amity and friendſhip. After this, he deſires him to ſit down by his ſide on neat mats ſpread on the floor; which being complied with, he then lays his preſents before the king, and, by an interpreter, communicates his buſineſs; the anſwers to which, the king returns through the ſame channel. As ſoon as the audience is over, the European goes, with his attendants, to the houſe of the high-prieſt, who, in reſpect to the king, provides an elegant dinner on the occaſion; after which, he ſends for his wives, and entertains his gueſts with dancing, muſic, and ſuch other diverſions as are uſually practiſed in this part of the country. The following day a licence is granted to the European for liberty to trade, and the ſame is made known by the public crier, who receives forty braſs rings, a goat, and a piece of cloth, for his trouble.

Slaves are the chief commodity the Europeans purchaſe here; and the articles they ſell the natives conſiſt of cowries (which are the current coin of the kingdom,) flat iron bars, gilt leather, white and red damaſk, red cloth, copper bowls or cups, braſs rings, beads or bugles of ſeveral colours, looking-glaſſes, gunpowder, muſkets, firelocks, &c.

The town which is called by the Europeans Little Ardrah, and by the natives Offra, is large and populous, and, like the capital, is incloſed with mud walls. The Dutch had once a fort here; but their factor being killed and the land laid waſte by the inhabitants of Popo, they fled, and for ſome time deſerted it; however, they have now a factor there, as have alſo the Engliſh, each of which has a very large and elegant houſe; and they both, but particularly the Dutch, carry on a conſiderable trade in ſlaves.

The town of Jacken, or Jackin, ſituate between Great and Little Ardrah, is of conſiderable extent, and incloſed with a thick and lofty mud wall. Here the Engliſh have a factory; and the governor's houſe is a ſpacious building, and very neat.

Grand Foro, a large village, lies a little to the north of Jacken, and is remarkable for having a kind of inn for the accommodation of travellers; as there is not, in any other part of Guiney, a convenience of that ſort to be met with.

Dahome, whoſe powerful king ſubdued Ardrah and Whidah, as related above, is ſituated to the north of the Slave coaſt, and extends a conſiderable way in land. Its boundaries on the weſt, north, and eaſt, are uncertain. This is a very wholeſome country, as it lies high, and is daily refreſhed by fine cooling breezes; and the kingdom of Great Popo, though at a conſiderable diſtance, may be ſeen from it.

Abomay, is ſituated two hundred miles up in the inland country: the king has his palace in this town. He is a very powerful prince, and always keeps a conſiderable ſtanding army; but it conſiſts only of foot ſoldiers. He has for his enemies a nation called Joes, who live a great way to the north towards Nubia, and all fight on horſeback. Theſe two powers have been frequently at variance with each other; but they have been upon good terms, ſince the treaty, which was unanimouſly agreed to, was formed between them ſome few years ago.

Adjoining to Ardrah is the kingdom of Benin, which extends about ſix hundred miles from eaſt to weſt; but its extent from north to ſouth cannot be aſcertained. It is bounded on the eaſt by the kingdoms of Mujac and Makoko; on the weſt by Ardrah, and part of the gulf of Guiney; on the ſouth, by Congo; and on the north, by part of Gago and Biafara.

This is in general a very low and woody country, but well watered with rivers, the moſt diſtinguiſhed of which is that called by the Engliſh and French the river Benin; but by the Portugueſe Rio Formoſa, or the Beautiful River. Its length and ſource are not known, but its branches are ſuppoſed to extend through moſt parts of the neighbouring countries. Its banks are exceeding pleaſant, being ornamented with lofty trees, and many ſmall but neat villages.

The noxious vapours exhaled from the low grounds by the heat of the ſun render the climate of this kingdom rather unwholeſome, but the ſoil is tolerably fertile, and well adapted for the produce of millet and rice; but as the inhabitants are not fond of thoſe grains, little of them are cultivated. Their principal attention is directed to the produce of yams, which they uſe inſtead of bread; and they have alſo great plenty of potatoes and other roots. The chief fruits here are oranges, lemons, and bananas; and they have ſome cotton and pepper-trees; the latter of which produce a tolerable commodity; but not in ſuch quantities, neither are the corns ſo large, as thoſe of the Eaſt-Indies.

In this country, the wild beaſts are, tygers, leopards, bears, and monkies. The tame ones conſiſt of horſes, cows, ſheep, dogs, and cats: the two latter of which the natives prefer to any kind of fleſh whatever. They have alſo great plenty of poultry, and the woods abound with game, as harts, hares, turtle-doves, pheaſants, partridges, &c.

The people inhabiting this kingdom have each their particular king; all of whom, except the king of Overri, are ſlaves or vaſſals to the king of Great Benin. The natives in general are good-natured and obliging, particularly to Europeans; and if the latter compliment them with preſents, their liberality is ſure to be doubly returned. When any favour is aſked of them, they will uſe their utmoſt endeavours to grant it, even though it may in ſome degree be prejudicial to themſelves. To uſe gentle meaſures, is the only way to ſucceed in whatever is wanted; and in that caſe it is their greateſt pleaſure to oblige the perſon that applies to them: on the contrary, if they are treated with violence, no people in the world can be more refractory; and then they will take as much pains to injure, as they would at other times to ſerve you. Among themſelves, they carry the appearance of civility and complaiſance, but in reality they are very cloſe and reſerved, eſpecially in their dealings, not caring to truſt each other. The traders are very attentive to buſineſs, and remarkably tenacious of their old cuſtoms; and a foreigner may eaſily deal with them, if he complies in this particular.

There are four claſſes of inhabitants in this kingdom; the firſt of which is compoſed only of three perſons, called great lords, or great men, who are always near the king's perſon; and whoever wants to obtain any favour from his majeſty, muſt apply to theſe people, who acquaint the king with their deſires, and return his anſwer. As there is no intermediate perſon between theſe, the king, and he who ſolicits favours, they act on theſe occaſions in ſuch manner as beſt ſuits their own intereſts; ſo that in reality the whole government is intirely in their hands. How contradictory ſoever their conduct may be to the intentions of the king, yet it can never be known, as no other perſons are admitted into his preſence, except thoſe in a public capacity.

The ores de roes, or road chiefs, who are of four ſorts, are the ſecond rank or claſs of people here: the

meaneſt

meaneſt preſide over ſlaves; thoſe a degree higher over the low rabble; the third inſpect the conduct of thoſe concerned in huſbandry and agriculture; and the fourth, or ſuperior order, ſuperintend the military. Theſe people are very numerous, and from them are choſen the viceroys and governors of thoſe countries ſubject to the king. They are all under the command of the three great men, and are reſponſible to them on all occaſions. They obtain their poſts by the recommendation of theſe three lords; and the king; as an enſign of their honour, preſents each of them with a ſtring of coral, which they are obliged continually to wear about their necks. They are made of a ſort of pale earth or ſtone well glazed, and greatly reſemble variegated marble. The poſſeſſors muſt be very careful of them; for if any one ſhould loſe this badge of honour, whether by accident or otherwiſe, the conſequence would not only be degradation, but he would be put to death for it.

The factors, or brokers, are the third claſs: they are appointed by government to ſee that all matters of commerce are fairly tranſacted between the reſpective parties; and their buſineſs is to treat with the Europeans on behalf of the traders of Benin.

The commonality form the laſt claſs. The generality of theſe are very indolent, nor will they go to work but when neceſſity obliges them: the laborious part of their buſineſs is executed by the wives, ſuch as tilling the ground, ſpinning of cotton, weaving of cloth, and other handicrafts. Smiths, carpenters, and leather-dreſſers, are the principal artificers amongſt them.

The negroes here (particularly the better ſort) dreſs in a white callico or cotton cloth, which is faſtened round the waiſt, and neatly plaited in the middle, but the lower and upper parts of the body are intirely naked. The dreſs of the meaner ſort is of the ſame form, and only differs in the quality of the ſtuff it is made with.

Callico paans are worn by the wives of the grandees: thoſe wove in this country, are very fine, and beautifully variegated with different colours: they are faſtened round the waiſt, and the upper part of the body is covered with a piece of cloth about a yard long, which ſerves inſtead of a vail. Their arms, legs, wriſts, and fingers, are ornamented with copper or iron rings; and they wear necklaces of coral agreeably diſpoſed.

The men let their hair grow in its natural form, and take but little pains with it, except buckling it in two or three places, in order to hang a great coral to it: but the women's hair is artificially formed into large and ſmall buckles, and divided on the crown of the head, ſo that the latter are placed with great uniformity. Some of them oil their hair, by which means it loſes its black colour, and in time turns to a ſort of green or yellow, which they are very fond of, but to a ſtranger it has a diſagreeable appearance.

In this country, when a great man goes abroad, he is attended by a number of ſervants, all of whom are armed, ſome with ſpears, others with long darts, and ſome with bows and arrows. He uſually rides on horſeback, and ſits on the beaſt ſideways, as the women do in England. One of his attendants holds an umbrella over his head, to ſhelter him from rain, or the violent heat of the ſun; and another goes before leading the horſe. The only ſecurity of the rider conſiſts in his reſting the left hand on the ſhoulder of one of his attendants, for they uſe neither bridles nor ſaddles.

There are very ſpacious and lofty buildings in moſt of the towns in this kingdom, but they are differently conſtructed, ſome of them being ſquare, and others of an oblong form. The doors are made high but narrow, and the windows are few in number and exceeding ſmall. They are all made with a flat roof, on the top of which is a covering raiſed ſeveral feet, to keep off the heat of the ſun; and when they pay a viſit to each other, they frequently regale themſelves here.

Perſons of condition live well, but not luxuriouſly: their principal diet conſiſts of beef, mutton, or chickens, and for bread they uſe yams, which, after being boiled, are beat fine, and made into cakes. Their common drink is water, but ſometimes they mix brandy with it. The poorer ſort live on dried fiſh, yams, bananas, and pulſe; and their drink is water, or a kind of beer, ſomewhat reſembling that drank on the Slave coaſt, called pito.

They allow polygamy here, with the ſame latitude as on the coaſt of Guiney; and their marriage ceremonies conſiſt only in the conſent of the parties, and an entertainment for the gueſts on both ſides. The great men are exceeding jealous, for which reaſon the wives of the poor people enjoy a pleaſure to which thoſe of the better ſort are intire ſtrangers, for while the wives of theſe latter are cloſe confined, to obviate all opportunities of tranſgreſſion, the former have the full enjoyment of their liberty.

All the boys born in this country are preſented to the king as his property, for which reaſon all the males are called the king's ſlaves; but the females are the property of the father, who has liberty to diſpoſe of them as he pleaſes. If a woman happens to be delivered of two children at a birth, immediate information of it is given to the king, who orders public rejoicings to be made on the occaſion. Such circumſtances are conſidered as happy omens in all the territories of Benin, except at a place called Arebo where they are productive of the moſt horrid cruelties: for the people there generally ſacrifice both the woman and children to a certain dæmon, which they ſay inhabits a wood near the town. Sometimes, indeed, they will ſpare the wife, by the huſband's offering a female ſlave in her ſtead, but the children are condemned without redemption.

It is affirmed by Boſman, that while he was at this town in 1699, he knew a merchant's wife thus redeemed, but her children were deſtroyed, whoſe ſad fate ſhe often deplored with tears. The following year, ſays the ſame writer, the like happened to the wife of a prieſt: ſhe was delivered of two children, whom, with a ſlave in his wife's room, the father was, by virtue of his office, himſelf obliged to ſacrifice with his own hands. This ſhocking cuſtom ſtill prevails in that town; but of late years, they that are enabled to defray the expence, avoid the conſequences, by ſending their wives to a more humane part of the country, when they draw near the time of their delivery.

Circumciſion is practiſed on both ſexes, which is performed when the children are about a fortnight old; but they can give no reaſon for this cuſtom, only ſaying, that it was handed down to them by their anceſtors. They alſo inflict another puniſhment on the children by pinking their bodies; that is, making inciſions in different parts, in a ſort of regular order, and leaving the marks of birds, beaſts, and other figures. The girls undergo the greateſt puniſhment in this particular, being much more marked than the boys; for their parents are very liberal in beſtowing theſe marks, which are conſidered as the greateſt ornaments they can have.

The thoughts of death are not ſo terrifying to the negroes of Benin as to their neighbours on the coaſt of Guiney. When a perſon falls ſick, he immediately applies to the prieſt, who alſo acts in the capacity of phyſician, and furniſhes him with medicines; but if theſe prove ineffectual, he has recourſe to ſacrifices. If the patient recovers, the prieſt is rewarded for his aſſiſtance; but no farther regard is paid to him: ſo that the prieſts here are generally poor, having little other dependence than what ariſes from their abilities as phyſicians; for without applying to the prieſt, each man offers his own ſacrifices to his idols, and think they ſufficiently acquit themſelves of their religious duties.

On the death of a perſon, the corpſe is kept only one day before interment, except he happens to die at a diſtance from his general place of reſidence; in which caſe, in order to preſerve it for conveyance, it is dried over a gentle fire till all the moiſture is extracted, when it is put into a coffin, and publicly expoſed; after which, it is carried on men's ſhoulders to the place of interment. When the funeral is over, the neareſt relations go into mourning, and bewail their loſs by cries and lamentations. The ſhew of mourning conſiſts only in ſhaving their heads, ſome half-way, and others half-over; and the men ſhave off their beards on this occaſion.

Many ſlaves are ſacrificed at the burial of a grandee; but the greateſt number fall victims on the death of a king. The ceremonies attending a royal funeral in this country are very ſingular, and thus deſcribed by Barbot, who was once an eye-witneſs of them: "As ſoon, ſays he, as the king of Benin expires, they dig a large pit in the gound at the palace, ſo deep, that the workmen are ſometimes in danger of being drowned by the quantity of water that ſprings from the earth. This pit they make wide at the bottom and very narrow at the top. They firſt let down the royal corps into it, and then ſuch of his domeſtics, of both ſexes, as are ſelected for that honour, for which there is great intereſt made. Theſe being let down into the pit, they ſhut up the mouth with a large ſtone, in the preſence of a crowd of people who wait day and night at the place. The ſtone is removed the next morning and ſome proper officers aſk the perſons encloſed, If they found out the king? If they anſwer, the pit is ſhut up again, and the following

following day opened with the like ceremony, which continues till the perſons are dead, and no antwer returned. After this, the chief miniſters inform the ſucceſſor, who immediately repairs to the pit; and cauſing the ſtone to be removed, orders all ſorts of proviſions to be laid on it for the entertainment of the populace. After they have regaled themſelves, they run about the city in the night, committing the greateſt outrages, and killing all the men, women, and children they find. They chop off their heads, and leave them in the ſtreets, but they bring their bodies, and throw them into the pit, with their garments, houſhold goods, &c. as preſents to the deceaſed king." This ſtrange cuſtom, we are told, is ſtill preſerved in the ſtricteſt manner; and they who are allotted to fall victims on the occaſion are ſo far from lamenting their fate, that they reckon it the higheſt mark of honor they can be favoured with.

Theſe people worſhip various kinds of idols, ſome of which are made of elephants teeth, claws, dead mens heads, ſkeletons, &c. Each is his own prieſt, and addreſſes himſelf to ſuch of his idols as he likes beſt. Many, however, have a tolerable idea of the ſupreme Being; for they aſcribe to God the divine attributes, and believe that he governs all things by his Providence. As he is inviſible, they ſay it would be abſurd to attempt to make any corporeal repreſentation of him, for that could not be effected, as it would be impoſſible to make any image of what was never ſeen. The images of their idol gods they conſider as ſubordinate deities, and believe that they are mediators between them and God. They believe alſo in the devil, and think themſelves obliged to reverence him, leſt he ſhould hurt them. They make their offerings to him by the ſame idols as to the higher power; ſo that one image ſerves them in two capacities. Such are the ſtrange abſurdities and inconſiſtencies of their religion!

It is generally believed by theſe negroes, that the apparitions of their anceſtors viſit them, but it is only when they are aſleep. They call the ſhadow of a man paſſadoor or conductor, which they believe really to exiſt, and that it will ſome time or other give teſtimony whether they have lived well or ill. If the former, they are to be raiſed to great dignity; but if the latter, they are to periſh with hunger and penury.

Daily offerings are made by the poorer ſort to their idols, which conſiſt only of a few yams mixed with oil; ſometimes they offer a fowl, but they only ſprinkle the blood of it on the idol, for the fleſh they convert to their own uſe. The great men make annual ſacrifices, which are very expenſive, and they provide an elegant entertainment for their friends, that laſts ſeveral days; beſides which, the poor have always handſome preſents made them on theſe occaſions.

The time is divided by them into years, months, weeks, and days, each of which is diſtinguiſhed by a particular name; but in their diviſion they make fourteen months to the year. They keep their ſabbath every fifth day: which is ſolemnly obſerved, particularly by the better ſort, who on the occaſion ſacrifice cows, ſheep, and goats; while the poorer ſort kill dogs, cats, chickens, or whatever they are able to purchaſe. In order that the feſtival may be univerſally kept, thoſe who are ſo diſtreſſed as not to be able to obtain any of theſe, are aſſiſted by the others.

They keep two other annual feſtivals, beſides thoſe held on the ſabbaths. The firſt of theſe is in commemoration of their anceſtors, when they not only ſacrifice a great number of beaſts, but alſo human beings; but the latter are generally malefactors ſentenced to death, and reſerved for theſe ſolemnities. If it happens that there are not ſo many criminals as are requiſite on theſe occaſions (the number of which is twenty-five,) the king orders his officers to parade the ſtreets, and ſeize indifferently ſuch perſons as they meet not carrying lights. If the perſons ſo ſeized are wealthy, they are permitted to purchaſe their redemption; but if poor, they are ſacrificed on the day appointed. The ſlaves of great men ſo ſeized may be alſo ranſomed, on condition that the maſters find others to ſupply their place. This cuſtom contributes greatly to the emolument of the prieſts, it being their province to redeem the perſons ſo taken, from whom they are ſure to receive a very handſome compliment

But the moſt conſiderable is their ſecond annual feſtival, which is called the coral feaſt. It is celebrated in the month of May; and the king appears in public the day on which it is held. A perſon who was preſent at this feſtival, gives the following account of the ſingular ceremonies attending it: "On the day appointed, the king came magnificently dreſſed into the ſecond court of the palace, where, under a rich canopy, a ſeat was placed for him, as alſo others for his wives and a great number of his principal officers. Soon after the king was ſeated, the proceſſion began, which being ended, the king removed from his throne in order to ſacrifice to the gods in the open air, and thereby begin the feaſt. This action was accompanied with the univerſal and loud acclamations of the people. After paſſing a quarter of an hour in this manner, he returned to the former place, where he ſat two hours, in order to give the remainder of the people time to perform their devotions. This done he returned into the palace. The reſt of the day was ſpent in coſtly treating and feaſting, the king cauſing all kinds of proviſions to be liberally diſtributed to the populace, and the grandees following his example, ſo that nothing but joy was to be ſeen throughout the city. The reaſon why this is called the coral feaſt, is, becauſe at this time the king beſtows the ſtrings of coral on thoſe whom he advances to any preferment, which he never does but on this feſtival, unleſs a very extraordinary occaſion urges the contrary.

The kingdom of Benin, which lies contiguous to Ardrah, is ſubject to an arbitrary monarch, and his will is an abſolute law; but the chief direction of government is veſted in the three great lords. Their laws are in general very mild, and not attended with thoſe diſtinguiſhed impoſitions to which the inhabitants of ſome other countries are ſubject. When a perſon of property dies, the right of inheritance devolves to his eldeſt ſon, but he is obliged to preſent a ſlave to the king, and another to the three great lords, with a petition that he may ſucceed his father in the ſame quality, which the king accordingly grants, and he is declared the lawful heir to all the poſſeſſions left by his father. He is not compelled to make any allowance to his younger brother, that being wholly left to his own diſcretion: but if his mother be alive, he muſt allow her a maintenance ſuitable to her rank. He takes his father's other wives home, eſpecially thoſe that have not had children, and if he thinks proper he makes them his own; thoſe he diſapproves of are obliged to work for their maintenance under his inſpection, but he never cohabits with them. If the deceaſed leaves no children, the brother inherits the effects; and in caſe of failure of ſuch heir, the next of kin; but the whole becomes the property of the king if no lawful heir appears.

Criminals are puniſhed in proportion to the nature of their offence. From the particular reſpect they pay to foreigners, the injuring of any European is conſidered as a capital crime, and the puniſhment for ſuch offence is thus executed: they take the offender, tie his hands behind his back, and blindfold him. After this, the judge raiſes him up, ſo that his head hangs towards the ground, which the executioner cuts off with a hatchet, and ſeparating the body into four quarters, leaves it for the wild beaſts and birds to devour.

When a perſon is found guilty of theft, he is obliged to reſtore the goods and pay a fine; and if he is unable to pay the latter, he ſuffers corporally. If the robbery is committed on a grandee, the puniſhment is death. But theft is ſeldom committed here, the natives not being of ſo pilfering a diſpoſition as thoſe of the neighbouring nations.

They puniſh murder with death, except the crime be committed by the king's ſon, or a grandee, in which caſe the offender is baniſhed to the moſt diſtant part of the kingdom, and never permitted to return. But murders ſeldom happen here. If a perſon kills another by accident, he may purchaſe his life, by firſt burying the deceaſed, and afterwards producing a ſlave to ſuffer in his ſtead. When the ſlave is ſacrificed, the offender muſt bend his body, and touch the ſlave's knees with his forehead; after which he muſt pay a fine to the three great lords, when he obtains his freedom, and the relations of the deceaſed think the offence has been ſufficiently atoned for.

They have various ways of puniſhing adultery, in proportion to the circumſtances of the parties. If a common perſon ſurprizes his wife in the fact, he is entitled to all the effects of the perſon that has injured him; and the woman, after being ſeverely drubbed by her huſband, is totally diſcarded, being left to ſhift for herſelf the remainder of her life. In theſe caſes, the better ſort avenge themſelves much in the ſame way; but the relations of the offending party, in order to avail themſelves of the ſcandal that might accrue to their family, frequently bring about a reconciliation, by paying a large pecuniary compliment to the injured huſband, who after this ſatisfaction,

tion, hufhes up the matter, and the unreafonable liberality of his inconftant fpoufe is apparently forgot.

Crimes of an inferior nature are punifhed by fine, which is proportioned to the nature of the offence; and the criminal is fubject to corporal punifhment, if he is not able to pay the fine levied. The fines on thefe occafions are thus difpofed of: the perfon injured is firft fatisfied; after which, the governor has his fhare, and the three great lords have the remainder of the fine.

We fhall now point out the moft remarkable places in this kingdom, the principal of which is the town or city of Benin, the ufual refidence of the king. It is a large town, pleafantly fituated on the banks of the river, about forty miles from its mouth. It contains a great number of ftreets, moft of which are very fpacious, and the houfes uniformly built. The principal ftreet is exceeding broad, and at leaft three miles in length; it is interfected by many crofs ftreets and lanes, all of which are ftraight, and of confiderable extent; and the whole city is at leaft nine miles in circumference. The houfes of the grandees are much higher than thofe of the commonalty, and are afcended by fteps. At the entrance of each is a veftibule, or porch, which is every morning cleaned by the flaves, and fpread with ftraw mats. The inner chamber is fquare, with an opening in the center for the admiffion of light; and in thefe apartments they both fleep and eat, though they drefs their victuals in other places feparate, having many offices under the fame roof. All their buildings are made of red earth tempered with water, which being dried by the fun, forms a folid wall, and they are covered with reed, ftraw, or the leaves of trees. The houfes of the common people are entered by a fmall door, which is in the center, and level with the ground; and light is admitted from an opening in the roof, inftead of windows.

A market is kept every day, in the principal ftreet of the city, for the fale of proviftons and merchandize. The former conffts of dogs, of which they are very fond, roafted baboons and monkies, bats and large rats, parrots, hens, lizards dried in the fun, fruits and palm-wine. Their merchandize conffts of cotton, elephants teeth, wooden platters, cups, and other houfhold ftuff; cotton cloth, iron inftruments for fifhing and tilling the ground, lances, darts and other weapons. The merchandize is all difpofed with great uniformity, and a place is allotted for each fort.

The royal palace is very extenfive, and conffts of feveral large fquares furrounded with galleries, each of which has a portico or gate, guarded by foldiers. The firft gallery, on entering the palace, is very long, and fupported on each fide by lofty pillars. At the end of this gallery is a large mud wall, with three gates, the center one of which is ornamented with a turret about feventy feet high, terminated with the figure of a large fnake, caft in copper, and very ingeniouffy carved. Thefe gates open to a large plain about a quarter of a mile fquare, inclofed by a mud wall. At the end of this plain is another gallery much like the former; this is terminated by a gate that opens to a third, the pillars of which are carved with human figures, and in one part of it, behind a cotton curtain, are eleven mens heads caft in copper, on each of which is an elephant's tooth. Leaving this you enter a large plain, where there is a fourth gallery, beyond which are the king's apartments. The firft of thefe is the king's audience-chamber, where he receives the nobility, foreign ambaffadors, &c. The fides of it are hung with tapeftry, and the floor is covered with carpets of European manufacture. At one end of the room is the king's throne, which is made of ivory, it is afcended by three fteps, and over it is a canopy made of the richeft filk. All the other apartments are very fpacious, and the furniture of them exceeding elegant and coftly.

This city is intirely inhabited by the natives, no foreigner being permitted to refide in it. Some of them are very wealthy, and fpend their whole time at court, leaving trade and agriculture to be executed by their wives and fervants. Thefe go to the circumjacent villages, and either trade in merchandize, or ferve for wages, and are obliged to bring home the greateft part of what they get, otherwife they would be fold for flaves by their maffers.

Some years ago the city of Benin was much more populous then it is at prefent. Its decay was owing to the avaricious difpofition of the then king, who, in order to increafe his coffers, caufed two of his road chiefs to be put to death, under pretence of their having confpired againft his life. The wealth he accumulated by thefe two, prompted him to make the like attempt upon a third; but this man was fo univerfally beloved, that he had timely notice of the king's refolutions, and accordingly betook himfelf to flight, attended by the principal part of the inhabitants. As foon as the king heard of this, he difpatched an army to purfue them, and oblige them to return, but the army met with fuch a repulfe, that they were obliged to return without having effected the bufinefs on which they were fent. The king, irritated at this, made a fecond attempt, by fending a much more conffderable army: but here he alfo failed, for many of them being killed, the reft took fhelter in the city.

Elated with this fuccefs, the road chief determined to be revenged of his fovereign, and marched with all his men to the city, which he plundered, fparing no place except the king's palace. After this he retired, but continued for feveral years to rob thofe inhabitants of Benin that happened to fall in his way; till at length, at the interceffion of fome Europeans, a peace was concluded between him and the king, by which he was pardoned, and intreated to return to his former habitation. Fearful, however, of the integrity of his majefty, whom he ftill conffdered as his moft inveterate enemy, he did not think proper to comply, but fettled at a place about three days journey from Benin, where he kept a court, was highly refpected by the people that adhered to him, and lived with as much fplendor and dignity as the king himfelf. Some few of the citizens returned to the capital, and were not only received by the king with great friendfhip, but were preferred to honourable offices, in order to reduce the reft to follow their example: the multitude, however, were not then to be deluded; they preferred a life of eafe and freedom to that of tyranny and oppreffion; nor could the moft preffing intreaties made ufe of by the king prevail on them to return. Such were the circumftances that occafioned the reduction of the inhabitants of this city, whofe number is now at leaft one third lefs than before this conteft broke out.

Moft of the other towns in this kingdom are fituated on the river Benin, and are chiefly remarkable for trade. The principal of thefe is called Awerri, or Ouwerree, and belongs to a king, who is the only one that is independent of the king of Benin. The Portugueffe have a church and factory in this town, which ftands about fix miles from the mouth of the river.

Boedodoe, is a trading village, at a fmall diftance from Awerri: it contains about fifty houfes, built with reeds and mud, and covered with the leaves of trees. It is governed by a viceroy and fome grandees, whofe authority extends only to trifling matters, as civil caufes, and the raifing of taxes for the king; but they muft ftate the matter to the court, and wait their determination, in cafe any thing conffderable happens.

The village of Ogatton, near the mouth of the river, is pleafantly fituated on a high ifland in the center of it, and furrounded with moft kinds of fruit trees. This was once a conffderable place, but it fuffered fo much in the wars, that it was almoft laid wafte; however, from its delightful fituation, the buildings of late years have conffderably increafed, and it feems as if its original fplendor would in time be reftored.

Arebo, is the greateft place of trade on the river Benin, and is fituated about fifty miles from its mouth. It is a large populous town, and the inhabitants of it are remarkably honeft in their dealings. The Dutch and Engliffh have both factories here; but the latter having neglected their trade, the lodge fell down, and has never fince been rebuilt; fo that the only European fettlement in this part of the country now belongs to the Dutch.

The town of Meiberg, is a fmall but very neat place, and the houfes are built with great uniformity. The Dutch had once a factory here, and were greatly refpected by the natives; but during their ftay a melancholy circumftance happened, occafioned by the indifcretion of the principal factor, that intirely ruined their affairs; which was this: N. Beeldfnyder, their laft factor, having caft a wanton eye on one of the negro governor's wives, raviffed her; which fo enraged the injured hufband, that he came with a body of armed men, and refolved to kill the adulterer, who narrowly efcaped on board a fhip; but in the flight was fo wounded, that, through the furgeon's unfkilfulnefs, he died. The company's director-general on the coaft, not being rightly informed of the cafe, fent a veffel from El Mina, well manned to Benin, with ftrict orders to revenge the murder. Thefe foldiers fo exceeded their commiffion, that they killed or took prifoners every perfon in the town, who could not efcape. The king being informed of this, and the occafion of the maffacre, commanded the negro-governor to be brought before him; and though he had done nothing but what might be juftified, in defending the

the honour of his family, yet the king cauſed him and his whole race to be put to death in the moſt cruel manner. The dead bodies of theſe miſerable wretches were expoſed to be devoured by the beaſts, and their houſes were razed to the ground, with ſtrict orders that they ſhould never be rebuilt. The Dutch, however, from theſe circumſtances, made no farther attempt, and ever ſince that time there has not been any European factory in this town.

There are, in this kingdom, ſeveral other conſiderable rivers, beſides Benin; particularly the river Rio del Rey, which is very ſpacious and extenſive, but the ſhore on each ſide is low and marſhy. It takes its ſource from the north, and is very wide for a conſiderable way up the country. On its banks are a great number of villages inhabited by people divided into two nations, one of which dwell along the upper part of the river, and the other towards the mouth; but they are always at enmity with each other. They are a ſtrong, robuſt people, but poor, diſhoneſt, and treacherous; and are very filthy both in their houſes and perſons. They go quite naked, ſmearing their bodies with oil intermixed with a red colour: they plait their hair in various forms, file their teeth, and adorn their foreheads with ſtrange marks made with hot irons or pincers. In ſhort, they are mere ſavages, and their only employment is fiſhing; for the mechanical arts or agriculture they are total ſtrangers to.

Another large river is called the Kamarones; its inhabitants are governed by a chief of their own, called Moneba. His ſeat, or palace, is ſituated on a delightful ſpot that commands the adjacent country, which is exceeding fertile, and produces great quantities of yams, bananas, palm, and other fruits. The people here carry on a conſiderable trade with the Europeans, having plenty of elephants teeth and ſlaves, which they ſell at very reaſonable rates. The goods ſold by the Europeans, in exchange, conſiſt chiefly of iron and copper bars, braſs pots and kettles, bugles or beads, ox horns, and ſteel files. The natives here have a remarkable ſmooth ſkin, and are luſty, tall, and well-ſhaped.

About fifteen leagues from cape de Lopo Gonſalvo, or the utmoſt point of the gulf of Benin, is ſituated the river Gabon, which is very large, and the mouth of it is at leaſt ſix miles acroſs. About nine miles up the river are two iſlands, one of which takes its name from the king, and the other from the prince of this river, two great lords of Benin. But theſe iſlands have now but few inhabitants, the king having left one, and the prince the other, each of them living on particular parts of the river. The river is navigable for ſmall ſhips ſeveral leagues up, but its ſpring and courſe cannot be aſcertained. There are many villages on its banks; and the trade carried on here conſiſts in elephants teeth, honey and wax.

The people who dwell near this river, are with reſpect to their perſons, very large, robuſt, and well-ſhaped, but they are fierce and cruel in their diſpoſitions. The men are greatly addicted to thieving; and the women are ſo abandoned, that they care not on whom, or in what manner, they beſtow their favours. They are divided into three claſſes: the firſt of which are under the government of the king; the ſecond under that of the prince; and the third are totally independent. The two former are always at variance; and though they will not engage in a war, yet they make depredations on each others property as opportunity preſents itſelf.

The dreſs of the men conſiſts of mats faſtened round the waiſt, made of the bark of trees, and painted red; beſides which, they are ornamented with the ſkins of monkies, or other wild beaſts. Moſt of them go bareheaded, having their hair ſtrangely cut, or tied up: ſome have ſmall caps made of twigs, or the bark of the cocoa; and others have feathers faſtened on their heads with iron wire, or plates of iron. They dye their bodies red, and have great quantities of rings in their noſes and ears. The women wear mats of reed round their waiſts, and have bracelets of copper or pewter on their necks and arms. Some of them ſleep on mats made of ſtraw, but the generality lie on the bare ground. Their food conſiſts of yams, potatoes, and bananas, with fiſh and fleſh dried in the ſun. Their houſes are very ingeniouſly made of reeds and canes, covered with leaves of the banana-tree.

The dreſs of the king differs greatly from that worn by his ſubjects. It conſiſts chiefly in beads of bone, and ſhells dyed red, and ſtrung together like a chaplet round his arms, legs, and neck. The royal palace is larger than the other buildings. Before the gate of it is planted a braſs cannon, with ſeveral ſmall guns, the appearance of which ſtrikes an awe into his ſubjects, who are very obedient, either from fear, or other motives.

Cape Lopo Gonſalco is ſituated about eighteen leagues from the river Gabon, and is the utmoſt boundary of the gulf of Guiney. It appears like a low flat iſland, but it is a long, narrow peninſula, ſtretching from the continent ſeveral leagues to ſea. It has a good harbour either for anchoring or careening ſhips, eſpecially for thoſe, homeward-bound, proviſions being not only plentiful, but alſo very cheap. On the ſhore are ſeveral huts, where the natives occaſionally reſide, as the European veſſels ſtop for the above purpoſes; but the town they belong to is called Olibati, and is ſituated about ſix miles from the cape. It is the reſidence of a king; and the town contains about three hundred houſes, which are made with bulruſhes interwoven, and covered wih palm-leaves. The natives are much more civilized than thoſe at the river Gabor, but they differ little in their dreſs, manners, and cuſtoms. The country abounds with wild beaſts, as elephants, buffaloes, wild boars, apes, monkies, &c.

As ſoon as a veſſel arrives at the cape, it fires off four guns, to alarm the country, and give notice of their arrival; when the people immediately repair from Olibato, and other inland places, to the cape, and carry with them ſuch articles as they have to diſpoſe of, the principal of which are water, wood for fuel, and proviſions. They always keep a ſtock of wood by them, that they may be ready to ſupply ſuch veſſels as ſtop at the cape: they cut it into billets about two feet long, a boat load of which they generally ſell for a bar of iron. They get their water out of a large pond near the cape: it is allowed by moſt ſeamen to be exceeding wholeſome, and preſerves its good quality at ſea.

The Europeans alſo purchaſe here elephants teeth, wax, honey, and cam wood; and the articles ſold to the natives, are, firelocks, powder, ball, and ſhot, knives, iron bars, beads, old ſheets, axes, and braſs baſons.

CHAP. IV.

THE NEW HISTORY AND DESCRIPTION OF

CONGO.

SECT. I.

Containing a general Deſcription of the Kingdom of CONGO, or LOWER GUINEY; alſo an account of that Diviſion of it called BENGUELA.

THE kingdom of Congo is ſituated between the equinoctial line, and eighteen degrees of ſouth latitude. It is bounded on the north by the kingdom of Benin; by the inland parts of Africa, on the eaſt; by Mataman, on the ſouth; and by the Atlantic ocean, on the weſt. It extends upwards of one thouſand ſeven hundred miles from north to ſouth.

In order to give a more clear and diſtinct deſcription of this extenſive country, we ſhall divide it into four parts; namely, 1. Benguela; 2. Angola; 3. Congo Proper; and, 4. Loango; and ſhall treat of them ſeparately, as there is in each of theſe kingdoms ſeveral things worthy of notice, and which are peculiar to itſelf.

Benguela,

Benguela, is bounded on the weſt, by the Ethiopic ocean; on the north, by Angola; on the ſouth, by the kingdom of Mataman; and, on the eaſt, by that of the Jaggas, from whence it is ſeparated by the river Kuneni. It is about four hundred and thirty miles in length, from eaſt to weſt, and one hundred and eighty from north to ſouth. The coaſt part begins near the mouth of the river Coanza, and extends to cape Negro. About the center of it is the bay of Cows, which, though not very large, is nevertheleſs a good harbour, and capable of receiving moſt ſhips of burden. It receives its name from the many herds of that ſort of cattle which are bred within its environs. The country is plain, and produces moſt kinds of proviſions. Different ſorts of metals, particularly ſilver and lead, are found in ſome parts of it.

With reſpect to the climate, it is ſo exceeding unwholeſome, and prejudicial to ſtrangers, that few chuſe to land there. Even the proviſions are affected by the quality of the air, ſo that they who eat of them at their firſt coming, run the hazard of their lives, and, if they eſcape, generally contract ſome diſagreeable and laſting diſtemper. The Europeans that reſide here look more like companions of the dead than the living, the unhealthineſs of the place rendering them mere ſpectacles.

Among the few places in this kingdom that merit any particular notice, the moſt material is Old Benguela from whence the kingdom receives its name, and is ſo called to diſtinguiſh it from New Benguela, a ſmall town built by the Portugueſe, on the north ſide of the bay of Cows. Old Benguela is ſituated in ten degrees thirty-five minutes ſouth latitude, and thirteen degrees ten minutes eaſt longitude. Beſides the kingdom, it gives name alſo to a province, which extends about ten leagues along the coaſt, from cape St. Bias, to the bay of Pullets and Fowls, ſo called from the great numbers of poultry found there. The land here is very low, but the ſoil is fertile, and produces abundance of cattle, as alſo ſeveral kinds of grain and roots. Here the Portugueſe have built a ſtrong fortreſs, called fort Benguela, in which they maintain a garriſon to keep the ſavage Jaggas in awe, who would otherwiſe ruin the whole country. The fort is ſhaded with orange, lemon, banana, and other fruit trees, and is ſurrounded with houſes.

There are ſeven villages in the neighbourhood of Old Benguela, the moſt conſiderable of which is called Mani-Kaſomba, and is ſo large and populous, that the inhabitants can raiſe three thouſand men at a very ſhort notice in caſes of emergency.

The bay is ſituated to the ſouth of the town of Benguela, is about two leagues broad at the entrance, and ſo deep, that ſhips of burden may find good anchorage in it.

A village called Manikicongo lies about twenty miles from the mouth of the bay: at this place the Portugueſe have a warehouſe for the reception of various commodities. The village ſtands at the foot of a hill, and is very large and populous. The chief articles ſold here by the Portugueſe to the natives, are guns, gunpowder, fine linens, and cotton cloths.

The mouth of the river called Caton-belle (which is formed by two or three ſmall rivers united together) is to the ſouth of the above village. The water here is extremely brackiſh, ſo that the natives convey it into ditches, where they let it evaporate, till it becomes ſalt. Though this ſalt is of a very inferior quality, yet it is in ſuch eſteem, that the merchants load their veſſels with it for exportation. The mouth of the river is ſheltered from the wind; and it being at leaſt fifteen feet deep, and quite clear of rocks, ſhips anchor in it with the greateſt ſecurity.

A bay, called by the Dutch the Good Bay, on account of its ſafe anchorage, is a little to the north of the river Caton-belle. The coaſt here is low and fertile; and the inhabitants breed great plenty of hogs and black cattle.

The face of the interior part of the country is covered with foreſts, which are inhabited by prodigious numbers of wild beaſts, particularly lions, tygers, elephants, rhinoceroſſes, and wild mules.

But the moſt remarkable animal found here, and which is peculiar only to this country, is called by the natives abada. It is of the wild kind, very ſhy, ſwift-footed, and of the ſize of a half grown colt: but what renders it more ſingular, is, its having two horns, one of which grows on the forehead, and the other on the nape of the neck: the former is about three feet in length, and ſharp at the point, but near the root it is about the thickneſs of a man's leg, and bends downwards; that on the nape of the neck is flatter and ſhorter, of a blackiſh or dark brown hue. The head is not ſo long in proportion as that of a horſe: it is ſhort and flat, like that of an ox, only more hairy, and the hair much ſtronger. Its tail is alſo like that of an ox, though not quite ſo long, and the hair more like that of the horſe: the feet are cloven like thoſe of a ſtag, but they are much larger: when this creature is young, the front horn is ſtraight, but as it advances in age, the horn bends gradually up like the tuſk of an elephant. The natives hunt it for the ſake of the front horn, which they eſteem as an excellent antidote againſt poiſon. They look on the virtue of it to be greater or leſs, according to the age of the animal when killed; and the Portugueſe, in order to know the goodneſs of it, make uſe of the following expedient: they ſet the horn upright on the ground, and ſuſpend a naked ſword over it point to point; if the horn be good and hard, the point of the ſword will not penetrate it, whereas when the horn is ſoft and young, the ſword immediately ſinks into it, which ſhews that it is not arrived at its full perfection, and of courſe greatly leſſens its value. They alſo make a poultice of the pulverized bones of this creature mixed with water, which they ſay is a ſovereign remedy againſt all achs and pains of the body, by drawing away the peccant humours from the whole maſs of blood, as well as from the part affected.

Glaſs beads about an inch long, and of various colours, are the current coin of this kingdom: theſe they alſo uſe as ornaments about their arms, legs, and other parts of the body.

As the manners, cuſtoms, religion, &c. of the inhabitants of Benguela are much the ſame with thoſe of Congo, we ſhall omit the mention of them till we come to treat of that kingdom, and in the mean time proceed to a deſcription of thoſe countries and nations that border on Congo and Angola, beginning with the kingdom of Anſiko.

SECT. II.

Deſcribing the Kingdom of ANSIKO, its ſavage Inhabitants, &c. and the Country of the Jaggas, their Incurſions, Ravages, Horrid Cruelties, and barbarous Cuſtoms.

ANSIKO, is bounded on the eaſt, by the river Umbre, which runs into the Zaire; on the weſt, by the borders of Loango; on the north by ſome of the deſarts of Nubia; and on the ſouth, by the province of Songo. It is one hundred and eighty miles in breadth, from north to ſouth; and two hundred and eighty-five miles in length, from eaſt to weſt.

There are many copper-mines in this kingdom, of which the Portugueſe make conſiderable advantages. It is in general a very barren country, and the inhabitants of it mere ſavages. They have no lands or inheritance, but wander like Arabs, from one place to another, regardleſs of life, and intrepid in their undertakings. They pay no attention to agriculture, nor do they uſe any endeavours to preſerve their exiſtence, but by plundering all who happen to fall in their way, ſome of whom they kill, and others they keep as ſlaves. They are dreaded for their extreme brutality; and are ſo irrational, that few Europeans can trade with them. Their language is barbarous; and ſo unintelligible, that even the inhabitants of Congo cannot underſtand it.

In order to preſerve their health, they all anoint their bodies with a compoſition made of white ſandal-wood pounded, and palm-oil. Both ſexes go naked from the waiſt upwards; but the better ſort diſtinguiſhed themſelves by wearing red and black caps made of Portugueſe velvet.

The Anſikans are perfect cannibals, their chief food being human fleſh; and there are public markets where bodies are hung up and expoſed for ſale. They believe themſelves poſſeſſed of an abſolute right to diſpoſe of their ſlaves; and thoſe taken in war are fattened, killed, and either uſed by their conquerors, or ſold to the butchers. However ſhocking theſe relations may appear, yet they are indiſputable facts; for the people of this country feed on each other with as much indifference as thoſe of other countries do on the reſpective animals appropriated by Providence for the ſuſtenance of mankind. Here diſcontented ſlaves offer themſelves for food to their maſters: fathers and ſons, brothers and ſiſters, reciprocally feed upon each other without the leaſt remorſe; and infants juſt born, are eat by their unnatural and inhuman parents. Here are no graves for the dead, except the bellies of the living, who eat the deceaſed ſoon after their departure.

Their weapons are battle-axes, and ſmall but very ſtrong bows, ſtrengthened and adorned with the ſkins of ſerpents; the ſtrings are made of ſupple and tender ſhoots of trees, and the arrows of a hard but very light wood, pointed at the ends with iron. They ſhoot with the

the moſt ſurprizing agility, inſomuch that they will diſcharge near a dozen arrows from the bow, before the firſt falls to the ground. They manage the battle-ax with equal dexterity: one end of this inſtrument is very ſharp, and the other flat like a mallet, with a handle between about half the length of the iron, rounded at the end and covered with the ſkin of a ſerpent, with the flat end they ſcreen their bodies, and ward off the darts of their enemies. They have daggers alſo in ſcabbards made of the ſkins of ſerpents which they carry in leathern girdles faſtened by their ſides.

It may be reaſonably ſuppoſed that their religion is groſs idolatry. They worſhip the ſun as their chief deity, whom they repreſent in the figure of a man, and the moon under that of a woman. They have alſo an infinite number of inferior deities, each keeping one peculiar idol, to whom he offers ſacrifices, and conſtantly invokes before he engages in any enterprize of importance.

Zimbis, or ſmall ſhells, are the current coin of theſe people: theſe they gather on the coaſt of Angola, in exchange for which, as alſo ſalt, ſilk, glaſs, knives, and other merchandize, they give ſlaves.

The Jaggas, are a ſavage and cannibal people, inhabiting a ſmall kingdom called Matamba, to the ſouthward of Anſiko, and have alſo conſiderable territories to the ſouth-eaſt of it. It is uncertain from whence theſe people originated, but they are ſuppoſed to have firſt ſettled about the kingdom of Anſiko, and from thence ſpread themſelves along thoſe ſpacious waters that lie between Anſiko and Loango. From thence it is imagined they ſpread by degrees along the eaſtern frontiers of Loango, Congo and Angola, and from thence eaſtward to the kingdom of Matamba, of the latter of which, with the territory adjoining, they made themſelves complete maſters, and to the great injury of their more rational and peaceful neighbours, have ever ſince preſerved.

Theſe people poſſeſs territories which extend from north-eaſt to ſouth-weſt, along Matamba and Benguela, about nine hundred miles; but they are very narrow in proportion, being in ſome parts one hundred and fifty, and others not above one hundred miles broad. They are incloſed between the kingdoms of Matamba and Benguela, from whence they are ſeparated by the great river Kunerio, on one ſide, and by the empire of Moni Muji on the other. The only town throughout all theſe dominions is called Kaſſarii, and is ſituated on the north part of them, near the frontiers of Matamba, where the great jagga, or king, occaſionally reſides. Having neither towns nor houſes beſides, they roam from place to place with tents, removing as inclination directs, or neceſſity obliges them to ſhift their quarters.

They live entirely by plundering their neighbours, and ſeize every thing that comes in their way; conſequently they neither ſow nor plant: in their perſons, they are tall, luſty, and ſtrong, yet nimble and ſwift of foot, climbing up the ſteep mountains and craggy rocks with the moſt aſtoniſhing agility. Their women are ſtout, well-ſhaped, fertile, warlike, and active; and both ſexes are ſo intrepid, that no enterprize is thought too hard or dangerous for them to venture upon; and whenever they meet with an opportunity of plundering, they ruſh on their adverſaries at all hazards, and with a fearleſs unconcern for their own lives. They conſider it as the greateſt mark of bravery to attack the fierceſt and ſtrongeſt creatures, and a ſtill greater one to be more fierce and inhuman; and this ſavage diſpoſition not only extends to the people of the nations they invade, but to thoſe of their own, and even to their relations and children, whom, when they are in want of other food, they make no ſcruple to butcher and eat.

They build their kilombos, or camps, of ſuch materials, and on ſuch a conſtruction, that they are eaſily removed on the ſhorteſt notice. When they go on any capital expedition, they are always accompanied by the great jagga, and his court; at which times their camp is formed in the following manner: the officers, who are the chief directors of them, having pitched upon a proper ſpot, divide it into ſeven diſtinct quarters, each of them under the government of its own particular commander; in the center one is the royal pavillion, ſurrounded by thoſe of the miniſters, officers, and ſervants belonging to the court, the whole of which compoſes a ſpacious ſquare, and is encompaſſed by a ſtrong hedge, ſo diſpoſed as to appear more like a labyrinth than a circular fence.

The kalambo, or general of the army, inhabits the next quarter in rank: this officer is ſtiled muta-aita, or chief of the war, and on theſe occaſions is the next in authority to the king; he orders and directs all military expeditions, encampments, engagements, and retreats; and muſt therefore be an experienced and intrepid warrior, cruel, and deſtitute of the leaſt ſenſation of humanity.

The third quarter is occupied by an officer called tendela; he commands the ecoona, or rear-guard, and is the chief of all the electors, as well as ſupreme officer during an interregnum; for which reaſon, next to the king, he is held in the higheſt eſteem.

The fourth quarter is commanded by an officer called mani-lumbo: he is the chief engineer of all the fences and hedges with which the camp is fortified, and particularly that part of it belonging to the royal family: he is the only perſon who is permitted to come into the royal preſence whenever he thinks proper; and is particularly reſpected at court on account of this diſtinguiſhed privilege.

The officer who commands the fifth quarter is intruſted with all private commiſſions, and charged with the execution of them: in caſe of any failure, he is immediately put to death, and another appointed to ſucceed him.

The ſixth quarter is commanded by an officer called illunda, or the captain of the baggage, whoſe buſineſs it is to take care that every thing is in proper order for the uſe of the army. In times of peace, which ſeldom happen, he is intruſted with the care of filling the magazines with arms, and is to keep them in proper order to be delivered to the ſoldiers, on any ſudden and emergent call for them.

Another illunda, or keeper of the royal wardrobe and baggage, commands the ſeventh or laſt quarter. As this place is conſidered of great truſt, it is generally given to one of the king's relations, who has particularly diſtinguiſhed himſelf for his courage and loyalty in the ſervice of his ſovereign.

There is alſo another great officer belonging to the camp, called the manicurio, or ſuperintendant of the proviſions, who is uſually choſen for his ſingular dexterity in the art of plundering; he hath a great number of officers and ſlaves under him, who are all equally qualified for that buſineſs. It is to be obſerved, however, that this officer is only purveyor to the court; for as to the ſoldiers, they are obliged to provide for themſelves. They generally do this by force; but ſometimes they purchaſe proviſions from the Europeans in exchange for ſlaves, who often give their new maſters the ſlip, before they can be properly ſecured.

The piumbis, or fore-runners, are the laſt officers belonging to the camp. Theſe are a ſort of ſpies whoſe buſineſs it is to be in continual motion, and to endeavour to diſcover the ſituation, ſtrength, and number of the enemy; to ſkirmiſh, oppoſe, or even attack them, as occaſion offers, and to ſupport the van on the firſt onſet. They fight with the moſt determined reſolution, being uſually choſen out of the moſt intrepid of the whole army.

The ſoldiers belonging to the Jaggas are neither well diſciplined, armed, or cloathed. Their offenſive weapons are bows and arrows, ſpears, darts, daggers, and clubs; but they are taught rather to uſe their defenſive weapons than their miſſive ones, being particularly inſtructed to cover their bodies, which are almoſt naked, with their large oval ſhields made of thick hides; and this method is ſingularly ſerviceable in a retreat, as it preſerves them from being wounded by the arrows and lances of their purſuing enemy. Their chief excellency conſiſts in ſtrength and activity of body, in the artfully covering themſelves, and the throwing their miſſive weapons, by which they generally annoy the enemy, and make them ſpend their ſhot againſt their ſhields: after this they renew the onſet with ſuch vigour, as ſeldom fails of putting the enemy to flight, which is always followed by a general ſlaughter; for they pay no reſpect either to perſons or ſex when victory declares in their favour.

If they happen to invade a country where any conſiderable oppoſition is expected, they intrench themſelves very quietly for ſome time, and only alarm the inhabitants with frequent ſkirmiſhes, till they think they have ſufficiently harraſſed them; or, if theſe aſſault them, they ſtand on the defenſive for two or three days, till the others have ſpent their ſtrength and fury; when the commanding officer ſends out a large detachment in the night, to lie in ambuſh at ſome diſtance from the enemy's camp. On the following morning they begin the attack, when the poor natives, being ſuddenly ſurprized, are eaſily put to the rout, and leave their country to the mercileſs invaders, to plunder and ravage at their pleaſure.

The ſovereign of the Jaggas, who though a man of great

great courage and reſolution, never undertakes any thing in war without previous enchantments, and conſulting his mokiſſo, or devil, by ſacrifices, from whence he pretends to foreknow the event of his enterprize. On theſe occaſions he riſes before day-break, and ſets himſelf on a ſtool, attended by two of his conjurors, one on each ſide, and about fifty women ſtanding in a circle round him, waving the tails of beaſts, and ſinging. In the center is kindled a great fire, over which is placed an earthern pot containing ſome white powder or paint, wherewith his conjurors beſmear his forehead, temples, breaſt, and belly, uſing at the ſame time many enchanting terms, and continuing their ridiculous ceremonies till ſun-ſet; at which time they bring his caſengala, or hatchet, and put it into his hands, bidding him be ſtrong againſt his enemies, for the mokiſſo is with him. A male child is then brought to him, which he immediately kills; after which four men are brought to him, two of whom he ſlays, and orders the other two to be killed without the camp. He alſo orders ten cows to be killed, five within, and five without the camp, with the ſame number of goats and dogs: the blood of theſe animals is ſprinkled on the fire, but the fleſh is eaten with great feſtivity and triumph. The ſame ceremonies are likewiſe uſed by the inferior officers of the army on the like account: but as they pretend that the mokiſſo frequently appears and ſpeaks to them, ſo neither they nor their chief make uſe of idols on theſe or any other occaſions.

An extraordinary degree of reſpect is paid to the great jagga, or king, no perſon being permitted to ſit before him, except the kalambo, or head general, who is ſupreme judge in all caſes, whether civil or criminal. This officer is allowed to ſit in a chair with a back to it; but the tendela, who likewiſe ſits as judge, is only allowed a ſmall ſtool about a foot high. Thoſe of a certain rank are permitted to ſit in the king's preſence on a carpet, but they muſt ſpread it with their own hands. They who obtain audience of the king, muſt ſpeak to him with their bodies bent almoſt double; and, if of an inferior rank, muſt proſtrate themſelves on the ground. If the king happens to ſneeze, cough, or break wind, the whole aſſembly muſt wiſh him health and long life; and they who are neareſt to his perſon, muſt give notice to thoſe at at diſtance to do the ſame; on which they all expreſs their good wiſhes, by bending their bodies and clapping their hands.

That our readers may have a proper idea not only of their dreſs, but alſo the importance of the moſt dignified among theſe people, we ſhall preſent them with the following account, as extracted from Battel, of the dreſs, &c. of the kalambo, or head-general, under whom he ſerved for ſeveral months. "He wore (ſays this writer,) long hair, ſet off with many knots of bamba ſhells. His neck was adorned with a collar of maſos, which are another kind of ſhells found along the Ethiopic coaſt, and ſold among them for about the value of twenty ſhillings. His middle was incircled with a girdle of larders, or beads made of oſtrich eggs, and under it a palm-cloth, as fine as ſilk. His body was painted with various figures, and anointed every day with human fat. He wore acroſs his noſe a piece of copper about two inches long, and two others of the ſame ſort in his ears. He had about thirty wives, who followed him when he went abroad, one of whom carried his bow and arrows; and four others his cups and drinking veſſels; and whenever he drank, they all kneeled down, clapped their hands and ſang. He kept his men under the ſtricteſt diſcipline; and if any of them turned his back to the enemy, he was condemned to death, and his body eaten, and the more effectually to deter them from cowardice, he uſed to make an oration from a kind of ſcaffold every night, in diſpraiſe of it, and in commendation of courage and valour."

We have alſo, from the ſame writer, a deſcription of the method in which they bring up their young ſoldiery. "Theſe (ſays he) are not their own offspring, but the children of ſuch captives as they make in their excurſions; for though they allow themſelves many women, and theſe are no leſs fruitful than thoſe of other African nations, yet they ſuffer few of them to rear up their children, but order them to be buried alive as ſoon as born; and, in lieu of them, make choice of ſuch as are the moſt promiſing from among thoſe of their priſoners, to be trained up to arms, and to the plundering trade. Theſe they commonly chuſe at about the age of twelve or thirteen years, the females for procreation, and the males for war. The latter are no ſooner enrolled, than they have a collar hung about their necks, in token of ſlavery, which is to be worn by them till they bring home the head of an enemy, when it is publickly taken off, and they declared freemen of the cannibal commonwealth. The remainder of the captive train of both ſexes are inhumanly reſerved to be killed and eaten, not in time of ſcarcity of cattle and other proviſions, but out of cruel wantonneſs, and in preference to all other fleſh. This privilege of being accounted men, and freed from their badge of ſlavery, ſeldom fails of inſpiring the youths ſo choſen with an uncommon ambition to attain it at all hazards, and to face the greateſt dangers with an intrepid boldneſs for the ſake of it. By this method they keep up their number complete, and the fierce ſavage nature of the Jagga republic from recoiling into compaſſion and humanity."

In this country the common people of both ſexes go almoſt naked, having only a piece of cloth faſtened round the waiſt, which is ſo ſmall, that it barely covers half their thighs. Perſons of rank indeed dreſs themſelves in gaudy apparel, adorning their hair, neck, arms, and legs, with ſhells and beads of various ſorts; but their additional dreſs ariſes more from pride than any affectation of modeſty. They have a ſtrange cuſtom of pulling out four of their teeth, two above and two below; and they who refuſe or neglect to do this are ſo deſpiſed by the reſt, as to be deemed worthy to be excluded their ſociety.

Theſe people have no ceremonies of marriage among them, intermixing with each other according to their inclination. But they have ſome particular cuſtoms in the interment of their dead, eſpecially thoſe of the male kind, and which evince farther tokens of their ſavage cruelty. The deceaſed is not only waſhed, anointed, and bedecked with all his moſt valuable finery, but accompanied by two of his moſt beloved women, who are conveyed with him to his grave, with their arms broken. The body is carried to the grave in a chair, between two men, and placed in it as if ſtill alive, and the two women, one on each ſide of it. As ſoon as they are thus depoſited, the grave, which is commonly very deep, is covered on the top with earth; and the relations, who are there preſent, ſprinkle it with the blood of ſlain goats and palm-wine; after which they make a funeral lamentation over it for ſeveral ſucceeding days. Thoſe of high rank are interred with more pomp; and the ceremonies and libations, according to the rank of the deceaſed, are reiterated a longer or ſhorter number of days, weeks, &c.

We ſhall next proceed to give ſome account of the country of the Jaggas, a nation of cannibals and ſavages; previous to which we muſt remark, that though what is handed down to us of the hiſtory of this people is but of recent date, yet the circumſtances are ſo ſurpriſing, and the events ſo intereſting, that it would be unpardonable not to record them; as they will at once gratify the curioſity of the reader, and fully evince what we have already advanced concerning the ferocious diſpoſition of this nation of ſavages.

Hiſtorians relate, that about the middle of the fifteenth century, one Zimbo, who was at that time a principal leader among them, formed a deſign of invading the vaſt empire of China. The people, in hopes of enriching themſelves by the plunder of thoſe nations, readily approved of his propoſal, and elated at the proſpect, flocked to him in ſuch numbers, that he readily found himſelf at the head of a numerous army, who all promiſed to obey him in every thing, and to follow him wherever he thought proper to lead them. He took with him a favourite woman named Tem-ban-dumba, who ſerved him at once as a concubine and a counſellor; and with theſe he penetrated without any conſiderable oppoſition, to the very center of the Congoeſe empire, committing the moſt dreadful ravages and ſlaughter wherever he came, leaving nothing behind him but deſolation and deſtruction. What added to the inhumanity of their proceedings, was, being accuſtomed to feed on human fleſh, they made no leſs havock among the unhappy people that fell into their hands, and, in order to give a higher reliſh to the fleſh, they wantonly put them to moſt excruciating deaths.

This monſter, by his ſucceſs, gained a daily increaſe to his army, the wretched Congoeſe flocking to him, in hopes of preſerving themſelves from the famine and deſtruction with which they were threatened. Zimbo acccordingly grew more powerful, till having one day muſtered up all his forces, and finding them too numerous to continue longer in one body, he thought proper to divide them into ſeveral parts; and, having ſet ſome of his moſt enterprizing officers over them, diſperſed them into various parts of Ethiopia, enjoining them to ſpread deſolation wherever they went. One of thoſe officers, named Quizzuva, a

man no leſs brutiſh than martial, had the inſolence to go and attack the Portugueſe at one of their fortreſſes named Teto in the kingdom of Monoemugi: but he there met with the fate he juſtly merited, being totally defeated and killed, with a great number of his men; the reſt being either taken priſoners, or put to flight by the victors.

Zimbo, who had heard of the defeat of his officer and men, being determined to revenge the inſult, marched in all haſte to the fort with a freſh ſupply of forces, engaged the Portugueſe commander, and, after an obſtinate ſtruggle on both ſides, defeated and killed him, making alſo a moſt dreadful ſlaughter among the reſt of his forces. Thoſe whom he took priſoners underwent a more cruel fate, being put to the moſt horrid deaths, particularly their chaplain, whom he had obſerved to be ſingularly active during the engagement. He ordered all their heads to be ſtuck on lances, and carried away as trophies, together with all their church veſtments, and, dreſſing himſelf in a prieſtly habit, in deriſion of their religion, he marched at the head of the proceſſion.

Elated with this ſucceſs, Zimbo made a deſcent upon the iſland of Quiloa, where, after plundering the place, he put three thouſand of the inhabitants to the ſword: the reſt he took priſoners, ſome of whom he ordered to be ſacrificed to his idols, and made ſlaves of the reſt.

The kingdom of Melinda, was the next object of this ferocious adventurer; the inhabitants of which at the firſt news of his approach, determined to ſave their lives and properties, by betaking themſelves to the woods. They were prevented, however, from carrying their deſign into execution, by their noble-ſpirited monarch, who repreſented to them, in the ſtrongeſt terms, the impropriety of abandoning their country to a ſet of robbers, who had neither religion, honour, nor humanity; proteſting at the ſame time, that whatever they might reſolve on with regard to their own ſafety, he was determined to meet and engage them, and to defend his country and ſubjects to the laſt drop of his blood.

This declaration ſo animated the people, that they determined, one and all, to ſtand by him to the laſt man; and the king, having made every neceſſary preparation, ſet out with them to engage the enemy. Having accordingly advanced ſome diſtance from the capital, he met Zimbo at the head of his victorious cannibals, who immediately engaged the king's troops with his uſual fierceneſs and aſſurance of ſucceſs. The engagement laſted ſeveral hours, during which it was ſo obſtinate and bloody, that prodigious numbers were killed on both ſides. At length, however, the ſavages, deſpairing of ſucceſs, betook themſelves to flight; when the king thinking it moſt expedient, if poſſible, to extirpate ſo diabolical a race, ordered his men to purſue, and kill all that fell into their hands; which orders they ſo readily obeyed, that very few, except ſome of the moſt active, eſcaped their fury.

Zimbo the general, who was among the fugitives, retired with the ſcattered remains of his army into the woods, where he continued ſome time, in expectation of recruiting his army; and during his ſtay here, he formed a reſolution of making a tour round the coaſts of Africa, in which there was a proſpect of daily increaſing his army from amongſt the ſavages, and enriching himſelf with ſuch ſpoils as might fall in his way. Accordingly he ſet out, and ſteered his courſe ſouthward to the cape of Good Hope, without meeting with any oppoſition or diſaſter: and, as he found his army conſiderably augmented, he divided them into ſeveral columns, for the better convenience of ravaging; but charged them not to ſeparate further, than that they might, in caſe of an emergency, be immediately aſſembled together for action.

Leaving the cape, after a ſhort ſtay there, he proceeded northward as far as the river Cuneva, on the banks of which he formed a camp, diſtributing his men into ſeveral bodies under proper commanders, and reſerving to himſelf the ſupreme command over the whole. In a ſhort time he greatly increaſed his army; which ſo animated him, that he made all neceſſary preparations for ſome grand expedition, when death put an end to all his projects, and likewiſe ſoon carried off the faithful companion of all his travels, his favourite concubine Tem-ban-dumba.

The ſurviving commanders, on the death of Zimbo, not chuſing to ſubmit, or become dependent on any other chief, readily agreed to diſſolve the community, and each of them accordingly took upon him the command of his own troops. Some of them went in queſt of new ſettlements, while others continued in their former ſtations.

One of the chiefs that ſeparated from the reſt, was named Dongis: he was principally remarkably for being the father of the moſt infernal virago that ever lived. She was born at the camp which Zimbo choſe for his laſt retreat, and was named Tem-ban-dumba, in compliment to the late general's favourite concubine. Dongis, her father, removed with his ſmall army to the province of Ganghella, ſituated on the ſouth ſide of the kingdom of Matamba, where dying ſoon after, his wife Muſſaza, a bold and enterpriſing woman, took the command into her own hands; and having been brought up in the plundering trade from her youth, gave them ſuch manifeſt proofs of her intrepidity, that they readily ſubmitted themſelves to her conduct, and followed her in the moſt dangerous expeditions. She always appeared armed and dreſſed like a male warrior; and perceiving her daughter to be poſſeſſed of natural courage, ſhe dreſſed her in the ſame manner, and took the young virago with her in all her excurſions, hoping thereby the more effectually to train her up in the infernal buſineſs ſhe was then proſecuting, and had been ſo well practiſed in.

Tem-ban-dumba, though at this time very young, diſcovered ſuch prudence and preſence of mind on the greateſt emergencies and difficulties, that Muſſaza, her mother, made no heſitation to entruſt her with the command of ſome of her forces, while ſhe herſelf led the reſt on to ſome important exploits. The young virago was ſo elated at this, that ſhe began to think herſelf of too much conſequence to be under any kind of ſubjection to her mother. She therefore ſoon found an opportunity to diſplay that infernal diſpoſition, which afterwards diſtinguiſhed her as the moſt inhuman and abandoned of her ſex, and claimed an independent power.

This heroine, being of no leſs amorous than warlike temper, had indulged herſelf in the embraces of ſeveral gallant youths of her army, of whom, through her natural fickleneſs, ſhe no ſooner became tired, then ſhe cauſed them to be privately put to death, to make way for new ones. For this imprudent, as well as inhuman conduct, ſhe had been often ſeverely reprimanded by her mother; till at length, being no longer able to bear ſuch conſtraint, ſhe broke out into an open rebellion againſt her. This reſolute ſtep, added to the intrepid bravery ſhe had ſhewed on many occaſions, made her the more admired, as well as dreaded, by the whole ſavage army, who began to think her ſomething more than human, and expreſſed the utmoſt eagerneſs to come and fight under her banner; ſo that the greateſt part of her mother's forces came gradually over to her, and ſhe ſoon found herſelf at the head of a numerous army, who, as they imagined her to excel all others in prudence and magnanimity, obeyed her more punctually that they would have done any general of the other ſex.

The more effectually to inſpire her men with veneration and dread for her, ſhe ordered her whole army to be drawn up in arms before her, and appearing in her maſculine dreſs, ſhe harangued them in a long ſpeech, in which ſhe acquainted them with her ſanguinary views of making them victorious and happy under her conduct, and by their valour and aſſiſtance, to lay the foundation of a powerful and glorious kingdom. The better to accompliſh her future projects, ſhe told them, ſhe muſt and would inſtruct them in the laws and rights of the antient Jaggas, their anceſtors, as the moſt infallible means to make them no leſs ſucceſsful than their late leader Zimbo, without the danger of expoſing them to the ſame misfortunes. To convince them how much ſhe was in earneſt, and expected to be obeyed, ſhe told them, ſhe would immediately ſet them an example worthy of their attention, unleſs they were greatly degenerated from the natural courage and intrepidity of their celebrated race; and that if they were it would infallibly revive it in them.

Having thus far raiſed their expectations, while they fixed their attentive eyes and ears on her, ſhe ordered an only ſon, whom ſhe had by one of her paramours, to be brought to her, together with a large peſtle and mortar; in which, inſtead of beſtowing on it the careſſes of a young and tender mother, as might naturally have been expected, ſhe, to their great ſurprize, and without the leaſt ſhew of remorſe, pounded the innocent babe alive, till ſhe had reduced the bones, fleſh, &c. into a pulp, among which ſhe mixed ſeveral kinds of powders, herbs, roots, oil, and other ingredients; and thus, having formed the whole into a kind of ointment, ſhe ſtripped herſelf, and ordered ſome of her maids to anoint her with it from head to foot, before all her men. After this was done, ſhe reſumed her martial dreſs; and told them, that was the ſovereign balſam that would render them not only ſtrong, and fit for

martial

martial exploits, but invincible, and conſequently a terror to other kingdoms. This inſtance of diabolical heroiſm was univerſally approved by her barbarian ſubjects, who immediately followed her example, by murdering many thouſands of male infants in the ſame horrid manner.

Tem-ban-dumba, after this, made ſeveral laws, which ſhe ſtrictly enjoined her ſubjects to obſerve; among theſe, one of the moſt deteſtable was, that none of her ſubjects ſhould undertake any thing of conſequence, or even conſult about any enterprize, till they had previouſly anointed themſelves with the ſhocking compoſition above deſcribed, which ſhe ſaid would inſpire them with wiſdom to chuſe, and courage and reſolution to execute, all their projects with undoubted ſucceſs: and that there might never be wanting a ſupply of it, ſhe enacted ſome other edicts, by which ſeveral ſorts of male children were excluded from being admitted into the camp, or even from being brought up; ſome of which, that were either deformed or defective, ſhe ordered to be thrown to the dogs, and others to be pounded or boiled for the uſe abovementioned.

Fearing, however, that ſuch barbarity might at length terminate in a general diſcontent, or perhaps in open rebellion, ſhe found herſelf, in the courſe of time, under the neceſſity of reducing the force of ſuch of her laws as were either detrimental to the increaſe of the male kind, or too ſhocking to natural affection of parents; and, inſtead thereof, ſhe introduced others more agreeable to the natural cruelty of the people, among which was that of feeding on human fleſh, and preferring it to every other kind of diet. In this law, however, ſhe made an exception againſt the killing or eating any of her own ſex.

She made, beſides theſe, ſeveral other laws, all of which were of the ſame inhuman nature, and calculated to encourage and enure her ſubjects to all manner of rapine, bloodſhed, and remorſeleſs cruelty. In ſhort, ſhe had at length ſo hardened all her ſubjects in their deſtructive trade, that they ſpread fire and ſlaughter all over the weſtern parts of Ethiopia, without mercy, or almoſt any oppoſition: and if at any time ſhe met with a repulſe, or even defeat, from her warlike neighbours, inſtead of being diſcouraged, ſhe only grew more fierce and deſperate, reinforced her army with all poſſible ſpeed, and fell upon her enemies with ſuch eagerneſs and fury, that every thing was forced to give way to her, or flee from her victorious arms. What effectually animated her troops to follow her through the moſt arduous and dangerous enterprizes, was, the applauſe and recompence they were ſure to meet with on their return to the camp, eſpecially with reſpect to the diſtribution of the plunder and ſlaves, which ſhe divided amongſt them, without reſerving to herſelf any of the moſt valuable part thereof.

This deſperate and blood-thirſty monſter, after having filled the greateſt part of Ethiopia, with terror, blood and ſlaughter, at length fell a victim to luſt and inconſtancy. After ſhe had murdered great numbers of her paramours in order to prevent the diſcovery of her private debaucheries, ſhe at length grew enamoured of a freſh one, in whom, though then only a private ſoldier, ſhe diſcovered ſuch excellencies, as made her overlook the great diſparity between herſelf and him. His name was Kulambo; he was in perſon, tall, ſtrong, and well-ſhaped; in his diſpoſition bold and fearleſs, and no way inferior to his miſtreſs in craftineſs and cruelty. As he was not ignorant of the fate that had attended ſo many of his predeceſſors, ſo neither did he accept of her condeſcending offers, but with a fixed reſolution to retaliate it upon her, as ſoon as he found her affection for him in the leaſt to decreaſe. In the mean time, however, he uſed every means he could project to pleaſe her, and in a ſhort time ſo worked up her paſſions, that he prevailed on her to marry him. The nuptials were accordingly celebrated with great pomp, after their manner, that is, with the death of a great number of human and other victims, for the entertainment of their numerous gueſts; yet neither could this, nor the many other favours ſhe heaped upon him, prevent his keeping ſo watchful an eye over her, that he became more and more apprized of her fickle, lewd, treacherous, and tyrannic diſpoſition; inſomuch that he at length perceived he was become at leaſt indifferent, if not wholly diſagreeable to her, in ſpite of all her female art and addreſs.

Kulambo now thought it high time to ward off the blow that threatened him, by renewing and redoubling his careſſes to her, by ſumptuous banquets, and ſuch other entertainments and diverſions as he knew were moſt likely to ſuſpend her treacherous intentions againſt him. He ſupplied her in particular with a variety of European wines, and with moſt delightful cordial water, till he found an opportunity of conveying a ſtrong doſe of poiſon into one of them, of which ſhe had no ſooner drank, than ſhe expired in his arms, according to his expectation.

He appeared, after this event, ſo highly afflicted, and conducted himſelf with ſuch artful ſucceſs, that he paſſed altogether unſuſpected of having had any hand in the death of a ſpouſe, whoſe loſs he ſeemed ſo deeply to lament, that he affected to attempt, in order to diſſemble the better with thoſe who might ſuſpect him, more than once to ſheath the ſword in his own breaſt. This counterfeited exceſs of grief, joined to his well-known courage, made ſo deep an impreſſion on the minds of the Jaggas, that he was declared her ſucceſſor, and ſoon after raiſed, by proclamation, to the ſovereign authority over them.

That Kulambo's new ſubjects might have a freſh proof of his pretended affection for his late ſpouſe, he buried her with the moſt diſtinguiſhed magnificence. The place which he choſe for her interment was on a diſtant eminence, where he cauſed a ſpacious cave to be dug, and divided it into ſeveral large apartments, all of which were hung with ſome of the richeſt cloths of Europe, and the floors covered with the fineſt furs, and moſt curious mattings. That deſigned for the corpſe was well ſtored with the choiceſt meats and liquors. She was bedecked with all her coſtly ornaments, and ſeated on a throne in a commanding attitude. The throne was carried by the firſt miniſters of ſtate, guarded by the ſoldiery, and followed by the king and his whole court, who accompanied it with their moſt dreadful outcries, heightened by the ſound of all their martial muſic. The proceſſion was cloſed by the unhappy human victims, which were either to be butchered over her grave, or buried alive in it with her corpſe.

On their arrival at the cave, the body of the deceaſed queen was depoſited in the apartment prepared for it, amidſt the moſt hideous cries of the court and ſoldiers, and the horrid ſound of the martial inſtruments, after which, the victims were ſlain, and their blood ſprinkled plentifully on the corpſe. Thoſe victims that were deſigned to ſerve her in the other world, then went down into the grave, the bodies of the ſlain were thrown in, and the whole place immediately filled up with earth. As ſoon as the ceremony was over, the new monarch aſſumed the reigns of government, and the company retired to the camp.

The beginning of Kulambo's reign was remarkable for his frequent excurſions and ravages; but he was ſoon ſtopped in his career. He became captivated with a beautiful ſlave, who ſoon perſuaded him to change the martial trade for the pleaſures of the matrimonial life. He ſent his officers and forces upon new exploits, while he enjoyed himſelf at eaſe with his queen, till he at length ſuddenly expired in her embraces, and was afterwards honoured as an inferior deity by her and all his ſubjects.

Chingarii was appointed the ſucceſſor of Kulambo: he was not only equal in valour to his predeceſſor, but of a more ſavage diſpoſition. The ravages he committed were attended with much greater cruelty than had been exerciſed by any of the former princes; and ſuch was the thirſt after this ſhocking buſineſs, that he did not heſitate to engage in the moſt hazardous enterprizes, till at length, venturing to try his bravery againſt the Portugueſe at Angola, he was defeated and ſlain, and a great part of his army made captives.

Caluximbo ſucceeded Chingarii. This prince was a man of great courage and conduct, but of ſo gentle and humane a diſpoſition, that he could never be prevailed upon to eat any human fleſh either before or after his election. His barbarian ſubjects, from this circumſtance only, conceived an invincible averſion againſt him; and under pretence that their late queen Tem-ban-dumba reſented his open violation of her laws (a notion which the prieſts induſtriouſly propagated) he was aſſaſſinated to appeaſe her anger, and at his funeral obſequies three hundred victims of each ſex were ordered to be butchered.

The ſeveral ſucceſſors of Caluximbo committed in general, in a greater or leſs degree, the uſual ravages of their predeceſſors, leaving nothing behind them, where ever they went, but the melancholy marks of ſlaughter and deſolation. Of theſe Calanga was the moſt diſtinguiſhed: he was a man of no leſs prudence than courage. This chief having entered into an alliance with the Portugueſe governor of Angola againſt queen Zingha, who then headed another party of deſperate Jaggas in the kingdom of Matamba, was prevailed upon by that governor to aboliſh ſome of the laws made by queen Tem-ban-dumba, particularly ſuch as related to the deſtroying their own children,

dren, and bringing up in their ſtead thoſe which they brought away captives in their excurſions. This depredation was ſo ill approved of by the ſavage Jaggas, that it coſt Calanga his life; for he was ſoon after aſſaſſinated by one of his ſons, and interred with the uſual ceremonies. The parricide, however, did not long enjoy the high dignity he had ſo infamouſly acquired; the Jaggas, according to their laws, claimed their right of election, and ſet up another ſon of the deceaſed in his ſtead.

This prince was named Caſſange-Canguin-Gurii; and entertained ſo high an opinion of the Portugueſe, that, in order to obtain their friendſhip, he cauſed himſelf to be inſtructed in the principles of the Roman-Catholic religion, and was baptized by the name of Don Paſcale. But, whether through fear of being dethroned, or from a natural predilection for the Jagga cuſtoms, he ſoon after relinquiſhed his new perſuaſion, became more cruel and blood-thirſty, and committed greater ravages than any of his predeceſſors, his footſteps being every where marked with death and deſolation.

We have no particular account of any king of the Jaggas, after this: all we know farther is, that different tribes of theſe people under their reſpective chiefs, ſtill infeſt thoſe parts of Africa already deſcribed, and, that they ſtrictly preſerve their antient and infernal maxims.

SECT. III.

Containing a Deſcription of the Kingdom of ANGOLA; its Boundaries, Situation, Nature of the Country, Rivers, Provinces, Towns, Inhabitants, Trade, Government, &c.

THE natives originally called this kingdom Dongo, but the Portugueſe afterwards called it Angola, in compliment to the prince of that name, who firſt uſurped it from the king of Congo; this name it hath ever ſince retained. It is bounded by the kingdom of Matamba, on the eaſt; by the Ethiopic ocean, on the weſt; on the north, by Congo, from which it is ſeparated by the river Danda; and, on the ſouth, by the kingdom of Benguela. It lies between ſeven degrees thirty minutes, and ten degrees forty minutes of ſouth latitude, and between thirty-two and forty-one degrees of eaſt longitude, being about two hundred and fifty miles broad from north to ſouth, and about three hundred and ſixty in length, from eaſt to weſt.

This is in general a very mountainous country, there being but few plains to be met with, except on the maritime ſide, and between the ridges of the mountains. It is however well watered with rivers, the moſt conſpicuous among which are the Danda and Coanza. The former of theſe is very large, and capable of receiving veſſels of one hundred tons. It is well ſtored with moſt kinds of fiſh, but it is dangerous to catch them on account of the river being greatly peſtered with crocodiles. The Coanza is alſo large, deep and rapid, and empties itſelf into the ſame ocean with the Danda, about nine degrees twenty minutes ſouth latitude, and about twelve leagues ſouth of Loanda San Paullo, the capital of the kingdom. It is navigable as far as a place called Cambamba, which is about one hundred and fifty miles from its mouth, where the Portugueſe have a fortreſs, or ſettlement, under the direction of a governor ſtiled by them captain. It hath a good depth of water all the way to the above place, but afterwards it is full of rocks and dreadful caſcades, which render its courſe ſo rapid, that it is impoſſible for any veſſel to advance much farther. It receives many rivers in its courſe, the chief of which are the Mocos, the Luente, and the Calucala. It forms alſo ſeveral iſlands that are pleaſantly ſituated, and very fertile. The principal of theſe are the Meſſander and Motchiama, the former of which is about nine miles long, and two broad. The ſoil of it is ſo fertile, that they have generally three crops a year of maize, millet, and other grain. It produces alſo great quantities of the manioc root, which the inhabitants uſe inſtead of bread; as alſo numbers of palm and other fruit trees. The other iſland is five miles in length, and one in breadth, it is moſtly level; there is on it great plenty of cattle, and a variety of roots and herbs. But the natural produce of this kingdom in general, as well as the perſons, manners, cuſtoms, religion, government, &c. of its inhabitants, being nearly the ſame with thoſe of Congo Proper, which we ſhall treat of, the reader is therefore referred, for an account of them, to that diviſion, in order to avoid unneceſſary repetition.

Angola, is divided into ſixteen provinces; namely, 1. Chiſſama; 2. Sumbi; 3. Rimba; 4. Scetta; 5. Bembea; 6. Temba; 7. Oacco; 8. Cabezzo; 9. Lubolo; 10. Loanda; 11. Benga, or Bengo; 12. Danda; 13. Moſeche; 14. Illamba; 15. Oarii; 16. Embacca.

The province of Chiſſama is ſituated in eleven degrees ſouth latitude, near the mouth of the river Coanza, and has a ſettlement belonging to the Portugueſe. It is divided into three parts, each of which is governed by a perſon appointed by the king; and theſe exerciſe ſo deſpotic a power, that they behave more like tyrants than inferior officers over the natives. From this cauſe it is, in all probability, that the country, which is very mountainous, is ſo poorly cultivated, the principal part of it being entirely barren. However, it is famous for producing a peculiar ſalt made by the natives from a briny kind of water, which they dig for, and which, being congealed, they form into oblong ſquare cakes like bricks, about ſix inches in length; and theſe they exchange with the Portugueſe for meal, oil, and other commodities. The merchants make conſiderable advantages by exporting this ſalt to moſt parts of Ethiopia, as it is not only excellent to be uſed with food, but alſo in phyſic, it being a very pleaſant diuretic. This province alſo abounds with fine honey and wax; but it labours under conſiderable diſadvantages from the want of freſh water, as they have ſeldom any rain from May to October, and their mountains are without ſprings or rivers. They who live near the Coanza, fetch it from that river, but it is very dangerous, as that part of the country is infeſted by great numbers of wild beaſts.

Sumbi, is for the moſt part flat, and well watered by ſeveral ſmall rivers, particularly thoſe called Rice, Caiba, and Calacombola. The natives are tall and ſtrong; but ſo lazy and indolent, that they will not be at the trouble of cultivating the lands, though the ſoil is naturally ſo well calculated not only for breeding cattle, but alſo producing various kinds of grain. The moſt induſtrious part of them are thoſe towards the mouth of the river Calacambola, the ſoil of which is remarkably fertile, and the country freer from wild beaſts than any other part of the province. The inhabitants breed vaſt quantities of cattle, with which, and other proviſions, they ſupply their more indolent neighbours: their lands alſo are well cultivated, and produce ſeveral ſorts of excellent grain.

Rimba, is divided into twenty-eight lordſhips or diſtricts, whoſe governors always keep a great number of militia. This province is bounded on the eaſt, by Temba; on the north, by Lubolo; and on the ſouth, by Scetta. The land is fertile, and produces great quantities of grain, with plenty of cattle; and the rivers abound with moſt kinds of fiſh. The inhabitants are induſtrious, very tractable, and not addicted to any particular vice, but are chiefly idolaters.

The province of Scetta is one of the moſt rocky and mountainous in all the kingdom, particularly on one ſide of it, where a ridge of perpendicular rocks covers a ſpace of thirty miles in length without interruption: the ſurface of theſe rocks, however, is well inhabited and cultivated, enjoys a ſerene and wholeſome air, and is plentifully ſupplied with freſh water. The low lands are alſo well watered, and produce excellent paſture for cattle, great numbers of which are bred by the inhabitants; but they often ſuſtain conſiderable loſs from the number of wild beaſts that infeſt this part of the country. The torrents that flow from the hills bring with them great quantities of iron ore, which the inhabitants carefully gather, by laying ſtraw and other ſuch materials acroſs the ſtreams to receive it; and, afterwards, by means of fire, convert it into excellent iron. Great quantities of a kind of tranſparent ore, which the natives call tarc, are alſo found in this country, and which, when wrought, is in appearance much ſuperior to iron. The governor of this province is one of the moſt powerful in the whole kingdom; he has twenty-two inferior officers under him: his reſidence is on the declivity of a high mountain called Lombo, on the frontiers between this and the province of Rimba.

Bembea, extends itſelf on one ſide along the ſea, and on the other divides the kingdom of Angola from other nations on the ſouth. The great river Sucano, or San Franciſca, waters moſt part of this province; but it is of little other uſe, for though it abounds with fiſh, yet the inhabitants dare not venture to catch them, owing to its being infeſted with great numbers of crocodiles, ſea-horſes, and monſtrous ſerpents, which not only deſtroy great quantities of fiſh, but alſo do conſiderable miſchief to the adjacent grounds. The country is very large and populous, and abounds with ſmall cattle, the hides of which the inhabitants convert into garments, and anoint their heads

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and bodies with the fat. Theſe people are much more ſavage than their neighbours, are almoſt all idolaters, and have a language peculiar to themſelves. They are very artful, and uſe a ſingular ſtratagem in war, which is, to drive great numbers of cattle towards that ſide on which the enemy is expected, whilſt they ſecrete themſelves at a ſmall diſtance, either by lying flat on their bellies in the high graſs, or among the heath or copſes: the cattle ſeldom fail of exciting the enemy to advance in order to make a capture, when they ſuddenly riſe, and furiouſly fall on them with their armed clubs: this ſcheme is generally attended with ſucceſs, the enemy ſoon ſurrendering; after which, they are ſold for ſlaves to the Europeans by their conquerors.

The province of Temba, is in general flat and low, and is well watered by a number of ſmall rivers. The Rio Longo, or Long River, is the moſt remarkable; it ſprings out of a rock, on the top of which the Portugueſe have a fortreſs that defends the whole diſtrict. This province is divided into twelve lordſhips, whoſe chiefs, though under the protection of the Portugueſe, live free and independent, being only obliged to furniſh them with a certain number of ſoldiers in caſes of emergency. The whole country abounds with wild cows and mules, which the inhabitants hunt and kill for food: it alſo produces ſeveral excellent roots, among which one in particular reſembles parſneps, but is much finer in taſte, and is ſaid not only to attenuate phlegm, but to be an admirable purifier of the blood. Some of the inhabitants have been converted to the Roman Catholic religion, which they ſtrictly adhere to; but moſt of them are idolaters.

Oacco, is bounded on the ſouth-weſt, by Lubolo; and, on the north-eaſt, by the river Coanza. It is beautifully diverſified with hills and plains; and is ſo well watered with rivers and ſprings, that it is one of the moſt delightful provinces in the kingdom. Theſe advantages, however, are of little uſe to the natives, who are reſtrained by the lords from cultivating any more of the land than what is abſolutely neceſſary to furniſh proviſions for their own families. This is one of the moſt formidable provinces in the whole kingdom, as the chief governor of it has twenty others under him, whoſe principal buſineſs is, to diſcipline and exerciſe the military.

There is a diſtemper which the natives of this province are ſubject to, and which is peculiar to the climate of this part of the country. It generally begins with a violent headach, and vertigo, and is followed by convulſions, which ſoon reduce the patient to a mere ſkeleton. The medicine for this diſeaſe is made from a plant ſomething like our hyſſop, which they pulverize, and drink the infuſion: they alſo extract an oil from it, with which they anoint the parts convulſed. They are likewiſe ſubject to a kind of ſwelling, that begins at the mouth, and ſpreads all over the neck, which often ſwells to the bigneſs of the head, and is frequently attended with ſuffocation. It is generally cured by anointing the parts affected with ſome of the abovementioned oil.

A very ſingular inſect is found in this province; it ſomewhat reſembles our dragon fly; its ſting is ſo dangerous, that if a quantity of blood be not immediately drawn from the affected part, the perſon is thrown into a violent fever, attended with exceſſive tortures, that commonly end in a total delirium, and, if not ſpeedily relieved, in convulſive death. The moſt remarkable circumſtance attending this is, that when a perſon is cured, he ſeldom fails of a relapſe, owing merely to the remembrance of what he felt during the time he was affected; and ſome of them undergo ſuch excruciating torture, that they cloſe their miſeries, by putting an end to their exiſtence. But we rather think that this relapſe is owing to the unſkilful manner in which they extract the poiſon by bleeding, which being imperfectly done, may occaſion the return of the diſorder.

The poor idolaters, when ſtung by theſe poiſonous inſects, have recourſe to their prieſts, who ſeek out for any inſect of the ſame kind; which having found, they dig a hole in the earth, and put it in, adding ſundry fumigations, exorciſms, and ſuperſtitions, known only to themſelves; after which, they fill the hole with water, and repleniſh it as the liquor ſinks, ſtirring it, and letting the earth ſettle again ſeveral times; at length, without ſtaying till it is quite clear, and diveſted of its diſagreeable earthy taſte, they give the patient plenty of it to drink. This occaſions a violent fit of vomiting, by which ſo great a part of the poiſon is thrown out, that the natural ſtrength of the patient enables him to get rid of what is left behind. Many, however, who are cured by this ſtrange method, are ſome time after ſeized with pains and convulſions in their nerves, which ſometimes terminate in a dead palſy, but more frequently in a ſettled lameneſs. The Europeans themſelves will in ſpite of the expreſs prohibition of the church, have recourſe to the above method of cure, however ſuperſtitious, from its being ſometimes ſucceſsful.

The province of Cabezzo is very populous and fertile, producing not only abundance of cattle, but alſo moſt kinds of proviſions. In one part of it is a hill, called The Iron Mountain, from the yielding great quantities of that metal, which the Portugueſe have taught the natives to purify, and work into various kinds of inſtruments. In this province are many large and lofty trees, particularly palm and cocoa-trees: there is alſo one ſort that greatly reſembles our apple-trees, the bark of which being cut with a knife, yields an odoriferous juice of the colour and conſiſtency of honey: it is very uſeful in medicine; but muſt be firſt qualified by ſome cooling drug, being in itſelf of a very hot nature.

Great pains have been taken by the Portugueſe to propagate the Roman Catholic religion in this province; and not without ſucceſs, for there are more idolaters in moſt other parts of Angola, than are to be found here.

Lubolo, is ſituated on the ſouthern banks of the river Coanza, between the provinces of Cabezzo and Quiſſama. Its climate is very wholeſome, and the ſoil remarkably fertile, producing great plenty of moſt ſorts of proviſions. It is chiefly noted for its excellent palm-trees, which produce better wine, oil, and timber, than are to be met with in all the other parts of the kingdom. This province is tributary to the Portugueſe, and the greater part of the people are of the Romiſh religion.

The province of Loanda, which is ſituated in eight degrees thirty minutes ſouth latitude, and thirteen degrees ſix minutes eaſt longitude, is one of the moſt conſiderable places belonging to the Portugueſe ſettlements on this ſide of Africa, and is remarkable for having in it the capital of the whole kingdom of Angola. It is a large city, pleaſantly ſituated on the declivity of a hill, near the ſea coaſt. It is ſtrongly defended by a ſpacious fortreſs, in which is a church dedicated to St. Amaro, and a convent of Ciſterlians, beſides ſeveral bulwarks that ſerve to guard the entrance of the port. This city is called by the Portugueſe San Paulo de Loanda, and was built by them in the year 1578, under the direction of Paulo dias de Novais, the firſt governor of this part of Angola. It is very populous, and greatly reſorted to; not only on account of its being the reſidence of the Portugueſe governor, but alſo for its containing the chief courts of judicature for the whole kingdom.

The churches and other public buildings are ſumptuous, as are alſo thoſe of the merchants and officers, both ſpiritual and temporal. The ſtreets are ſtraight, wide, and regular, and always kept exceeding clean. The houſes belonging to the Portugueſe are built of ſtone, and moſt of them very elegantly furniſhed; but thoſe of the natives are very mean, being built only of earth, and thatched with ſtraw. In the center of the city is a large convent belonging to the jeſuits, who are here held in the higheſt eſteem. It is a ſtately edifice, and endowed with a conſiderable revenue. On one ſide of it is an hoſpital called the Miſericordia, which hath twenty-four wards or rooms for patients, beſides convenient apartments for the directors, phyſician, ſurgeon, apothecary, and other attendants. On the other ſide of the convent is a church belonging to the fraternity of St. John the Baptiſt. At a ſmall diſtance from theſe three buildings is the cathedral, which is a large ſtately ſtructure dedicated to Our Lady of the Conception, under which is another dedicated to the Holy Sacrament. Here are alſo many monaſteries and chapels belonging to the capuchins, carmelites, and friars, which, with other parochial churches ſo ſurround the city, as to ſerve inſtead of fortifications and walls to defend it.

Prodigious numbers of ſlaves are kept in this city, who are employed in tilling the ground, carrying burdens, and fetching water from ſprings in an adjacent iſland called Loanda; the city not having the convenience of being watered by any other kind of means. On the north ſide of the city, at a ſmall diſtance from it, is a lofty hill, on which the original city ſtood. It ſtill bears the name of San Paulo, and upon it are ſome fine houſes, together with the ruins of a monaſtery which formerly belonged to the jeſuits. The preſent city ſuffered much by the Dutch, who took it from the Portugueſe in the year 1641; but the latter ſoon after retaking it, reſtored it to its primitive grandeur. Notwithſtanding the want of water, the country round is very fertile, well cultivated, and beautifully diverſified with a variety of fruit-trees, gardens, and villas.

About half a mile from the city is ſituated the iſland of Loanda, or Loando, which is very diſproportionate in its form, being fifteen miles long, and only one broad. The Portugueſe have many houſes on it, as alſo a great number of gardens, which they keep well-ſtocked with moſt ſorts of fruit-trees, and vegetables. They have alſo on this iſland ſeveral handſome churches; beſides which, there is a ſpacious convent belonging to the Jeſuits, who have at leaſt two thouſand ſlaves in this place. In the neighbourhood of the capital (which is called by the name of the iſland) are many elegant ſeats and villas belonging to the Portugueſe, moſt of which are richly furniſhed, and adorned with gardens, orchards, and other embelliſhments: in ſome of them are alſo very handſome chapels in which ſervice is performed by prieſts, who are allowed a ſufficient ſalary for that purpoſe. The city, which contains about three thouſand houſes, built of ſtone and covered with tiles, is well ſupplied with moſt kinds of proviſions, particularly mutton and pork, the latter of which is greatly eſteemed by the Europeans.

Here are plenty of fiſh, which they take on the coaſts of the iſland of Loanda. The bread uſed by the Europeans is made of millet and Indian wheat; but that uſed by the natives is made from the meal of the manioc root. The latter alſo prefer dog's fleſh to any other, for which reaſon numbers of thoſe animals are fattened up, ſlaughtered, and expoſed to ſale in the public markets.

In this place ſmall payments are made either in zimbis (the ſhells of a ſmall fiſh) or elſe beads, the latter of which are of various ſizes, colours, and faſhions, and are worn by ſome of the natives as ornaments to their arms, necks, and wriſts. Larger payments are made with pieces of cloth of their own manufacture, of a ſtated length and breadth; and goods are uſually paid for in ſlaves, where the ſum is conſiderable.

Benga, or Bengo, is divided into many diſtricts, the chiefs of which are natives, though tributary to the Portugueſe. It is ſituated on a river of the ſame name; and is bounded, on the weſt, by the ſea; and, on the eaſt, by the province of Moſeche. Here are eight churches, three of which are called parochial; and one of them belongs to the jeſuits, who celebrate their feſtivals in it with the greateſt pomp and magnificence. The country is fertile, and produces great plenty of maize and millet, as alſo a prodigious number of banana and bacova trees.

The province of Danda is ſituated to the north of Bengo, on the ſouth ſide of the river of that name, which ſeparates the kingdom of Angola from that of Congo. As this country is well watered, it is very fertile, and produces plenty of grain, with various kinds of fruits; but it is greatly infeſted with crocodiles and large ſerpents, which harbour in the river Bengo. The jeſuits take great pains to bring over the unconverted to a ſenſe of Chriſtianity; and as the inhabitants are for the moſt part Chriſtians, here are ſeveral churches regularly ſerved by ſecular prieſts. The chief of theſe is ſituated at the mouth of the Danda: and at ſome diſtance from it is another, as alſo ſeveral churches and chapels, all which belong to the jeſuits.

Moſeche is ſituated on the northern banks of the river Coanza. In this province are two conſiderable fortreſſes, called Maſſanguno and Cambamba, each of which is under its particular commander. The two have twelve ſovas, or native chiefs, under them, who are obliged to maintain a numerous ſoldiery, not, as is generally ſuppoſed, for the defence of the kingdom, but for the ſervice of their Portugueſe maſters. The ſoil is very fertile, and, beſides grain, is remarkable for producing the manioc root, which is ſo plentiful, that large quantities of it are annually ſent to the city of Loanda.

Mines of various kinds of metal are found in this province, particularly in the government of Cambamba. What is very remarkable, each mine tinges the complexion of the inhabitants who live in that territory; for though they are all naturally black, yet thoſe near the ſilver mines differ in their complexion from thoſe who live near the mines of gold and lead; which cannot be otherwiſe accounted for, than from the effluvia which exhale from the different metals found in them.

Here are a great number of churches, the moſt conſiderable of which are thoſe at Maſſanguno and Cambamba. Theſe bear the title of royal chapels, and the prieſts that belong to them are endowed with many diſtinguiſhed privileges. The inhabitants are chiefly Chriſtians.

Illamba, is divided into two parts, diſtinguiſhed by the names of Higher and Lower. The former is ſituated between the rivers Bengo and Calucata; and the latter between the Danda, on the north, and the Bengo on the ſouth. They both pay a tribute to the Portugueſe, are very fertile, and the natives chiefly Chriſtians. The Higher Illambo hath mines of excellent iron, and is almoſt covered with ſmall hills. In the center of it is a large mountain, from the ſummit and ſides of which flow a prodigious number of ſprings and rivulets of clear and wholſome water, which is not only exceeding good to drink, but of infinite ſervice in contributing to fertilize that part of the country. This province pays a conſiderable tribute to the king of Portugal, and the governor is obliged to maintain a numerous militia for the ſervice of that prince.

The province of Oarii, is ſituated on the northern banks of the river Coanza, and adjoins to the province of Moſeche. It is watered by a great number of ſmall rivers that fall into the Coanza, but which, in the time of the great rains, become large, rapid, and dangerous. The Portugueſe have two fortreſſes in this province, at each of which they keep a ſtrong garriſon. One of theſe is built at Quitongo, an iſland of great importance on the river Coanza, and the other at a place called Maopongo.

This laſt-mentioned fortreſs is ſituated on the top of a number of large rocks, and appears, at a diſtance, like a conſiderable city ſurrounded with high walls, and diverſified with ſteeples, turrets, pyramids, obeliſks, triumphal arches, and other eminent ſtructures: on a nearer approach, however, it ſhews itſelf to be no more than a heap of gigantic rocks, parted from each other by intervals of a vaſt depth, and ſeveral fathoms wide; and the ſummit of it, excluſive of a ſmall part round the fortreſs, is a large, barren, and uncultivated plain.

Though this place is near one hundred leagues from the ſea, yet it abounds with a variety of ſprings of brackiſh water, very proper for making ſalt, and which, riſing and falling with the tide, mount up at high water in large ſtreams above the level of the plain. A circumſtance ſtill more ſingular than this, is, that theſe ſprings are intermixed with an equal number of freſh ones, the waters from which are both clear and well-taſted. The ſepulchres of the antient monarchs of Angola, called by the Portugueſe Las Pubuillas de Cobazzo, are ſtill to be ſeen about ſix miles from this place.

The province of Embacca, or Membacca, which is the laſt we have to mention, is ſituated on the north ſide of the river Lucala, and between that and the Higher Illamba. It is wholly ſubject to the Portugueſe; for though the lord who governs it, aſſumes a claim to a kind of independence, yet it is granted him only on condition that he ſhall maintain at his own expence, a numerous body of ſoldiers for their ſervice. Theſe troops, though idolaters, are ſtout, warlike, and well-diſciplined, never betraying any fear of death when they engage an enemy, for which reaſon they are highly valued by the Portugueſe.

The reader will eaſily perceive, from what we have obſerved in deſcribing the above provinces, that form the kingdom of Angola, that the Portugueſe are maſters of the chief part of it: we ſay, the chief part, becauſe ſome of them neither pay tribute to, nor acknowledge any dependence on them, except when they want their aſſiſtance in caſes of emergency. The following, namely, Danda, Moſeche, Bengo, Higher and Lower Illamba, Oarii, Embacca, Scetta, Cabezzo, Lubolo, and Oacco, acknowledge a real ſubjection to the king of Portugal.

The purchaſing of ſlaves conſtitutes the chief trade carried on in this kingdom by the Portugueſe and other Europeans; and indeed this inhuman commerce firſt invited the Portugueſe to this part of Africa. The commodities brought in exchange, are, broad cloths, crimſon and other ſilks, velvets, cambricks, and hollands of all ſorts, gold and ſilver lace, broad and narrow ſtriped tickings, black ſerges, Turkey carpets, threads and ſilks of all ſorts and colours, Canary and other wines, brandy and other ſpirituous liquors, oil, ſpices of all ſorts, loaf-ſugar, knives, fiſhing-hooks, pins and needles, fire-arms, ſwords, cutlaſſes and other weapons, ſmall bells, variety of other trinkets and baubles, glaſs beads of all ſizes and colours, rings of the ſame or other materials, &c.

It is uſual here, to divide the inhabitants of every province (called by the natives Mirindo) into four different claſſes. The firſt is that of Macotas, who are a kind of noblemen. The ſecond conſiſts of thoſe ſtiled the children of Mirindo, who are the original natives of the country, of either ſex, whether merchants, artificers, or huſbandmen. The third is that of the Quiſicos, or ſlaves, who are the property and inheritance of the lords of that province, which devolves, like all other real eſtates, to their heirs and ſucceſſors. And the laſt is the Mabicas, who

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are the ſlaves either taken in war, purchaſed, or condemned to forfeit their freedom for ſome miſdemeanor or crime they have committed.

The kingdom of Angola was formerly ſubject to Congo, but it does not at preſent acknowledge any ſuch dependence; and the king, from the protection he receives from the Portugueſe, preſerves an abſolute authority. He obliges all the lords under his dominion to maintain a certain number of troops for the common ſervice of the realm; but they are very indifferent either with reſpect to their diſcipline or bravery, their arms or accoutrements. They are only a kind of national militia, in which every man that is able to bear arms is obliged to be enrolled; and they ſeldom appear before their commanders, except when they are ſummoned on any particular expedition, at which time the agreeableneſs of their appearance ariſes chiefly from their number. When they are about to engage an enemy, they divide themſeves into three bodies, at certain diſtances from each other. In the center one is the general, who directs all their motions by the ſound of ſeveral warlike inſtruments. They then move forwards, retire, or wheel about as thoſe direct, and fall on the enemy with great fury; making at the ſame time a moſt hideous noiſe. If they find themſelves like to be worſted, they betake themſelves to flight (for they are arrant cowards,) nor is it poſſible for their general to rally them: ſo that the firſt onſet determines the ſucceſs of the battle.

They have ſeveral kinds and ſizes of muſical inſtruments which they uſe in war. One of the loudeſt of them reſembles the drums in Congo; it is covered at one end with the ſkin of a wild beaſt, and is beaten with ivory ſticks, with which it gives a greater and more warlike ſound. They have another inſtrument that reſembles an inverted pyramid, with the point fixed on the ground, and conſiſts of a certain quantity of pieces of metal, thin and round, like bells turned upſide down. This inſtrument is of ſuch importance in an engagement, that the perſons who touch it with wooden ſticks frequently crack the metal by endeavouring to give a loud and more dreadful ſound. The third ſort is made of elephants teeth: they are of various ſizes, and in their form ſomewhat reſemble our German flutes. This inſtrument is much more muſical than either of the former two; it gives a ſound like that of the cornet, but has a greater variety of notes, and when played on by a ſkilful hand, affords very agreeable muſic. This inſtrument is ſuppoſed either to have been firſt introduced, or elſe greatly improved by the Portugueſe, who have alſo introduced the uſe of kettle-drums, trumpets, hautboys, and other inſtruments; but thoſe principally uſed in war are the three firſt mentioned.

The largeſt of their inſtruments are appropriated to the head general, whoſe orders, by means of theſe, are heard by the whole army. The next in ſize are uſed by thoſe who command the ſeveral bodies into which it is divided, and the leſſer ſizes are for the uſe of the captains and other inferior officers; ſo that the ſound of the larger inſtrument is no ſooner heard, than all the others anſwer in concert, and by this method the whole army is made acquainted with the orders of the general.

The military officers are dreſſed in a very grand manner; and they appear much taller than they really are, as well as more terrible, by the length and variety of oſtrich, peacock, and other feathers, with which they adorn their caps. They wear about their necks ſeveral links of iron chain, to which are faſtened great numbers of rings that make a loud jingle at every motion; for the ſame purpoſe alſo, they hang a number of bells about their middle, the noiſe of which they ſuppoſe animates the ſoldiers to fight with more ardour, and at the ſame time give themſelves a greater air of pomp and grandeur. They wear buſkins on their legs, after the manner of the Portugueſe. Their weapons are the bow, ſword, target, and dagger; thoſe, however, who carry the bow, are allowed only to wear the ſword and dagger, but not the target.

Some of the common ſoldiers uſe broad ſwords, muſkets, and piſtols, which they purchaſe of the Portugueſe; but thoſe who go naked from the waiſt upwards, fight only with bow and dagger, and wear large crooked knives in their girdles.

With reſpect to the language of the people of Angola, it is radically the ſame with thoſe of Congo; but the dialects of the different provinces vary ſo eſſentially in pronunciation, that it is difficult for thoſe born in places remote from each other to converſe together. This, however, is not to be wondered at, in a country where there is no regular grammar, ſince England and France, which abound in poliſhed writers, labour under the ſame inconveniencies, as the jargon ſpoken in many of the countries of the former: and the ſeveral provincial dialects of the latter, render it impoſſible for the natives of the ſame country to be underſtood by a pure ſpeaker of either.

We ſhall conclude our account of the particulars relative to this kingdom, with the deſcription of a remarkable ridge of mountains which extends itſelf north-eaſt from cape Negro. Some of theſe, on account of their prodigious height and coldneſs, are called by the Portugueſe Monti Freddi; and ſome others, which are ſtill higher, they call Monti Nevoſi, on account of their ſnowy tops, the water of which, falling in great plenty during the ſummer ſeaſon, form a conſiderable lake below. But the moſt conſiderable one of all is that called Cambambo, on which there is a mine that produces excellent ſilver. The Portugueſe have long ſince made themſelves maſters of this place; and, in order to ſecure it, have built a very ſtrong fortreſs. This place, which, by reaſon of its vicinity to the great river Coanza, is very conveniently ſituated for the great trade carried on in ſlaves, is under the direction of a governor appointed by the Portugueſe.

SECT. IV.

Deſcribing CONGO PROPER, its Situation, Boundaries, Rivers Provinces, Natural Hiſtory of the Country, Natives, Government, Laws, Trade, &c.

CONGO Proper, is ſituated between the ſecond and eleventh degrees of ſouth latitude, and between the thirty-ſecond and forty-firſt degrees of eaſt longitude, extending in length, from north to ſouth, five hundred and forty miles, and in breadth, from eaſt to weſt, about four hundred and twenty. It is bounded, on the eaſt, by the kingdoms of Makoko and Matamba; on the north, by the river Zaire; on the ſouth, by Angola, from which it is ſeparated by the river Danda; and, on the weſt, by the ocean.

The moſt conſiderable of its rivers is the Zaire abovementioned, called by the natives the great river of Congo. This river is ſituated in five degrees forty minutes ſouth latitude, it is three miles broad at the mouth, and runs with a very ſtrong current into the ſea. It is navigable for large veſſels about ſeventy miles up the country; but beyond that it cannot be paſſed, owing to a prodigious number of rocks that lie in the centre of it. From this river run ſeveral ſmall brooks, which not only water the country, but are alſo very convenient for the merchants and other inhabitants, who can go in canoes from one village to another. In the courſe of this river are ſeveral ſmall iſlands, the inhabitants of which are under the government of lords appointed by the king of Congo. Thoſe called Bommo and Quintella, are the two principal, and are ſituated near the mouth of the river, the firſt of which is remarkable for having many mines of iron.

Though the iſlands above-mentioned are all inhabited, yet there is not a houſe to be ſeen, the ground being ſo low and marſhy, that it is conſtantly under water; for which reaſon the negroes live chiefly in their canoes, or under trees, round which they build their huts, raiſed ſeveral feet above the ground. Theſe iſlanders are a ſtrong and reſolute people, but they are very unpoliſhed in their manners. They have no marriage or betrothing, but from their youth form ſuch alliances as their inclinations direct, without any ceremony. They are governed by particular chiefs and officers, who are choſen by a majority of voices in the aſſembly.

The other of theſe iſlands, namely, Quintella, is remarkable for having an idol, which no one dare approach but the perſons appointed to attend, and who ſecure it from being diſcovered. To effect this, they are themſelves obliged, as often as they go thither, to take ſuch a path as they think no other perſon can find out. Many perſons, particularly in caſes of ſickneſs, make rich offerings to this idol, all which are totally deſtroyed; for as ſoon as they are dedicated, the perſon attending conveys them to the idol, which is placed on a large plain, ſurrounded with a wall made of elephants teeth, where they are hung on poles, and there left till they are entirely deſtroyed by time.

Three lakes communicate water to the river Zaire; the firſt of which is the Zambre, the ſecond the Zaire, and the third a great lake, from whence the Nile is ſuppoſed to have its ſource. The Zambre, however, is the moſt conſiderable, being, as it were, the center from whence all the rivers in this part of Africa proceed.

The Umbre or Vambre, Brancare or Bancare, Barbele

bele or Varbelé, Lelunda, Ambrifi, Encocoquematari, Onza, Libongo, or Lemba, and Danda, are the other rivers in this kingdom, but they are all too inconſiderable to merit particular notice.

Congo is divided into ſix provinces, the ſituations, names, and titles of which, are as follow; viz. the county or earldom of Songo, and the great duchy of Bemba, along the coaſt; the duchy of Sundi, and the marquiſate of Pango, to the north eaſt; the duchy of Bala, eaſtward; and the marquiſate of Pemba, in the middle. We may add to theſe provinces, the territories or lordſhips of Amalaca, Dambi Ambuila, Dembo Quingengo, Dembo Angona, the little duchy of Ovando, and the territory of Sova Cavanga; but theſe diſtricts are ſo trifling, as not to require any particular deſcription.

The province or county of Songo, is bounded, on the eaſt, by Pango and Sundi; on the weſt, by the Ethiopic ſea; on the north, by the river Zaire; and, on the ſouth, by the Lelunda. The ſoil is dry and ſandy, and were it not for the great quantities of ſalt which are gathered on the ſea-coaſt, the governor or count's income would be very trifling. The chief produce of the inland parts are palm-trees, the fruit of which is the principal ſubſiſtence of the inhabitants.

Banza, or Banza-Songo, the capital of this province, is ſituated about nine miles from cape Padrono, on the ſouth ſide of the mouth of the Zaire. It contains about 400 houſes, which are built ſo irregular and ſtraggling, that they take up a large compaſs of ground. They are generally thatched, and the ſides of them are fenced with palm-branches, or leaves neatly interwoven. The inſides are hung with mats of various colours, and the ceilings are made of ruſhes. The count of Songo's palace, which is made of wood, is very ſpacious, and diſtinguiſhed from the reſt, not only for its ſize, but is always painted with a mahogany colour, or nearly reſembling it.

There is a church in this town, which is remarkable for its antiquity, it being ſuppoſed to have been built ever ſince the Portugueſe firſt came into the provinces, which was about the year 1482. If this ſuppoſition is juſtly founded, it is an extraordinary circumſtance, the edifice conſiſting only of timber, plaiſtered on both ſides with clay. But beſides the above, there are three other churches in this town, the firſt of which ſtands within the incloſure of the count's palace, and is dedicated to the Virgin Mary; the ſecond is ſituated at ſome diſtance from it, and is the burial place of thoſe governors; and the third, which is dedicated to St. Anthony, adjoins to a monaſtery belonging to the capuchins, and ſerves them not only as a chapel, but alſo as a pariſh church. Here are ſeveral other inferior chapels, as well as in other parts of the province; every ſova, or inferior governor, being obliged to maintain one in the place of his reſidence.

The count maintains, in his court, a dignity and ſplendor little inferior to thoſe of the king: he has many petty lords under him, who were formerly independent, but are now ſubject to his government; and he might be ſtyled an abſolute monarch, were he not tributary to the king of Congo. His dreſs differs according to the various feaſt days, as alſo on other particular occaſions, which we ſhall here particularize.

His uſual habit is a garment of ſtraw cloth, girt cloſe about him, but of ſuch workmanſhip, that no other perſon dare preſume to wear the like, without firſt having obtained his permiſſion. This garment reaches from the ſhoulders to the ancles, over which is a long baize cloak, that hangs trailing on the ground. On the feaſt days he changes this cloak for a ſhort ſcarlet one, fringed all round with the ſame cloth, pinked. On the moſt ſolemn days he puts on a ſhirt of the fineſt linen, as likewiſe yellow or crimſon ſilk ſtockings, and a cloak of flowered ſilk. When he goes to communicate at the altar, he has a cloak all white, which is ſo long, that it trails on the ground as he walks. In going to church, which is at leaſt three times a week, he has a velvet chair and cuſhion carried before him, being brought himſelf in a net, on the ſhoulders of two men, each with a ſtaff in his hand, one all ſilver, and the other ebony tipped. The hat he then wears, is covered firſt with taffety, and above that a ſort of very fine feathers, under which he has a ſmall white cap, neatly ſtitched with ſilk. On his breaſt is a large braſſy croſs; and from his neck hang ſeveral ſtrings of coral, with a large chain of pure gold. Before him march a number of muſicians, one of whom is diſtinguiſhed above the reſt, by having ſeveral ſmall round bells fixed to an iron about a yard long, which he keeps continually jingling as he walks. On each ſide of him is a man holding an umbrella fixed on the top of long poles, to ſhelter him from the heat of the ſun. After maſs, his guards, who always attend him, fire a volley, which is followed by the ſound of drums, and other inſtruments of war.

Nine or ten of the principal men in the province elect the count to the earldom; theſe generally attend his perſon. The choice is always made between the death of the former count and his interment; but the government is in the hands of the electors during the vacancy.

On the death of the count, it ſometimes happens that his ſon, or ſome other perſon in the family, will raiſe a faction in the province, in order to obtain poſſeſſion of the throne, and exclude the electors from their accuſtomed privilege; for which reaſon, the euchariſt has been ſometimes omitted to be adminiſtered to him, for fear of diſcovering his ſituation by the prieſt's going to court; and his death is always concealed as much as poſſible from the public.

All the count's ſubjects, on the feaſt of St. James, ſhew their allegiance by complimenting him with ſome preſent, in proportion to their circumſtances. On the ſame day the civil offices are diſpoſed of to thoſe who are thought worthy of holding them; and ſuch as have miſbehaved in their employments are diſcarded.

The duchy of Bemba is the ſecond province of Congo Proper: it is ſituated between the rivers of Ambrifi and Loza, the latter of which ſeparates it from the marquiſate of Pemba on the eaſt, and the former from the county of Songo on the north. Along the ſea-coaſt it extends itſelf much farther; viz. on the ſouth, to the river Danda, which parts it from the kingdom of Angola, and northward to the river Lelunda.

Bamba is one of the largeſt and richeſt provinces in the whole kingdom: its ſoil is naturally fertile, and would produce abundance of all the neceſſaries of life, were the natives induſtrious in cultivating and improving it. The ſea coaſts produce likewiſe a prodigious quantity of ſalt, inſomuch that they have not only a ſufficiency for their own conſumption, but they alſo export it to foreign countries, which makes the article yield an extraordinary revenue to the crown. The inhabitants in general profeſs the Romiſh religion, and keep ſeveral jeſuits, and other prieſts, for religious purpoſes.

Banga, or Panga, the capital of this country, is ſituated about thirty miles from the ſea-coaſt. It is a large town, but the houſes, like thoſe in Songo, are built in a very ſtraggling and irregular manner. It ſtands in a hilly country, and is watered by two rivulets. Here are ſeveral churches, but they are all very mean buildings, the tops being covered with thatch, and the walls made of clay.

The greateſt reſpect is paid at court to the lord of Bamba, who is alſo captain general of his majeſty's forces, and the moſt powerful of all his vaſſals.

The duchy or province of Sundi begins about forty miles north-eaſt of St. Salvador. It is bounded on the eaſt, by the province of Pemba; on the weſt, by that of Pango; on the north, by the river Zaire; and, on the ſouth by the duchy of Batta. Its capital is called Banza Sundi, which name was given it to diſtinguiſh it from Banza (now called St. Salvador) the capital of the whole kingdom.

There are ſeveral diſtinct governments in this province, moſt of which being far diſtant from the capital, and in places ſurrounded with mountains almoſt inacceſſible, the people pay obedience to the governor according to their own diſcretion. They are always armed, and keep the whole province in a conſtant ſtate of trouble and agitation; for, as the Portugueſe have not been able to propagate their religion amongſt them, they are more refractory than any other people in the whole kingdom of Congo.

If this province was well cultivated, it would be one of the moſt fertile ſpots in the univerſe, it being watered with ſeveral rivers; but the inhabitants are ſo indolent, that they rather chuſe to live almoſt in want, than apply themſelves to labour: and therefore they purchaſe from the adjoining provinces what proviſions they have occaſion for.

The moſt precious metals abound in the mountains here; but, by reaſon of the turbulent ſpirit of the inhabitants, they are not ſuffered to be dug for. They work only the iron mines, and one mine of copper which is found in the mountains on the north ſide of the Zaire. This laſt is of a beautiful yellow, and the inhabitants of Loango purchaſe great quantities of it.

Pango, was formerly called Panga Logos, at which time it had the title and prerogative dignity of kingdom; but it hath loſt both ever ſince the kings of Congo ſubdued and reduced it to the rank of a province. This marquiſate

ſate is bounded on the eaſt, by the mountains of the ſun; on the weſt, by Pemba; on the north, by Sundi; and, on the ſouth, by Batta. Its capital is called Banza Pango, and is ſituated on the banks of the river Barbela, which runs through the center of the province. The nature of the inhabitants, as alſo their diſpoſitions, cuſtoms, and manners, are the ſame in general as thoſe of Congo, nor has the town, or the province itſelf, any thing remarkable in them.

The province or duchy of Bata, or Batta, is ſituated on the ſouth-weſt of Pango, and hath the ſalt petre mountains on the eaſt; on the ſouth, it is bounded by the Montes Quemados, or Burning Mountains; and, on the weſt, by the province of Pemba. It is of conſiderable extent, and was formerly a kingdom of itſelf, till it voluntarily ſubmitted to the kings of Congo, for which reaſon it enjoys more privileges than any other province in the kingdom, and a perſon deſcended from the antient kings of that country is always appointed governor of it.

This province has a very fertile ſoil, which produces ſeveral ſorts of excellent grain; the inhabitants are more civilized and affable than their neighbours; and were more eaſily converted to chriſtianity, the principles of which they have ever ſince ſtrictly retained and adhered to.

Batta, is the capital city of this province: but it is not conſiderable for any thing except its being the reſidence of the governors of the province, who are allowed to have a number of muſketeers in pay to defend it from the incurſions of the wild Jaggas, who inhabit near its eaſtern frontiers beyond the mountains of the Sun and Salt Petre, living chiefly by ravaging their neighbours on all ſides, and would do the ſame by this, were they not over-awed by thoſe troops. The road between this capital and that of the whole kingdom hath a great number of houſes and hamlets on both ſides, a circumſtance very uncommon in theſe countries. The boundaries of this capital are extremely fertile.

The governor of this province, who is ſtiled manibatta, is conſidered as the ſecond perſon in the kingdom. Whatever he ſays, muſt not be controverted by any of the reſt; and on the failure of the royal line, the ſucceſſion devolves upon him. His court and attendants are little inferior to thoſe of the king, for when he goes abroad on any public occaſion, he is preceded by trumpets, drums, and other martial inſtruments. He ſometimes alſo eats at the king's table, which is a privilege not granted even to the king's ſons.

The marquiſate of Pemba is the laſt province that remains to be mentioned in this kingdom, which, though ſmaller in extent than any of the reſt, hath always had this ſingular advantage, that its capital hath always been the native reſidence and burial place of all the kings of Congo, whether idolaters or Chriſtians. This province is well watered, not only by the Lelunda, which runs quite through it from eaſt to weſt, but alſo by the river Ambriſi and ſome others, which equally contribute to its fertility, and the riches and happineſs of its inhabitants. The conſtant reſidence of the king and his court, which is very numerous, emulates the people to induſtry, whilſt the great conſumption of proviſions, and other merchandizes, improves their commerce, encourages their diligence, and increaſes their wealth; the fruit of which they quietly enjoy, without being expoſed to the extortions of foreign viceroys, or (being ſo happily ſituated in the heart of the country) to the incurſions of barbarous neighbours.

We ſhall now give a particular deſcription of the city of St. Salvader, the capital of the kingdom of Congo, which is ſituated almoſt in the center of this province of Pemba. It was (as we before obſerved,) formerly called Banza, which in the language of the country, ſignifies, court, from its being the uſual reſidence of the kings. It received its preſent name from the Portugueſe, by which it has for many years been known to all other Europeans. It ſtands about one hundred and fifty miles from the ſea, on a large and high mountain, which is almoſt all rock: on the top is a plain about ten miles in circumference, which commands a moſt extenſive and delightful proſpect, and is beautifully ſhaded with a great variety of fruit trees, as palm, tamarind, plantain, kola, lemon, and orange-trees. The air is alſo exceeding wholeſome, which was one of the motives that induced the kings to fix their ſeats here; another reaſon was, its lying in the center of the kingdom, by which means, if particular circumſtances required it, relief might be quickly ſent to any other part: a third reaſon was, the great elevation of the land, which renders it almoſt inacceſſible to an enemy, and conſequently neither eaſy to be ſurpriſed or attacked. The mountain hath alſo ſome iron mines, which are of ſingular uſe to the inhabitants, who fabricate it into weapons and inſtruments of agriculture. It is therefore little to be wondered at, that the Congo monarchs ſhould have choſen for their uſual place of reſidence, a ſpot which is rendered valuable by ſo many conveniencies. The city is very populous, the number of inhabitants being computed at forty thouſand.

On an angle of the hill towards the ſouth-eaſt, ſtands the town, which is ſo ſtrongly ſituated by nature, that it hath not any walls, except on the ſouth-ſide. The ſurface of the hill is covered with houſes, moſt of which belong to perſons of quality, who have ſuch a number of apartments and out-buildings belonging to them, that each houſe appears, as it were, a town of itſelf. Thoſe belonging to the inferior people run in a ſtraight line, and form very handſome ſtreets: moſt of them are ſpacious, though they appear mean from their conſtruction, being built only of clay and ſtraw: but thoſe belonging to the Portugueſe, which are covered with thatch, are built of brick.

The royal palace is large and ſpacious, ſurrounded with four walls, one of which is made of ſtone, but all the reſt of ſtraw: the walls of the inner apartments are made of the ſame materials, but covered with hangings or mats curiouſly wrought. Adjoining to the inner court (where the king ſpends moſt of his time) are large gardens and orchards, adorned with arbours and pavilions, which are very commodious.

Excluſive of the palace, the moſt conſiderable buildings in the city, are, twelve churches, of which one is the cathedral, a college belonging to the Jeſuits, where four of them are conſtantly employed in teaching the Latin and Portugueſe, and in catechiſing the people; and laſtly, the Portugueſe fort, which is a ſtrong and ſpacious edifice. The churches, and other public buildings, except the Jeſuit's college, have ſtone foundations, but the roofs are very mean, being covered only with ſtraw; and they are indifferently provided with utenſils for the celebration of divine offices in public worſhip.

Two excellent fountains afford a plentiful ſupply of freſh water to the city: the one is in a place called St. James's ſtreet, and the other within the walls of the court; beſides which, there is, on the eaſt ſide, near the foot of the hill, a ſpring of excellent water called the veſe, which falls into the river Lebemda, and is extremely ſerviceable to the adjacent country and environs of the city.

There is a ſpacious ſquare before the great church, on one ſide of which a large market is kept every day for the ſale of proviſions. The reſt of the ſquare is ſurrounded with elegant houſes, chiefly inhabited by noblemen.

In the vallies below the city, as alſo in the adjacent plain, are produced ſeveral ſorts of grain, the chief of which is an exotic brought thither from the banks of the Nile, called leuco, in ſhape and ſize like the millet; the meal of which, when ground, makes excellent bread, and is preferred by the natives to that of wheat, which laſt they uſe only at the performance of maſs. Here alſo grow quantities of maize, called by them mazza congo, or corn of Congo; but they only uſe this article as food for their hogs. A greater number of cattle are fed here than in any other part of the kingdom, as their paſture-grounds yield excellent graſs for them.

Conſidering the equatorial ſituation of the kingdom of Congo, its climate is much leſs ſultry than might naturally have been expected. Their winter months are April, May, June, July, and Auguſt, during which they have almoſt continual rains, whereby the rivers are ſo ſwelled as to overflow the principal part of the country.

The winds, in winter, blow from north to weſt, and from north to north-eaſt. Theſe winds drive the clouds towards the mountains, where being gathered and compreſſed, they at length condenſe into water. In the ſummer, the winds blow from the ſouth to the ſouth-eaſt; and as they clear the ſouthern ſkies, ſo they drive the rain into the northern regions. Theſe winds are of infinite ſervice in cooling the air, which otherwiſe would be ſo hot as to be almoſt inſupportable; for even as it is, they are obliged, in order to keep off the violent heat, to hang coverings over their houſes.

The ſoil is exceeding fertile, and produces ſeveral ſorts of grain, particularly rice and maize, and the whole country is well watered with rivers. They have alſo a great plenty of a grain called luko, which in its form reſembles muſtard-ſeed, but when ground produces flour little inferior to that from wheat. The manioc-root is likewiſe cultivated here, and much admired by the Portugueſe, who, inſtead of making it into bread, bruiſe it very ſmall,

and either eat it raw, or elſe boil it in broth. They have likewiſe great plenty of various ſorts of vegetables, moſt of which are cultivated with very little labour. Among theſe are turnips, cabbages, potatoes, radiſhes, cauliflowers, carrots, and ſpinach, beſides others not known in Europe. They have alſo ſeveral uſeful herbs, as balm, ſage, mint, hyſſop, thyme, ſweet-majoram, and divers others.

Among the trees moſt diſtinguiſhed for medicinal qualities, is one called Angaria, the root of which, boiled in water, is [illegible]allible remedy for violent pains in the ſide. An[illegible]r tree of medicinal virtue is the khiſeka, any part of which being reduced to powder, and mixed with water, is good againſt fevers; and in caſe of fainting, if applied either to the forehead or temple, is equally efficacious as hartſhorn. The Jakaſſa-tree, which grows very tall, and is of a red colour, has the virtue of curing the tooth-ach and ſore gums; but it is very pernicious to birds; for they ſoon fall dead to the ground, after having ſettled on its branches.

A tree which bears a fruit reſembling a lemon, likewiſe grows here. This very ſingular production of nature, called mignamigna, poſſeſſes two oppoſite occult qualities in the moſt eminent degree, being at once a deadly poiſon and powerful antidote. If a perſon is infected by the fruit, the leaves are a certain cure; if by the leaves, the fruit has the ſame effect; and the wood is deemed both as pernicious and ſalutary as either the leaves or the fruit.

Among the wild animals of this country, are elephants, lions, tygers, leopards, buffaloes, bears, wolves, large wild cats, cameleons, apes, and monkies; beſides which, they have great numbers of ſtags, fallow-deer, roebucks, hares, and rabbets. Their tame animals, are, oxen, cows, ſheep, goats, and hogs.

This country abounds with poultry, particularly fowls, geeſe, and ducks. They have alſo abundance of wild fowl, as partridges, pheaſants, woodcocks, pigeons, doves, hens, &c. The wild hens are much more beautiful, and the fleſh better taſted than the tame ones, but they are not eſteemed by the natives. The birds of prey, are eagles, falcons, and ſparrowhawks. In ſome parts of the kingdom are oſtriches; and on the borders of Angola is a wood encompaſſed with walls, where peacocks are bred for the uſe of the king. The feathers of theſe birds, mixed together, and made in the form of an umbrella, are uſed inſtead of banners and enſigns in war.

There are great numbers of parrots in the woods, moſt of which are very large, and either of a grey or green colour; but there is one ſpecies exceeding ſmall, not being larger than ſparrows, and their feathers are beautifully variegated: the moſt admired among the ſmall birds are thoſe called birds of muſic; they are about the ſize of a canary-bird, but differ greatly in the colour of their feathers: ſome are all red, and others green, with their feet and bill only black; ſome again are all white, grey, dun, or black. Theſe laſt are kept in cages by the better ſort of people, merely for the ſake of their ſong, as they have the moſt agreeable note.

They have ſeveral kinds of reptiles here, as ſcorpions, millepedes, vipers, ſnakes, ſerpents, &c. Among the ſnakes, there is one ſpecies ſo amazingly large, that we are told it will ſwallow a whole ſheep. It is called the great water-adder, from its being chiefly found in the rivers. It goes, however, on land in ſearch of prey, and climbs the trees, where it lies in wait for the cattle that come to paſture. As ſoon as a ſheep or hog arrives near the place, the ſnake immediately deſcends, and winding its tail round the hinder parts of the animal, ſecures it from moving, when he kills and devours it. When he has gorged his prey, he becomes for ſome time ſtupid; but as ſoon as he recovers, he immediately makes for the water, where he continues till hunger prompts him to ſeek for a freſh ſupply of food.

A great variety of fiſh is found in the ſeas and rivers: among others, in the former, are prodigious quantities of ſardimas and anchovies; and in the latter are plenty of ſturgeons, ſoles, barbel, trout, tench, and other excellent fiſh. They have alſo, particularly at the mouths of the rivers, ſeveral kinds of ſhell-fiſh, as oyſters, muſcles, cockles, and large crabs.

There are mines of ſeveral ſorts of metal in this kingdom, eſpecially iron and copper; and in the mountainous parts are large quarries, that produce not only excellent ſtone, but marble of various colours, alſo porphyry and jaſper.

With reſpect to the natives of Congo, they differ in their perſons, according to the reſpective provinces in which they are born: ſome of them are very tall and robuſt, but the generality are of a middling ſtature; ſome again are of an olive complexion, while others are quite black. They have all black curling hair, but their noſes are not ſo flat, neither are their lips ſo thick, as thoſe of the negroes in general. In their diſpoſitions, they are proud and haughty among themſelves, but to ſtrangers they are very affable and courteous. They have a natural propenſity to theft; and whatever they get, either by ſtealing or otherwiſe, they ſpend in liquors, of which they are very fond, and frequently drink to the greateſt exceſs. They have naturally a ready turn of wit, and, when ſober, will converſe with great circumſpection. They are, however, very revengeful; and whenever they think themſelves offended, nothing will ſatisfy them but deſtroying the object of their reſentment, which they generally effect by poiſon.

The dreſs of the common people conſiſts only of a looſe garment made of cloth, which is faſtened round the waiſt, from whence it reaches to the middle of the leg, and ſome have the bottom ornamented with a fringe. The upper part of the body is intirely naked, nor do they wear any ſort of covering on their heads. The richer ſort have long and broad cloaks made of cloth or ſerge, and in form much like thoſe worn by the Portugueſe, under which they have a white ſhirt, or a kind of damaſk or ſattin petticoat, which reaches from the waiſt to the ancles: they have alſo gold or ſilver ſaſhes, with necklaces of red coral, and on their heads they wear caps made of white cotton. Some of the ladies have a veil over their heads, and a velvet cap richly ornamented with jewels under it.

The great men, when they travel, are carried in hammocks made either of net-work, or ſtrong ſtuffs; the manner of which is thus deſcribed: the hammock is faſtened to a long pole about a foot from each end; and when a perſon has got into the hammock, two men, one before and the other behind, take up the pole, and lay it on the ſhoulders, carrying the perſon in this manner a conſiderable way without reſting. When they go long journies, they have four men who relieve each other, in the doing of which they are ſo expert, that they never ſtop, but ſhift as they walk, at the ſame time keeping their uſual pace. This is a very eaſy method of travelling, the perſon ſitting or lying in the hammock as he thinks proper; and in order to ſhelter themſelves from the heat of the ſun, they have ſometimes a piece of callico thrown over the pole.

They have likewiſe another method of travelling, which is, that inſtead of a hammock, they faſten two ropes to the pole, one of which is much ſhorter than the other: they are each tied in two parts, and hang like ſwings; in the former the perſon ſits, and at the bottom of the latter is a ſquare piece of board, on which he reſts his feet. The perſon carried generally holds an umbrella in his hand, to ſhelter him from the heat of the ſun, or the inclemency of the weather. The reaſon of their travelling in this manner, is from the want of horſes, there not being in the whole kingdom any of thoſe uſeful animals.

Their buildings here pretty much reſemble thoſe in the other parts of the weſtern coaſts of Africa: they form little towns or villages, by erecting ſeveral houſes together in the midſt of an incloſure. Theſe buildings are made of wood, and covered with the branches of trees: each houſe is divided into ſeveral apartments, the innermoſt of which is adapted for the women: they are all on the ground floor, and are without windows; the only light they have being admitted at the door, which is ſo ſmall, that they are obliged to ſtoop when they paſs it. The incloſure of the houſes is formed by trees, which grow ſo cloſe together, that they keep off the violent heat of the ſun, at the ſame time that they ſerve for a fence.

Their houſes are very thinly ſtocked with furniture, the whole of which conſiſts only of a few neceſſary utenſils, as pots, kettles, calabaſhes to hold their proviſions, a mill to grind their corn, a hatchet to fell timber, and ſome inſtruments of agriculture. Some of them have beds made of coarſe cloth ſtuffed with ſtraw, or the leaves of trees, but looſe ſtraw ſpread on the ground ſerves the generality of them to lie on.

The common people live chiefly on rice, fiſh, potatoes, and other roots; but perſons of higher rank have alſo fleſh and fowl. They ſometimes regale themſelves with palm-wine, or brandy mixed with water; but their common drink is water only.

The natives who reſide near towns, live chiefly by trade; but in the country they are principally employed in agriculture, and the keeping of cattle. About the river

Zaire

Zaire ſome of them ſubſiſt by fiſhing, ſome by drawing palm-wine, and others by weaving. Towards the eaſtern borders of the kingdom are ſome excellent artiſts, who get conſiderable wealth by making various ſorts of cloths, as cloths of tiſſue, ſattins, taffata, damaſks, ſarſenets, velvet cut and uncut, &c. The yarn is made of the leaves of palm-trees, which trees they always keep ſhort, every year cutting and watering them, that they may grow ſmall and tender againſt the next ſpring. The threads drawn from theſe leaves are very fine and even, and with thoſe that are longeſt they weave the largeſt pieces. Theſe ſtuffs are woven in ſeveral forms; ſome like velvet on both ſides; others, called damaſks, are made like leaves, or the figures of birds and animals. Their brocades are by far the beſt; but leave muſt be firſt obtained from the king, before any perſon is permitted to wear them.

The Congoeſe are extremely fond of diverſion and feſtivity. In moſt villages the people aſſemble every evening at ſome open place, where they form a ring, in the corner of which is placed a large wooden platter full of proviſions. The eldeſt of the company who is called Makaluntu, gives to each his portion, which he divides with ſuch exactneſs, that no perſon has the leaſt reaſon to complain. They do not make uſe either of cups or glaſſes, but only a large flaſk, which, when any one wants to drink, the makaluntu holds to the perſon's mouth; and when he thinks he has drank enough, he takes the flaſk away. It is remarkable, that if any ſtrangers happen to come by at the time of theſe feſtivities, they are equally welcome to participate with the reſt of the gueſts, and always take their place in the ring, without being aſked who they are, or from whence they came.

On ſeveral particular occaſions they have alſo feaſts, ſuch as gaining a law-ſuit, a marriage, the birth of a child, or any ſingular advancement in life. At theſe feaſts they dance, and ſing love-ſongs, which are attended with a variety of muſical inſtruments, conſiſting of flutes, pipes, ivory trumpets, and drums, the latter of which are made of this wood, and covered with the ſkin of a beaſt. One of their moſt ingenious inſtruments, and the moſt common in uſe, is called the marimba. It conſiſts of ſixteen calabaſhes of ſeveral ſizes, placed uniformly between two boards joined together on a long frame, which is hung about a man's neck with a thong. Over the mouths of the calabaſhes are thin ſlips of red wood, which being ſtruck with two ſmall ſticks, produce a ſound, ſomewhat reſembling that of an organ, and which is very agreeable.

Another favourite amuſement is the kaſſubo. It conſiſts of a hollow piece of wood about a yard long, covered with a board cut like a ladder, or with croſs ſlits at proper diſtances; on theſe they gently draw a ſtick, which produces a harſh ſound, and is diſtinguiſhed from the reſt of the muſic as tenor. This inſtrument is always uſed in concert.

They have alſo an inſtrument called the Congo, which is made with two iron bells, joined with a piece of iron archways, and is ſounded by ſtriking it with a ſmall ſtick. This inſtrument is always carried before princes when they make public proclamations to the people, in the ſame manner as the trumpet is among us.

Their marriages are celebrated according to the rites of the Romiſh church, ſome of the natives of Congo having embraced that religion; but moſt of them preſerve their antient idolatrous maxims, are married by their own prieſts, have a number of wives, each taking as many as he thinks he is able to maintain. Their contracts of marriage are thus performed: when two parties approve of each other, the parents of the young man ſend a preſent to thoſe of the girl, at the ſame time requeſting that they will let his ſon have her for a wife. If the parents of the young woman retain the preſent, it is a token of compliance; in which caſe the young man with his relations and friends, goes immediately to the houſe of his miſtreſs's father, and conducts her to his own, when a prieſt is ſent for, the marriage ceremonies are performed, and the evening is concluded with joy and feſtivity. When the father of the girl receives the marriage preſent he muſt not complain be it ever ſo trifling, as that would be conſidered in the light of ſelling his daughter; for which reaſon, and to prevent ſuch a crime, a tax is ſettled, what every man ſhall give according to his circumſtances in life.

If the huſband afterwards diſcovers any material imprudence in his wife, or has reaſon to be diſguſted with her, he ſends her back to her parents, and has the preſents reſtored: but if the fault appears to be on his own ſide, he cannot recover any thing. A man who is detected in having a criminal converſation with another's wife, is obliged, as a compenſation for the injury, to give the value of a ſlave to the huſband; but the woman receives no other puniſhment than aſking pardon of her huſband for the offence ſhe has committed. Thoſe who are detected in cohabiting together without the ceremonies of marriage, are puniſhed with a fine, which is levied in proportion to the offender's circumſtances.

The pagan prieſts here, the ſame as in Loango, lay certain injunctions on young people, ſuch as obliging them to abſtain from eating ſome ſorts of poultry, the fleſh of certain beaſts, fruits of different kinds, roots either raw or boiled after this or that manner, with the like ridiculous obligations, which they call kejilla. Theſe rules are as inviolably kept as they are ſtrictly enjoined; they would ſooner faſt till they periſhed, than taſte the leaſt bit of what has been forbidden; for they think, if they commit the leaſt treſpaſs againſt the kejilla, they ſhall certainly die in a very ſhort time. The prepoſſeſſion of their minds on this head will be evident from the following ſtory mentioned by Merolla, in his voyage to Congo: "A young black, ſays he, upon his journey (who had received the kejilla), coming to a friend's houſe at night, his hoſt next morning had for breakfaſt a wild fowl, which is much better than a tame one. The gueſt hereupon demanded if it was a wild hen? and being anſwered in the negative, he ſat down and ate very heartily. Four years after, theſe two meeting together again, the country black aſked his friend, who was not yet married, if he would eat a wild hen? The young man anſwered that he had received the kejilla, and therefore could not; the other laughed, and aſked, What made him refuſe it now, when he had eaten it at his table ſo many years before? At hearing this, the other began to tremble, and in leſs than twenty-four hours died, by the mere effects of imagination."

The method they take to cure the head-ach, is, by bleeding the patient in the temples; in doing of which, they firſt cut the ſkin with the edge of a ſhell ſharpened, and then applying a ſmall horn to the part, ſuck out the blood. For complaints in other parts of the body, they perform the ſame operation.

On the death of any perſon, a number of hens is immediately killed by the relations, who ſprinkle the houſe both within and without, with the blood, from a ſuppoſition that it will prevent the apparition of the deceaſed from viſiting any of the future inhabitants. As ſoon as this part of the ceremony is over, they ſhew their lamentation by howling over the corpſe for ſome time; after which they regale themſelves; and the corpſe, being wrapped up in a piece of cotton cloth, is carried on men's ſhoulders to the grave, which is made in ſome remote ſpot at a conſiderable diſtance from the village in which the deceaſed lived. A kind of memorial, according to the quality of the perſon interred, is placed over the grave: ſome have a large heap of earth raiſed on them; others a long and ſtrait horn of ſome ſtrange beaſt, an earthen platter, bowl, or any other veſſel; and no other perſon is ſuffered to touch theſe things, which are held in a ſacred light.

Previous to the interment of any perſon of conſequence, they ſtrew the way with leaves and branches of trees: he muſt likewiſe be carried in a ſtraight line to the grave, ſo that if any houſe or wall happens to interrupt the paſſage, it muſt be immediately pulled down. On theſe occaſions ſeveral ſlaves were formerly ſacrificed to ſerve their maſter in the other world; but ſince the Portugueſe have worked a reformation among the moſt diſtinguiſhed part of theſe deluded people, that practice has been intirely laid aſide; and it is only preſerved by thoſe who ſtrictly adhere to their original Pagan maxims. Theſe, however, are obliged to do it by ſtealth; for, ſhould it be known, they would not only be rebuked, but ſeverely puniſhed by thoſe of ſuperior power, who are ſtrenuous maintainers of the Roman Catholic religion.

The king of Congo is an abſolute monarch, the lives and property of his ſubjects being intirely at his diſpoſal. They approach him on all occaſions, in the moſt ſubmiſſive manner; and whoſoever neglects paying proper reſpect and obedience to him, is puniſhed with perpetual ſlavery. He has a council, conſiſting of twelve perſons, who are his favourites, and with whom he adviſes in all matters relative to the affairs of ſtate. All orders of a public nature are alſo made known by them, to which the people are obliged to pay the ſame obedience as if they were iſſued by a royal proclamation.

A ſtrong guard is always kept by the king, which is intended not only for the dignity of his court, but for the ſecurity of his perſon, and he is always attended by a number of the nobility, who dwell in and about the palace, beſides his domeſtics, and other officers of his houſhold.

He gives public audience twice a week, but no one is permitted to ſpeak to him except his favourite nobles.

The king's dreſs is very rich, being for the moſt part cloth of gold or ſilver, with a long velvet mantle. He generally wears a white cap on his head, as do alſo his favourites; but if any of the latter come under the diſpleaſure of the king, he orders the cap to be taken off, which is the higheſt mark of indignity they can receive; this white cap being conſidered here as a badge of diſtinction or knighthood, and no leſs honourable than the ſtar and garter among the nobility in England.

His Majeſty is attended, when he goes abroad, by a numerous retinue; for not only his nobles accompany him, but likewiſe all the principal men in the city; ſome of whom go before, and others behind. The king is preceded by muſicians, and a numerous guard, ſome of whom are armed with muſkets, and others with lances, or bows and arrows. When he goes to the cathedral, the Portugueſe, both temporal and ſpiritual, as well as the grandees, muſt wait on him; and return with him to the palace; but the Portugueſe are not obliged to attend him on any other occaſion. At theſe times the king is dreſſed in his richeſt robes, which conſiſt of a long mantle, or cloak of ſilk, ornamented in the moſt elegant manner. He wears a bordered cap on his head, and round his neck are chains of gold intermixed with the fineſt coral: his arms and wriſts are decorated with bracelets of gold, and he has a ſort of half boots on his legs.

The pomp and grandeur of the king are alſo particularly diſplayed at other times; and theſe are, when he gives a public treat to ſuch of his nobles as have diſtinguiſhed themſelves in his ſervice. On theſe days he cauſes all the noblemen, then in the bounds of the palace, to be numbered, and a proviſion is made accordingly. The entertainment is prepared in the largeſt apartments of the palace; and the proviſions are brought in pots, ſome of which contain boiled beans, others fleſh and fiſh, and ſome are filled with millet, ſeaſoned only with ſalt and palm-oil. When every thing is ready, the king ſends to the greateſt lords each his meſs in a wooden platter, with a ſmall flaſk of palm-wine; but the others are called up by their names, ſix or ſeven together, and ſuch proviſions are given to them as the king thinks proper to direct; with which they retire to an adjoining apartment. As ſoon as they have done eating, they come all into the king's preſence, and, falling upon their knees, clap their hands, and bow their heads, in token of thanks and ſubmiſſion; after which, they depart home, except the king's favourites, who during the remainder of the day, ſmoke tobacco and drink wine with him.

This monarch has but one lawful wife, who is called mani-membada, that is, queen; beſides whom, he keeps a great number of concubines, in violation of the principles of that religion he ſeems otherwiſe ſo ſeriouſly to profeſs. The queen is maintained at the expence of the public, there being an annual tax, called pintelſo, gathered for that purpoſe from every houſe in the kingdom. This tax is collected on the king's wedding-day, when the proper officers of each province go to the reſpective houſes, and meaſure the length and breadth of every bed, the owners of which are taxed according to its breadth, viz. for every ſpan, he gives either a ſlave, or the value of one; for which reaſon, they who uſe beds have them exceeding ſmall, but moſt of the common people lie on the ground.

A great number of ladies attend alternately both day and night upon the queen, and the king's concubines are obliged to pay her the greateſt homage; for ſhould they behave to her in the leaſt diſreſpectfully, they would be puniſhed with perpetual ſlavery. She lives with great ſplendor, having apartments in the palace peculiarly appropriated to her uſe.

With reſpect to the royal revenue, it conſiſts chiefly in the tribute that is paid to him by ſeveral vaſſal princes, as thoſe of Angola, Loango, and ſome other inferior ones, and which the main, or governors of the ſix provinces, are obliged to gather for him. Others make him a kind of free-will offerings, ſome of cattle, others of grain, wine, palm-oil, and the like, as acknowledgements for the lands they hold under him. He is alſo proprietor of all the zimbis, or cockle-ſhells (the current coin of this and other neighbouring kingdoms), which bring him, in exchange, ſlaves, elephants teeth, ſanders, ſtuffs, cattle, millet, and other commodities. Fines and confiſcations, likewiſe bring him a conſiderable income; to which may be added his power in levying taxes on his ſubjects as often as he pleaſes; but this he ſeldom does, except in caſes of neceſſity, the poverty of his ſubjects being ſo great, that it might prompt them to revolt, and conſequently produce ſome diſagreeable conſequences, were he often to repeat ſuch oppreſſions.

The military of this kingdom are not very numerous, nor are they either well cloathed or diſciplined. The beſt of them are the muſketeers, who, having been taught by the Portugueſe the uſe of fire-arms, ſtill retain the art of handling them with ſurpriſing dexterity. All the king's ſubjects may be ſaid to be ſoldiers; for, whenever there is occaſion, and he thinks proper to command, they muſt all attend. Sometimes he orders a general review of them, when he attends himſelf; but their figure and variety of arms make them appear more uncouth than can be conceived. Some of them are armed with bows and arrows of different makes and ſizes, others with broad ſwords, daggers, and cutlaſſes; ſome without any other cloaths or arms than their long targets; others with their bodies covered with ſkins of different kinds of beaſts, from the girdle to the knee; ſome have their face and body painted with figures of animals, birds, &c. In ſhort, all of them are armed and accoutered according to their fancy or ability, and they who cannot obtain a broad ſword of metal, will get one made of heavy wood. What contributes towards making them look ſtill more deſpicable, is, that their colours are generally little better than dirty rags torn and mangled, their ſteel and iron weapons eaten up with ruſt, and their wooden ones very indifferently ſhaped. Their heads are dreſſed with feathers of various colours, and in almoſt as many different faſhions as there are men; and all of them have ſome emblem of the buſineſs they follow, beſides their particular weapon.

When they engage, the ſoldiers are taught to fall on the foe with a dreadleſs kind of fury, which they accordingly do on all occaſions; but as their arms are of little uſe in ſuch violent and irregular onſets, for want of better diſcipline, they are ſometimes put to the rout; and when that happens, they are ſeldom able to rally; ſo that the breaking of the very firſt body is moſtly attended with the loſs of the battle. The flight of one army generally animates the other to an eager purſuit, the conſequences attending which are dreadful, the carnage being always great. When the conquerors think proper to give over the purſuit, they return and plunder the enemy's camp, ſeize all the men, women, and children, they meet with, and ſell them to the Europeans for ſlaves. They look upon this as the moſt conſiderable part of the ſpoil, and therefore haſten them as ſoon as poſſible to the ſea ſide, or to ſome inland market. Few of thoſe wounded in the battle ſurvive, their arrows and darts being infected with ſo deadly a poiſon, that if they draw blood, it is ſure to cauſe a ſpeedy and unavoidable death, if the perſon is not provided with ſome powerful antidote.

Terms of peace are propoſed by the victor after a conqueſt; and theſe, though favorable on his own part, are generally accepted by the vanquiſhed; but they are no longer attended to by the latter, than while he becomes ſufficiently formidable to recommence hoſtilities.

No order is obſerved reſpecting the ſucceſſion to the crown of Congo, neither legitimation nor ſeniority taking place farther than the ruling nobles think proper, who eſteem all honourable alike, and chuſe him from among the king's ſons for whom they have the greateſt reſpect, or think the moſt proper to govern. Sometimes they give the crown to a brother, nephew, or ſome diſtant relation, ſetting aſide all the children.

As ſoon as a ſucceſſor is pitched upon, and the day appointed for the coronation, all the grandees are ſummoned to appear on a plain near the metropolis; from whence, with the male children and relations of the deceaſed king, they proceed with great pomp to the cathedral, which, on theſe occaſions, is richly ornamented. At one end of it is erected an altar, by the ſide of which is a ſtately throne for the biſhop or prieſt, and at the other end is a chair of ſtate for the principal officer, who is ſurrounded by the reſpective candidates for the kingly office; but the perſon to be elected is concealed from the officer and people.

Before the perſon is named by the principal officer, the latter riſes from his chair, and proceeds to the altar, where he kneels down, and makes a ſhort prayer; after which he reſumes his ſeat, and makes a long harangue to the people on the duties of a monarch, and the neceſſary care that is required to diſcharge ſo important a truſt. He then declares to the aſſembly, that he and the other electors, having maturely weighed the merits of each reſpective candidate, think ſuch a one the moſt proper to be elected to the ſovereign dignity. After this, the officer takes the new monarch by the hand, and leads him up to the altar, where they

they both proſtrate themſelves before the prieſt, who gives the king a ſhort but pathetic admonition, in which, among other duties, he exhorts him to be a protector of his people, obedient to the Catholic church, and a ſtrenuous promoter of Chriſtianity. The king then receives the uſual oaths, after which he is conducted to the throne by the prieſt, who puts the royal ſtandard into his hand, and the crown upon his head. This done, the whole aſſembly proſtrate themſelves on the ground, and acknowledge him for their king, which is teſtified by the clapping of hands, and the ſound of martial inſtruments. And when the whole ceremony is over, the king, preceded by his principal nobles, and followed by all that attended the coronation, proceed to the place, where his chief nobles throw earth and ſand upon him, not only as a token of joy, but alſo as an admonition, intimating, that he muſt in time become duſt and aſhes, though he is now raiſed to ſo elevated a character.

After the coronation of the king, he does not ſtir from his palace for eight days; in which time all the nobility, and the Portugueſe, come to pay their reſpects, and wiſh him ſucceſs. The blacks do him homage on both knees, by clapping their hands, and kiſſing the king's right hand: the Portugueſe and clergy do it only on one knee.

When the eight days are expired, the king appears in the market attended by his nobles, where he makes a ſpeech to the people. declaring his reſolution to perform what was propounded to him at his coronation; and aſſuring them, that it ſhall be his conſtant ſtudy to promote the welfare of his kingdoms, and alſo to propagate the Romiſh religion, of which he is a member.

That juſtice may be properly adminiſtered throughout his dominions, the king appoints a judge in every particular province, who is to hear and determine all cauſes, whether of a civil or criminal nature. Theſe are called royal judges; from whom, however, an appeal may be made to the king, who preſides twice a week at the ſupreme court for that purpoſe.

Twelve aſſiſtants are allowed to each of the royal judges, and they are conſidered in the ſame light as the juries in England. In civil caſes, the plaintiff and defendant are the only pleaders, each of whom repreſents the ſtate of the diſpute in the beſt manner he is able to the judge, who alſo examines the evidences, on both ſides, with great deliberation. When all parties have been fully examined, the judge addreſſes himſelf to his aſſiſtants, and, after recapitulating the whole of the evidence on both ſides, aſks their opinion, from whoſe anſwer ſentence is generally pronounced, and the parties diſmiſſed. The perſon in whoſe favour judgment is given, pays a fee to the judge, and then, in token of gratitude, proſtrates himſelf with his face to the ground.

How plauſible ſoever the appearance of equity may be in the determination of all affairs in theſe courts, yet in reality it is all a deception, for the principal matter reſts in pecuniary compliments paid to the judge previous to trial, who, if any diſputes ariſe among his aſſiſtants, can readily bring them over to his ſide. Thus are the poor ſacrificed to the ſuperior wealth of their opponents, while real juſtice is ſuppreſſed!

Treaſon and murder are the only two offences that are deemed capital here: in both which caſes, the puniſhment is ſolely veſted in the king, who generally condemns them to loſe their heads and eſtates, the latter of which are confiſcated.

Sorcery, or the ſuppoſed art ſo called, is very prevalent among the lower ſorts of people in the unconverted parts of the kingdom; and when any one is convicted of that pretended crime, he is ſeverely puniſhed by the Chriſtians, being burned alive immediately after condemnation.

Offenders in trifling matters are puniſhed various ways: if they are poor, they are either baſtinadoed or whipped; but if rich, as in moſt other arbitrary governments, they are puniſhed by fines, which are levied at the diſcretion of the judge, who is always a conſiderable ſharer of the money paid by the guilty perſon.

In this kingdom, the poorer ſort are ſubject to many inſtances of cruelty and oppreſſion from their ſuperiors, owing to the great defect of their laws: among theſe are the following: if a poor man happens to contract a debt with a rich one, he is not only liable to be ſtripped of all he hath (not excepting his wife and family, who, in ſuch caſes, are often ſold for ſlaves,) but alſo to be baſtinadoed, dragged to a goal, and there inhumanly treated, in order to induce his friends to procure his liberty at an exorbitant rate.

If an inſolvent debtor ſecretes himſelf from his tyrannic creditor, or flies into ſome other country, either to avoid a goal, or being ſold for a ſlave, it is looked upon as a flagrant crime; in which caſe the creditor makes no heſitation to ſeize on ſome wealthy relation of his, and impriſon him in his ſtead, till he hath extorted, by the moſt cruel uſage, a ſufficient ſum from his other friends to ſatisfy him for the debt. Which is a circumſtance no leſs unjuſt than the former.

The ſame arbitrary power extends even to debts contracted by gaming, a vice to which the people of Congo are greatly addicted; for ſhould one of the lower rank happen to loſe two or three piſtoles with a ſuperior, and not be able to pay him, he would be expoſed to the ſame hardſhips and ill-treatment as if he had given his bond for ſo much money borrowed.

Very diſtinguiſhed privileges are enjoyed by the Portugueſe here, and ſuch as are not granted to any other Europeans. They are allowed a judge of their own nation, who not only determines all controverſies among themſelves, according to the laws of Portugal, but alſo between them and the native inhabitants.

The principal reſidence of the Portugueſe is at St. Salvador, where they carry on a conſiderable traffic with moſt other parts of the kingdom. The goods they ſell to the natives are, various ſorts of grain, fruits, plants, and other proviſions, which they bring from Brazil. The articles from Europe, are, Engliſh cloth, and ſeveral kinds of ſtuffs; copper and braſs veſſels, divers ſorts of earthen ware, and other ornaments; tobacco, wine, brandy, and other ſpirituous liquors; light ſtuffs made of cotton, linen, and woollen; with a great variety of utenſils and working tools.

In return for the above, the Portugueſe obtain from the natives, elephants teeth, furs, and other commodities of the country; but the chief article is ſlaves, prodigious numbers of which they annually export to the plantations in America. The beſt and moſt ſerviceable of theſe are brought from Angola, the country of the Jaggas, and other adjacent parts, where they are naturally very robuſt and ſtrong; whereas thoſe in the provinces of Congo, being for the moſt part brought up in ſloth and indolence, either die in the paſſage, through miſery and ſickneſs, or ſoon after their arrival, through the change of climate, or the ſevere treatment they receive from thoſe to whom they are ſold, which we have already given ſome account of.

We ſhall now proceed to take notice of the manner in which the reformation effected by the Portugueſe in this country originated; which was as follows: Don John IV. king of Portugal, being deſirous of diſcovering the coaſt of Africa, and finding out the way to the Eaſt Indies, fitted out a fleet for that purpoſe, the command of which was given to Don Diego Cam, a gentleman of the moſt enterpriſing genius, and one of the ableſt ſeamen in his ſervice. Cam, after many difficulties, at length arrived in the mouth of the river Zaire, where he caſt anchor, not doubting, from the appearance of the country, but there muſt be inhabitants on both ſides of it. Theſe conjectures he ſoon found to be juſt; for going with ſeveral of his people ſome way up the river, he met with a number of natives, who, ſo far from being alarmed, were highly pleaſed with the ſight of theſe ſtrangers, and not only teſtifying their ſatisfaction by their methods of addreſs, but alſo by preſenting them with fruits and other refreſhments.

Cam was for a conſiderable time at a loſs how to underſtand them, but at length, however, by ſigns and motions, he diſcovered that there was ſome powerful king in the country, to whom they were ſubject. Pleaſed with this information, and deſirous of knowing who this powerful prince was, he prevailed on five of the natives to accompany the ſame number of his men to the king, with whom he ſent conſiderable preſents, and limited a certain time for their return. The men, however, not returning as expected, Cam, after waiting double the time allotted took four of the natives, whom he found to be men of ſome rank and abilities, aboard his ſhip, and, promiſing to bring them back within fifteen moons, ſailed for Portugal, without ſtaying for the return of his men.

Theſe blacks, from the care Cam took of them during the voyage, and their quick conceptions, became tolerably well acquainted with the Portugueſe tongue; ſo that when they arrived at the court of Portugal, they were able to anſwer ſeveral important queſtions put to them by the king. This ſo pleaſed John, that after making them ſeveral conſiderable preſents, he ordered Cam to take them back to their own country; and at the ſame time told him to uſe his

utmoſt endeavours in exhorting the African king to become a convert to the Romiſh church, and to prohibit idolatrous worſhip throughout his dominions.

While Cam was abſent from Congo, the men he had left behind were treated with no leſs reſpect by that king, than the natives were by the king of Portugal. And on his arrival the ſecond time at Congo, he firſt ſent a formal meſſage to the king, while the natives he had brought back related, in every place they came to, the ſplendor of the Portugueſe nation.

Cam, a few days after, paid a formal viſit to the king, by whom he was treated with great cordiality, and entertained with all the ſplendor and magnificence of an African court. The king aſked him many queſtions relative to the grandeur of the Portugueſe dominions, all which Cam anſwered in the moſt ample manner; and particularly informed him of the nature of their religion, which he ſaid the king his maſter earneſtly intreated he would not only profeſs himſelf, but alſo propagate it amongſt all his ſubjects.

Such was the iſſue of this conference, that the African king conceived the higheſt eſteem for the Portugueſe, and intimated a deſire of becoming a proſelyte to the Romiſh religion. An alliance was immediately formed between the two crowns, which was continued from that time to the preſent, though often ſuſpended by intervening wars.

On Cam's departure from Congo, the king appointed one of the young nobles, who had been with him before to Portugal, to go now as an ambaſſador from his court to his Portugueſe majeſty, requeſting that he would immediately ſend proper perſons to inſtruct him and his ſubjects in the principles of the Chriſtian faith. The African ambaſſador was accompanied by ſeveral other nobles, who went in order to be properly educated; and with them the king ſent to his Portugueſe majeſty ſome valuable articles as a preſent.

On their arrival at Liſbon, Cam preſented the ambaſſador and his companions to the king, who received them in ſuch a manner as fully evinced the ſatisfaction he felt at the ſucceſs of the expedition. They continued for ſome time in Portugal, during which they were educated in a manner ſuitable to their rank, and particularly inſtructed in the princi- of the church of Rome. The ambaſſador, at the requeſt of the king, was baptized at Baja, the ceremony of which was performed with great magnificence; and the king himſelf vouchſafing to ſtand godfather, the ambaſſador was chriſtened in his name.

A ſhort time after this, the king ſent the Africans to their own country, in a ſhip which he ordered to be fitted out for that purpoſe under the command of one Gonzalez de Souza, a man of no leſs rank and abilities than Cam; and with them he alſo ſent ſeveral prieſts, together with fonts, mitres, chalices, and other neceſſaries proper for diſcharging the ceremonies of the Romiſh perſuaſion. An accident, however, happened on their paſſage; for the plague having for ſome time raged violently at Liſbon, the contagion was carried on board the ſhip by ſome of thoſe who had embarked, when ſeveral of them died, among whom was the commander; but this loſs was ſoon remedied, for Gonzalez de Souza, a near relation of the deceaſed, was appointed in his ſtead, by conſent of all the officers.

Arriving at the river Zaire, they landed at Songo, where they were received with great joy by the governor of the province, who was uncle to the king, and had his fixed reſidence in that capital for the ſake of carrying on a commerce with the Portugueſe, and had been ſo well inſtructed by them in the principles of the Romiſh church, that he was baptized ſoon after their landing, by the name of Emanuel, which was that of the brother of his Portugueſe majeſty.

Gonzalez, ſoon after this ceremony was performed, went to the king's court, where he informed his majeſty of the converſion and baptiſm of his uncle; at which he was ſo highly pleaſed, that he gave him abſolute power to deſtroy every thing that tended to paganiſm throughout his dominions. The Portugueſe commander then informed the king of his commiſſion, and of the holy veſſels and ornaments he had brought with him. The king appeared greatly pleaſed at this information, but much more ſo, when, at his requeſt, they were brought to him, and expoſed to the view of the whole court, amidſt crowds of his ſubjects, who all beheld them with the greateſt veneration, particularly the croſs, before which the Portugueſe falling on their knees, the king and nobility followed their example by proſtrating themſelves before it. His majeſty was very particular in examining every veſſel and veſtment, and paid the moſt ſerious attention to the explication the prieſt gave of every article; the reſult of which was, that he immediately reſolved on building a magnificent church in his capital for the reception of the prieſts and utenſils; and though he was obliged to get the chief materials for it from ſome of the remoteſt parts of the kingdom, yet his zeal for the execution of it was ſo great, that by the number of hands employed, the edifice was completed, in three months, and the name of the holy croſs was given to it at its conſecration.

Another ſolemnity no leſs important ſucceeded this laſt, namely the public baptiſm of the king and queen, with ſeveral of the nobility, which was performed in the new erected church, with great magnificence. The king was chriſtened by the name of John, and the queen by that of Eleonora, in compliment to their Portugueſe majeſties.

A great number of the king's ſubjects of both ſexes followed the example of their ſovereign; and the king the more ſtrongly urged the people in general to become converts, on account of his being then at variance with a neighbouring prince. The king being determined to engage his enemy in perſon, Souza, the Portugueſe ambaſſador, gave him a royal ſtandard, on which was the figure of a croſs, and at the ſame time exhorted him to place his confidence in the protector of that religion he had ſo lately embraced, and to rely ſolely on his aſſiſtance for the ſucceſs of the expedition. He alſo engaged to accompany him with an hundred of his men, and would endeavour to facilitate a conqueſt over his enemies, by contributing every thing in his power towards it.

The ſpirited behaviour of Souza highly pleaſed the king, who marched at the head of his troops to attack the enemy, who had planted themſelves on a large plain in his territories. The engagement was but of ſhort continuance; for, as ſoon as it began, the king's troops made ſuch havock in the front of the enemy, that thoſe in the rear precipitately fled, leaving all their ammunition in the field. Thus did the king obtain a complete victory over his enemies, and had the ſatisfaction to ſee his newly converted troops behave with an intrepidity they had never before ſhewn. After the battle was over, the king began to march with his troops to the enemies territories, in order, as is the cuſtom of the country, to puniſh them with the greateſt ſeverity; but from this he was diverted by Souza, who informed him, that ſuch conduct would be inconſiſtent with the principles of that religion he now profeſſed. The king readily taking the advice of Souza, the enemies territories were preſerved from deſtruction through his mediation.

Souza departed in a ſhort time after from Congo, leaving behind him a number of miſſionaries to propagate the new religion: and the Portugueſe have ever ſince laboured with the utmoſt care to baniſh idolatry from the country. To effect this they have eſtabliſhed ſeveral perſons as ſchoolmaſters, by whom the inhabitants are taught to read and write, and are inſtructed in the principles of the Romiſh religion. Several Portugueſe and Mulatto prieſts, who officiate according to the rites of the church of Rome, are alſo maintained here.

We muſt however obſerve, that though the inhabitants of the chief places in this kingdom appear outwardly to profeſs the Romiſh religion, yet the principal part of them are ſtill idolaters in their hearts, and ſecretly purſue their antient ſuperſtitious notions. To ſpeak more plainly, they are mere hypocrites, appearing only to be Chriſtians when they are in the preſence of the Europeans; they openly carry their beads and croſſes, and ſecretly their heatheniſh charms and amulets. Such of them as live near churches, and in the ſight of the Portugueſe, are married according to the ceremonies of the church of Rome; but they will not fulfil their engagements, ſince every one takes as many concubines as he can maintain, as we have already intimated. Nevertheleſs the inhabitants of Congo are reckoned rather better Chriſtians, than thoſe of any other part in the whole kingdom; they have a greater number of churches, where ſervice is every day performed: their clergy are alſo more numerous; and the people are apparently ſuch zealous Catholics, that they never appear abroad without being loaded with beads, croſſes, medals, and other religious utenſils. However, even theſe are not without preſerving the remembrance of their idolatrous cuſtoms; for they ſeldom fail of addreſſing themſelves to their heatheniſh deities, if the ſaints to whom they apply, do not grant their petitions.

Upon the whole, we may conclude, that notwithſtanding the great pains taken by the Portugueſe to eſtabliſh their religion in this country, yet few of the people ſeriouſly

riouſly profeſs it, and even theſe appear to do it more from policy, than being affected by religious ſentiments. The chief of thoſe who ſeem really attached to it are the king and thoſe belonging to his court, as alſo the governors and principal officers of the reſpective provinces; but as for the lower claſs, more eſpecially thoſe in the eaſtern parts of the kingdom, they ſtill retain their old maxims; nor can the Portugueſe prevail on them to renounce their idolatrous principles, notwithſtanding they employ their utmoſt artifices and endeavours for that purpoſe.

SECT. V.

Giving an Account of the preſent State of the Kingdom of LOANGO, its Boundaries and Extent, Climate, Produce, principal Provinces, Animals, Inhabitants, their Religion, &c. alſo a particular Deſcription of the City of LOANGO, and the King's Palace there; and the State and Dignity of the King, his Government, Laws, Revenues, &c.

THE kingdom of Loango, is the moſt northern diviſion of Congo in general: it is bounded, on the eaſt, by the kingdom of Makoko; on the weſt, by the Atlantic ocean; on the north, by the kingdom of Benin; and on the ſouth, by Congo Proper; it is upwards of four hundred miles long, and three hundred in breadth. The principal provinces it contains, are, Loangiri, Loango-Mongo, Chilongo, and Piri. Beſides theſe, there are others much ſmaller that chiefly lie on the coaſt, and are frequented by the Europeans.

This kingdom is ſituated near the center of the torrid zone; notwithſtanding which, the climate is far from being unwholeſome, and as it is watered by a number of ſmall rivers, the ſoil is tolerably fertile; but it might be turned to much greater advantage than it is, were it not for the natural indolence of its inhabitants. However, it produces ſeveral ſorts of grain, of which they have three crops annually; alſo peas and beans not inferior to thoſe of Europe; with great plenty of yams and potatoes. Oranges, lemons, bananas, pompions, cocoa-nuts, the kola fruit, &c. are likewiſe produced here.

The province of Loangiri is large and populous, and well watered by ſeveral brooks and rivers, which render the ſoil exceeding fertile. The inhabitants live chiefly on fiſh, and employ themſelves in making cloth and linen. They are more addicted to war than their neighbours, being in general a more courageous people.

The province of Loango-Mongo, is a large mountainous country, and particularly abounds with palm-trees. The inhabitants are merchants, and, like thoſe of Loangiri, employ themſelves chiefly in making cloth and linen. The city of Loango, which is the uſual reſidence of the ſovereign of the kingdom, is in this province.

Chilongo is a more extenſive province than either of the other three. Some parts of it are very mountainous, but in others there are large and extenſive plains, which are very fertile, and produce good grain, as alſo abundance of palm-trees; it is a very populous part of the country; and though the inhabitants are not ſo well poliſhed as their neighbours, yet they carry on a conſiderable trade, particularly in elephants teeth and cloth. The governor of this province is abſolute, and the people have the liberty, at his deceaſe, of chuſing a fit perſon to ſucceed him.

The province of Piri, is a very flat country, but it is well peopled, and produces great plenty of moſt ſorts of proviſions, particularly cattle and poultry. The woods are well ſtocked with timber; beſides which there are fruit trees in abundance. Some of the inhabitants are great traders, and they are all diſtinguiſhed for being very quiet and affable in their diſpoſitions. They live chiefly on milk, and beaſts which they kill in the woods.

The moſt diſtinguiſhed of the other provinces, which are much ſmaller than thoſe already mentioned, are Majumba, Sette, Kilongo, Cagongo, and Angoy. They are all maritime places; and their coaſts being frequented by European ſhips, makes them better known than the larger ones.

The firſt of theſe provinces, called Majumba, is ſituated to the weſt of Piri, between the third and fourth degrees of ſouth latitude, and extends weſtward to the ſea coaſt, where there is a high promontory called cape St. Catherine. The bay or port of Majumba lies two leagues to the ſouth of cape Negro; and the great river Banne, on which are ſeveral ſmall iſlands inhabited chiefly by fiſhermen, runs into this bay.

The principal part of the country conſiſts of woods and groves, the former of which abounds in various kinds of wild animals, particularly baboons, apes, and ſeveral ſorts of monkies. The ſoil of the province is in general very barren, not producing any kind of corn or grain, ſo that the natives live on plantains, roots, nuts, and fiſh; and ſometimes they catch elephants, whoſe fleſh they greatly admire.

There is only one long ſtreet in the town or village of Majumba; and this is built ſo near the ſea, that the waves often oblige the inhabitants to deſert their houſes. On the north ſide of it is a river that is remarkable for producing great quantities of oyſters. This river is very narrow at the mouth, and not above ſix feet deep; but higher up it is both broader and deeper, and is navigable for large canoes. It is very convenient for thoſe who trade with the inhabitants of Sette, as it extends at leaſt fifty miles up the country. In this town is a mokiſſo called maramba, which is kept in a large houſe, or temple. It reſembles the figure of a man, and ſtands upright in a high baſket made like a bee-hive. When the lord or governor of the province goes abroad on any particular occaſion, the image is always carried before him; and the firſt cup is poured at the feet of the idol when the governor drinks palm-wine.

The province of Sette is ſituated about ſixteen miles north of Majumba, and is watered by a river of the ſame name. It abounds with millet, palm-trees, and a kind of red wood, called by the inhabitants takuel. This wood is of two ſorts, the beſt of which is very hard, and of a bright red colour. Great quantities of it are annually purchaſed by the inhabitants of Majumba, as the chief trade of the natives conſiſts in this article.

A territory called Gobbi, lies between the river Sette, and cape Lopo Gonſalvo: it is full of lakes and rivers, all navigable for canoes. The land of this province is very barren, but the rivers abound with various kinds of fiſh. The chief town in it lies about twenty miles from the coaſt, but it is a ſmall place, and poorly inhabited.

Kilongo, which is ſituated to the ſouth of Majumba, is a large province. It is a level open country, and the ſoil is very fertile, producing great quantities of millet and other grain. Here are two ſmall villages, that appear at ſea like hills, and are the marks by which the ſailors are directed to the port of Loango. This province was formerly an independent kingdom, but being conquered by the king of Loango, it became a part of his dominions. However, the inhabitants ſtill enjoy their antient cuſtoms and privileges, and only make acknowledgement of ſubjection by paying the king an annual tribute.

Cacongo lies to the ſouthward of Loangiri: this kingdom or province is bounded, on the weſt, by the ſea; and, on the north, by the river Loango. Towards the ſouth and ſouth-eaſt, it borders on the kingdom of Angoy; and eaſtward it extends from the coaſt upwards of fifty miles. The town of Cacongo, the capital of the province, is very agreeably ſituated, tolerably large, and well inhabited. The ſoil of the country is in general very fertile, and produces moſt kinds of proviſions with which the natives frequently aſſiſt their diſtreſſed neighbours who live in theſe parts where the ſoil is leſs bountiful.

The river Cacongo runs quite acroſs the kingdom, and, after a courſe of twenty-five or thirty-leagues, falls into the ſea in the fifth degree of ſouth latitude. To the ſouth of this river, about four miles from the coaſt, is a village called Malemba, where the ſea making a gulf, affords a ſafe road for ſhipping. All the reſt of the coaſt, from the river Cacongo to the river Zaire, is very dangerous, being full of rocks and flats.

The principal part of the trade of this province is carried on at Malemba, where the Dutch and Portugueſe ſell ſeveral ſorts of cloth, iron ware, and other commodities, to the natives, who diſpoſe of them farther up the country, and ſell elephants teeth and ſlaves to the Portugueſe in exchange.

The ſmalleſt of all the provinces is Angoy, but the ſoil of it is much better, and would produce great quantities of grain, were it not for the natural indolence of the inhabitants, who ſometimes, from this cauſe only, are obliged to apply for relief to their neighbours. This province is bounded, on the north and eaſt, by Cacongo; on the weſt, by the ſea; and, on the ſouth, by the river Zaire. The capital town is called Bomangoy, and is ſituated on the north ſide of the above river, not far from its mouth. It is tolerably large and populous, but the houſes are very mean buildings, being irregular in their form, and conſtructed only of reeds and mud, covered roughly with branches of trees. The bay is a very commodious place, and

and here moſt ſhips ſupply themſelves with wood and water. At the point of the bay is the village of Kabenda, which is ſo poor and mean a place, as not to merit any other notice than the bare mention of it. The chief port here is alſo called Kabenda, and is ſituated to the north of the river Zaire.

There are great numbers of wild beaſts, in the more remote parts of the kingdom of Loango, ſuch as elephants, tygers, leopards, civet cats, and various ſorts of monkies. They have only two ſorts of game animals, namely, hogs and goats; but this deficiency is ſupplied by the poultry, which is ſo plentiful, that a good fowl may be purchaſed at the value of an Engliſh farthing. They have alſo a great plenty of wild fowl, and ſeveral uncommon birds peculiar to the country; among the latter, the moſt remarkable is that called the pelican, which being a bird little known to Europeans, we ſhall take this opportunity of deſcribing.

The pelican, from the top of the bill to the end of the tail, is about five feet in length, and weighs in general not leſs than twenty pounds. The bill, which is hooked, is about fourteen inches long, from the tip to the corners of the mouth. The feathers of the body are of a greyiſh colour, and thoſe on the top of the head ſtand erect, and are much longer than the reſt. The tail and covert feathers of the wing are of a duſky aſh colour; but the ends of the quill feathers are black, of which there are twenty-eight in each wing. The upper chap is flat and broad, and the bill near the head is of a lead colour, but yellowiſh towards the end. The lower chap is like two long ribs united at the extremity; and between them there is a thick yellow membrane, or ſkin, which it can draw ſo cloſe up to the bill, as hardly to be perceived; but notwithſtanding this, it may be ſo dilated as to contain a prodigious quantity of water; which is often of infinite uſe to the bird when it travels over ſandy tracts, where that article is not to be obtained for many miles. The legs are bare above the knees, and the feet are webbed, having four toes. But the moſt remarkable circumſtance belonging to this bird is the bones, which appear to be tranſparent, with many fibres and viens running up and down them throughout their whole length. Another ſingularity, which is not to be met with in any other bird whatever, is, that near the middle of the ſtomach the windpipe is divided into two branches.

With reſpect to the inhabitants of Loango, who are called Bramas, they are tall, well-ſhaped, and of a ſhining black colour. They are free and generous to each other, but very eager to attain riches, and greatly addicted to drinking; however they are tolerably civil; and though libidinous themſelves, are exceeding jealous of their wives.

The men wear long garments, that reach from the middle to the ancles, at the bottom of which is a handſome border of fringe. They are faſtened at the waiſt with a ſtring made of the leaves of the matombe tree; beſides which, they have two girdles, each three or four inches broad: one of theſe is made either of red or black cloth ſlightly embroidered, and the other of yarn wrought with flowers, and faſtened before with double ſtrings. Some uſe girdles made of bulruſhes, or palm-leaves, which they weave and plait together: and all of them are obliged to have on the outſide of their garments a piece of the ſkin of a leopard, or ſome other wild beaſt. They wear ſtrings of beads about their necks, and their arms and legs are ornamented with braſs, copper, or iron rings. They have a cap on their heads, which is made to fit cloſe; and in their hands they always carry either a great knife, a ſword, or a bow and arrows.

The women wear ſhort petticoats reaching only from the waſt to the knee, and over them they wear a piece of European ſtuff or linen. The upper part of the body is quite bare; but their arms, legs, and necks, are adorned with rings, beads, and other trinkets.

Both ſexes anoint themſelves with palm-oil, and ſtain their bodies with a liquid made from a wood called takoel, the colour ariſing from which is a dingy red. Their food conſiſts chiefly of dried fiſh, which they boil with herbs, and then ſeaſon with Braſilian pepper. They make their bread with the flower of millet, and water is their common drink.

Little ceremony is uſed in their marriages, the chief thing being to obtain the conſent of the parents; if that is obtained, they aſſemble together; and the parties agreeing to take each other, an entertainment is provided for the gueſts, and the whole ceremony is ended. The common people have in general only two or three wives; but ſome perſons have ten or twelve.

It is the practice here, as in other parts of Africa, for the women to do all the ſlaviſh work. They are kept under great ſubjection, and not only perform their domeſtic duties, but are obliged to cultivate the land, while their huſbands live in a mere ſtate of indolence. They muſt never ſpeak to their huſbands in any other poſture than on their bended knees: nor ever eat till their huſbands have done, and then chearfully take the leavings.

The colour of infants here, when firſt born, is nearly the ſame as of thoſe in Europe; but in two days it turns to a perfect black. This circumſtance greatly deceived the Portugueſe for ſome time after they ſettled in theſe parts; for, having commerce with the negro women, they took it for granted, that, when a child was born, it muſt be theirs; but when they came to be undeceived, and convinced that it was the offspring of a negro, they loſt that ſatisfaction they had before imbibed: however, when a child is produced between both, that is, a mulatto, they have not only a great reſpect for the infant, but a high veneration for the object that produced it. But it is not a little remarkable, that though both parties are negroes, yet it ſometimes happens that the child is very different in colour from that of its parents. Theſe, at a diſtance, greatly reſemble Europeans: they have grey eyes, and red or yellow hair; but when you are cloſe to them, their colour is like the corpſe of an European, and their eyes appear as it were fixed in their heads. Their ſight is very imperfect in the day; but at night they ſee clear, eſpecially if it be moon-light. Theſe extraordinary births are ſuppoſed to be occaſioned by the effects of imagination in the woman on ſeeing a white man, in the ſame manner as hiſtory informs us, that a white woman brought forth a black child, by viewing the picture of a negro.

The natives call children of this kind dondoes, which are always preſented to the king a few days after they are born. They are brought up in the court, and always attend his perſon; they are held in ſuch high eſteem by the king, that no perſon whatever dare offend them; and if they go to markets, they have free liberty allowed them of taking ſuch articles as they think proper.

On the death of any perſon, the relations immediately publiſh the melancholy tidings by running about the town or village, and ſhrieking in the moſt hideous manner; after which, they bring the corpſe into the ſtreet, and waſh and clean it; they then interrogate it, Why he died? and ſuch like queſtions, which they continue to aſk for ſeveral hours. After this, the grave is dug, when they carry ſeveral of their houſhold goods, and lay by the ſide of the body, as alſo the moſt valuable things uſed by the deceaſed perſon while living. They then haſtily take up the corpſe, and carry it with all expedition to the grave, in which it is immediately depoſited: ſome of the goods are thrown into the grave; and after they have expreſſed their lementations by howling, and the moſt ſtrange geſticulations, it is filled up with earth. The remaining goods are ſet over the grave on poles, being firſt cut to prevent their being ſtolen. The relations bewail the loſs of the deceaſed by attending the grave for ſix ſucceſſive weeks, morning and evening.

They will not ſuffer any foreigner to be buried in their country; when it happens that an European dies here, his body is carried in a boat two miles from the ſhore, and thrown into the ſea. This cuſtom took its riſe from a Portugueſe gentleman being buried here ſome years ago, ſoon after which the whole country was afflicted with a famine. The prieſts thought proper to attribute the cauſe of the general calamity to the interment of the foreigner, whoſe body, in conſequence of their opinion, was taken up, and thrown into the ſea; and they have never ſince permitted a ſtranger to be interred in their country, merely from this circumſtance.

Theſe people are all idolaters, though an attempt was once made to bring them to a knowledge of Chriſtianity: for in the year 1663, a famous miſſionary, named father Bernardin, an Hungarian, being at Loango, had ſome conferences with the then king, acquainted him with the doctrines of the Chriſtian religion, and baptized him, together with his queen, his children, and ſome perſons of his court. The people, however, would not be perſuaded to follow the king's example, nor could the moſt forcible arguments induce them to relinquiſh the leaſt particle of their ſuperſtitious maxims. They paid no reſpect to the mandates of the king, who in order to eſtabliſh the new religion, commanded them not to work on Sundays, which they abſolutely refuſed to comply with; nor would they pay the leaſt attention to ſuch matters as were derogatory from their idolatrous notions.

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This refractorineſs of the people produced a national commotion: one of the king's couſins, a man particularly zealous for idolatry, put himſelf at the head of the people, ſeduced ſome of the new-converted Chriſtians, both by promiſes and preſents, and became at length ſo powerful as to dare to offer battle to his ſovereign. The king who was naturally courageous, went with his army to attack the rebels, and a deſperate engagement enſued; but the rebels, having found means to bring over the principal part of the royal army during the engagement, the king was obliged to retire with the few that had remained faithful to him. The conquerors offered to lay down their arms, and to pay obedience to him as formerly, if he would renounce the new religion he had embraced, and put things again upon their antient footing. The king, who appeared convinced in his mind of the truth of the Chriſtian religion, made anſwer, that he would never renounce the worſhip of the true God, and would ſpill the very laſt drop of his blood in the defence of it.

In conſequence of this reſolution, ſeveral other battles were fought between the king and the rebels, in the laſt of which the king's troops were entirely cut to pieces, and himſelf ſlain. On this the conqueror was acknowledged king, who uſed all his endeavours to extirpate the Chriſtian religion, and re-eſtabliſh paganiſm; but his triumph and reign were of ſhort duration; for one of the late king's children, who had eſcaped from the laſt battle, raiſed a new army, proteſting moſt ſolemnly, that he took up arms with no other view but for the ſake of the Chriſtian religion; and that, after his father's example, he would defend it to his laſt breath. Accordingly he engaged the rebels; and the event of the battle was ſuch that the new tyrant was defeated and killed, with almoſt all his troops; after which, the young conqueror aſcended the throne, and eſtabliſhed the Chriſtian religion for ſome time throughout his dominions. After his death, however, it was finally rooted out by his ſucceſſor, and from that time to the preſent idolatry has prevailed in this country; which we ſhall now proceed to give an account of.

They have ſome notion of a Supreme Being, whom they call Sambian pogo, but their ideas are extremely imperfect; nor have they any belief in the reſurrection of the dead. Their idols, which they call mokiſſoes, are of various forms, ſome of them are made to reſemble the human ſpecies; others conſiſt of a piece of wood about a yard long, with ſmall bits of iron on the top, or elſe the figure of ſome animal carved at the end of it. The heads of their greater idols are ornamented with the feathers of hens or pheaſants, and their bodies are decorated with various kinds of trinkets. All acts of devotion are performed to theſe idols, of which they have great numbers. Each has a peculiar name, according to its office or juriſdiction. To ſome they aſcribe the power over lightning and the wind, and ſuppoſe that by praying to them it will preſerve their corn from vermin and birds of prey. To others they give the command over fiſhes of the ſea and rivers, their cattle, &c. ſome they make protectors of their health and ſafety; others they conſider as being able to ſecure them from evils and misfortunes. Thus every idol has his peculiar province, and his power is limited to a particular place. They have a notion that theſe idols are jealous of one another; for which reaſon they make their addreſſes to them all indifferently, as their protectors and guardians. They generally keep them in a pot of earth, with the figure half in and the other part out; they are made by their prieſts, who obtain conſiderable wealth by the ſale of them, as their value is fixed in proportion to the circumſtances of the perſon who buys them.

Their notions relative to the diſpoſal of the ſoul after death are very extraordinary. Thoſe of the royal family believe, that when any one dies, his ſoul is regenerated in ſome of the family; while others think that the ſoul and body have one determinate end. Some, like the Greeks and Romans, place the ſoul among the heroes, or elſe bring it into the number of their titular houſhold gods; others give them a common place of reſort under the earth; whilſt a fifth ſort make for them little receptacles under the roofs of their houſes: before which places they make ſome offerings for the benefit of the ſoul of their departed friend, when they eat or drink.

Theſe idolaters are led into the practice of the moſt abſurd ceremonies, being prompted thereto by the craftineſs of their prieſts, who work upon their ſuperſtitious notions. When a child is born they call a fetiſher, or prieſt, to enjoin to keep ſome particular thing as a law. The prieſt aſks the parents what was their injunction, and that of their anceſtors? when being anſwered, he tells them, that the oracle, by the mokiſſo, has ordered, that the child ſhall be enjoined not to do ſuch things during the courſe of its life; which the mother takes care to inculcate in the mind of the infant as it grows. Theſe injunctions are of various kinds; as, that they muſt abſtain from ſuch particular fleſh, herbs, or fruit; or that, if they eat ſuch fleſh, they muſt eat it alone, leave none, and bury the bones deep; that they may not be ſcraped up again, and eaten by any beaſt.

Some are forbidden by the prieſts to ſhave either their heads or beards, and others are commanded to abſtain from all kinds of fruits. Some are forbid to go over any water; others to croſs a river in a canoe, though at the ſame time they are permitted to walk, ſwim, or ride through. If an unmarried man has got a fooliſh child, he muſt not eat of the breaſt or udder of a buffalo; but if he gets another more ſenſible, he then becomes freed from that reſtraint.

Theſe, and ſuch like idle maxims, they obſerve with the greateſt exactneſs, firmly believing, that if the command enjoined by the mokiſſo, or the promiſe made to him, are not fully performed, he hath power to kill, or otherwiſe puniſh them; ſince all circumſtances that happen to them, whether good or evil, they ſuppoſe to ariſe from the power of the mokiſſo.

If a man preſerve a good conſtitution, by living in a chaſte and temperate way, he aſcribes his health to the mokiſſo, and not to thoſe virtues themſelves. If a ſick man recovers, they never impute it either to the force of nature, or the application of medicines, but the mokiſſo gets the credit of the cure which they performed; and if the patient happens to die of old age, or by any misfortune, they believe he was killed by ſorcery for having violated the mokiſſo's injunctions.

They have, beſides their private mokiſſoes, many public ones, that are kept in temples or huts, to which they daily repair to pay their devotions. One of theſe is at a village called Thiriko, and in figure reſembles a man. The ganga, or high-prieſt, who is lord of the village, performs the ſervice every morning, in this manner: as ſoon as the people are aſſembled, he ſits down upon a mat, and with a leathern bag ſtrikes his knee ſeveral times, having ſmall iron bells faſtened to his fingers. After this, he ſtrikes the bag ſeveral times on his breaſt, and then uſes many ſtrange motions and poſtures of his body, hands, head and eyes; ſometimes he raiſes his voice, and then depreſſes it, frequently repeating the word mariomena; to which the aſſembly anſwer, ka. When this has continued for ſome time, the ganga appears as if diſtracted, and his rage becomes ſo violent, that he is obliged to be held; but by virtue of a ſour liquor drawn from cane, with which they ſprinkle him, he recovers, and then declares what he has received from the mokiſſo, and what muſt be done in caſe of ſickneſs, and the like. After this he recommends to the mokiſſo the health of the king, the welfare of the country, flouriſhing of the ſeed, ſucceſs to the merchants, and full nets for fiſhermen. The whole company clap their hands, in token of affection, at the mention of the king's name; which concludes the ceremony.

Kikokoo is another remarkable mokiſſo. This is a black image cut in the ſhape of a man ſitting. They believe that this mokiſſo preſerves them from death, and that he keeps them from being hurt by ſorcerers. It is kept in a hut, which is always guarded, on account of its having been once ſtolen by ſome Portugueſe ſailors, who took it out of the houſe, and carried it on board their ſhip; but in the way the head and one of the arms broke off. When the Portugueſe came again to Loango, they were afraid to venture on ſhore without reſtoring kikokoo; ſo nailing on the broken limbs, they conveyed him at night to his old habitation. The next day a report was ſpread among the blacks, that kikokoo had been in Portugal, and that a trading ſhip had carried him away thither. Some time after this, a Portugueſe ſhip happening to ſtrike upon the rocks of Loango, the blacks ſaid that kikokoo had broken the ſhip, becauſe the Portugueſe had driven a nail into his head.

But the mokiſſo, called malemba, is the moſt reverenced by them, and is particularly eſteemed on account of its being viſited by the king. It is a mat about a foot and a half ſquare, on the top of which hang ſeveral ſmall baſkets. with ſcollops, feathers, iron bells, rattles, bones, and other trifles. The ceremonies belonging to this are performed with little drums or tabors, on which boys ſtrike with their hands.

hands. After this, a ſong is chanted by the company, and a perſon appointed for that purpoſe dips a bruſh into ſome water that has been coloured with takoel, which he ſprinkles on the king and the ganga, or high-prieſt. The nobility that attend receive a ſtreak on their bodies out of the ſame pot; after which, they have the honour to carry away malemba, with his pots, bruſhes, &c. which they replace as before.

Another of their mokiſſoes is called kofrie, which conſiſts of a ſack with ſome horns full of whiting. The ſervice to this image is performed with rattles, long ſticks, ſinging ſongs in the night, creeping on their knees, waſhing, ſpitting, ſhouting, tying rings and bands about their bodies, and the like. They ſay this mokiſſo ſecures them againſt the dreadful conſequence of thunder and lightning, and alſo preſerves them from ſickneſs.

Beſides the abovementioned, they have many other images, which have different names, and are ſuppoſed to be ſerviceable to them on various occaſions; but they are all equally ridiculous, with thoſe we have already deſcribed, and only tend farther to evince the folly and ſuperſtition of their deluded votaries, who ſacrifice every particle of reaſon to defend the honour of their contemptible idols.

Before we deſcribe the city of Loango, &c. we ſhall give ſome further particulars relative to the trade, inhabitants, method of travelling, houſes, coin, produce, &c. of the Loangoeſe, as extracted from the account given by Captain Uring, who ſailed to this part of Africa.

"The chief of their trade, according to this writer, is in ſlaves, though they have ſome elephants teeth, and bees-wax, and have very rich copper mines in the country. I have ſeen, ſays he, quantities of copper-drops, which were pieces of about a pound weight, run from the ore, and is for the moſt part bought by the Dutch. I was informed, that the greateſt part of their ſlaves were brought eight or nine hundred miles out of the country, which they call Poamboe; I take this to be Ethiopia. They uſed to make excurſions nearer home, in ſtrong parties, and where they found any people ſettled by themſelves, and not under the protection of any government, they ſeized them, and drove them before them, as other people do cattle, till they brought them to a trading town, where they were ſold for ſlaves; and this is as much a trade among them, as ſelling horſes, cows, and ſheep, or the like, in other countries. Thoſe ſlaves which are brought ſo far out of the country, are generally very ignorant, and dull of apprehenſion; but thoſe taken nearer the ſea coaſt are more quick, eſpecially the people of Loango, who are a crafty cunning people, and tolerably ingenious; they are moſt of them tall, ſtrong, and well limbed: and all of them are great lovers of brandy and tobacco: they do not make ſo good ſlaves as thoſe of the Gold coaſt, or Whidah; the reaſon which is given for it is, that the people on the Gold coaſt fare hard for want of proviſions, and are capable of going through more labour, with leſs victuals, than the natives of other countries, where they have plenty, as they have in the kingdom of Angola, Congo, and thoſe countries from whence theſe ſlaves are brought. It ſeldom happens that any of the town's-people are ſold for ſlaves, except in caſes of adultery, or when their great men ſell ſome of their ſervants for diſobedience.

"The women do all the drudgery; as planting, reaping, dreſſing their proviſions, carrying burdens, combing their huſband's hair, twiſting it into ſeveral forms, and painting their bodies: they alſo make mats. Moſt of the bread eaten amongſt them they call cankey, which is made with Indian corn, beat ſmall, which they mix with ſome roots, and boil in dumplings, and when they take it out of the pot, then they wrap it up in leaves, and it will keep five or ſix days.

"The great men and Europeans travel in the ſame manner as in Congo.

"The houſes of the inhabitants are low, the ſides of them made with cane, wattled together with twigs, and covered with leaves or branches of trees, of which they have many convenient for that purpoſe, and conſiſt moſtly of two or three rooms, the innermoſt of which is particularly for their women. Moſt of them have ſmall yards, incloſed in the ſame manner as the walls of their houſes, where are generally growing plantain, banana, and other trees, the fruits of which ſerve them for food, and the branches are convenient to ſhade them from the ſun, when they have a mind to take the freſh air, which makes the town look very agreeable. Some of their great men, and the chief of their merchants, have cane-walls of about ten or twelve feet high, which form a walk about eight feet wide, reaching near forty yards from the houſes, but with ſo many windings and turnings, that you go five times that diſtance before you come to their habitations; which is all the grandeur I obſerved in their buildings. I have been entertained with palm-wine and fruit at many of their houſes.

"The chief of their common people's food is cankey, potatoes, and other roots; the better ſort eat fowls and ſtewed fiſh. Their fiſh is dreſſed thus; they take five or ſix freſh maſounge, and put them into an earthen pot, with a little water and palm-oil, and a great deal of bird-pepper, and ſome ſalt; over the fiſh they lay three or four pieces of ſmall ſticks acroſs, and then fill the pot with green plantains, and cover it cloſe; the fume of the pot ſtews the plaintains: this is eſteemed an excellent ſavoury diſh. I was prevailed on to taſte it, but it was ſo hot of the pepper, that I could not get the taſte of it out of my mouth for ſeveral hours.

"Their money they call mucates, being certain pieces of cloth made of ſilk-graſs by the women, about the bigneſs of a ſheet of paper, and paſſes as current coin; they ſew ſeveral of them together, which make a fathom, and was what they cloathed themſelves with, before the Europeans traded with them. They value our goods by an imaginary coin, ſomething in the nature of the Portugueſe manner of counting by rees, of whom I ſuppoſe they learned it. A piece of blue bafts is valued at one thouſand, a piece of painted callico at ſix hundred, a piece of neconnes ſix hundred, a Guinea ſtuff three hundred, of paper-braul three hundred, a ſmall keg of powder three hundred, and ſo of the reſt. Annabaſes and braſs pans, pewter-baſons, guns and powder, are much eſteemed with them: they are very fond of ſmall black beads, and coral, to make bracelets: we had alſo knives, tapſeels, and chareolees, with a ſmall quantity of ſcarlet, and blue broad-cloth, which the natives wear in ſmall rings tied round their waiſt for ornament. We bought men-ſlaves from three thouſand ſix hundred to four thouſand, and women, boys, and girls, in proportion. We reckoned a man ſlave at fifty ſhillings prime-coſt of the goods in England. There was in the town a large Portugueſe factory, and in the road a large Dutch ſhip and two Engliſh ſhips beſides ourſelves, or we ſhould have purchaſed ſlaves much cheaper.

They have a market every day, where proviſions and goods are ſold; it begins very early in the morning, and laſts about three hours; they have plenty of Indian corn, kidney-beans, calavances, pindas and guba-gubs; which laſt are in ſhape and taſte like our white peaſe, with this difference, one grain being as big as four or five; they grow upon a vine which runs upon the ground, and every ſingle grain is covered with a diſtinct ſhell. They have great numbers of plantain and banana trees, as they have of palm-trees of ſeveral ſorts, from whence they draw great quantities of palm-wine, and extract a great deal of oil from the fruit, which they both eat and anoint themſelves with, and ſell to the Europeans. They have alſo large cotton trees of a prodigious ſize: pine-apples are ſo plentiful here, that I have bought ten for a knife, which coſt in England about two-pence. They have ſome limes: but I ſaw no lemons, and but very few oranges, and thoſe bitter, ſour, and ill taſted. They have plenty of dunghill-fowls; but I ſaw neither turkey nor duck in the country, no black cattle, nor hogs, (except wild ones) and but one ſheep. The men have their drinking-bouts of palm-wine, which is the only liquor the country affords beſides water: they let it ſtand two days after it is taken from the tree, in which it ferments, and grows ſour, and has ſome ſpirit in it, which exhilirates them, and makes them merry: they ſit at theſe drinking bouts twelve hours together, till they get drunk. I have taſted it, but found it very diſagreeable; but when it is firſt taken from the tree it has a very pleaſant taſte." Thus far this author.

We ſhall now, as we propoſed, give a particular deſcription of the city of Loango, and particularly the king's palace; with an account of the ſtate and dignity of the king, his government, laws, puniſhments, revenues, &c.

Loango, the capital city of the kingdom of the ſame name, ſtands about four miles from the ſea coaſt, and is ſituated in four degrees and a half of ſouth latitude. It is a very large and populous city; the ſtreets are long and ſpacious, and on the ſides of them are planted rows of palmetto and banana-trees. The houſes are built of an oblong form, with two gable ends, and a ſloping roof, which reſts on long thick poſts ſupported by ſtays. They are all built nearly of the ſame ſize, ſtand at equal diſtances, and appear with great uniformity. The inſide contains three

three or four apartments, which are all on the ground floor, and only ſeparated by a ſlight partition made of wicker or reeds. Their houſhold furniture conſiſts chiefly of pots, wooden trays, mats, ſmall and great baſkets for their cloaths, &c.

There is a ſpacious ſquare, ſurrounded with lofty trees, near the center of the city: here, (as is obſerved above) a daily market is held for the ſale of all kinds of proviſions, as meat, poultry, fiſh, wine, corn, and oil; alſo palm cloths of various ſorts, and great quantities of elephants teeth. On the weſt ſide of this ſquare is the royal palace, which conſiſts of a number of detached buildings. The king's apartments are in front, and behind are thoſe belonging to his women. The whole is ſurrounded with lofty palm-trees, and is at leaſt a mile and a half in circumference.

At a ſmall diſtance from the front of the palace is the place where the king holds public audience, and tranſacts all buſineſs relative to the ſtate. Adjoining to the entrance of the palace, on the eaſt ſide, is the banqueting-houſe, where the king every day retires to drink palm-wine. It is a noble building, and the place where all difficult caſes are adjuſted in the preſence of the king. The front of it is open for the benefit of the air, and about twenty feet backwards is a ſcreen or partition quite acroſs, to prevent the palm-wine being ſeen by the people. The room is hung with rich tapeſtry; and in the center of it, juſt without the ſcreen, is the throne, which is ſupported by ſmall pillars made of palmetto-branches curiouſly wrought in imitation of baſket-work. The throne is raiſed from the ground about a foot and a half, and on each ſide of it are two large wicker-baſkets that contain ſeveral weapons kept there by the king for the ſecurity of his perſon. The king's gardens are on the eaſt ſide behind the palace; and thoſe belonging to the queen are on the weſt ſide.

There are two mokiſſoes at a ſmall diſtance from the city, one of which is called mokiſſo a Loango, and is highly eſteemed. It is kept in a ſmall hut, and reſembles a man in a ſitting poſture. The natives perform their ſervices to this idol by dancing round it with rattles in their hands, and throwing themſelves into the moſt ridiculous poſtures and geſticulations.

A place called the Broad-way, is ſituated from the eaſt end of the city, whither ſuch as have been found guilty of any crime by the imbonda drink, are dragged and executed. The ceremony reſpecting the trial of innocence by means of this drink, we ſhall take notice of in treating of their puniſhments.

The monarch of this country hath a great number of wives, all of whom, except the principal one, are obliged to be very obſequious to him. The latter, however, who is diſtinguiſhed by the title of makenda, has not only the ſuperiority over the reſt, but indeed over the king her huſband; for he is obliged to conſult her on all affairs of importance, nor can he act contrary to her will. Such too is her power, that ſhe has the liberty of chuſing any other male companion her inclinations may ſuggeſt; and whatever children ſhe has by ſuch connection are reputed of the royal race. But though the king is thus ſubject to his principl wife, he otherwiſe preſerves a kingly dignity.

This prince is very powerful; and ſo circumſtanced, as to be able to bring into the field a conſiderable army; for all his ſubjects are obliged to equip themſelves with arms, and immediately attend at his command. His dreſs conſiſts of a garment made of cloth or ſtuff, and both he and his nobles wear, on their left arm, the ſkin of a wild cat ſewed together with one end ſtuffed. He makes two meals a day, the firſt of which is about ten o'clock in the morning. His proviſions are brought to his apartment in covered baſkets; and with the people that bring them there is a man with a large bell in his hand, which he rings, to give notice, that the king's diſhes are arrived.

The king on hearing the ſound of the bell, leaves his company; and as ſoon as he enters the apartment, the ſervitors retire and leave him, when he ſhuts the door, and continues by himſelf during the whole time he is at dinner; for (as is the caſe in other parts of Africa) ſhould any perſon happen to ſee him either eat or drink, he would immediately be put to death. And ſo punctually is this law obſerved, that even animals are ſubject to the ſame fate, which happened to a fine dog preſented to the king by the Portugueſe. This creature, not being well fed by thoſe who had the care of him, ſmelling the victuals one day when the king went to dinner, followed the ſcent, and his majeſty not faſtening the door properly, the dog, while he was at dinner, thruſt it open with his feet, and entered the room, when the king immediately quitted the apartment, and ordered the creature to be killed, as a fit puniſhment for his bold intruſion.

After dinner, the king goes every day in ſtate, accompanied by his nobles, and a great croud of people, to the banqueting-houſe, in order to refreſh himſelf, by drinking palm-wine. As ſoon as he arrives there, he ſeats himſelf on the throne, and on each ſide of him is a cup bearer. He on the right-hand reaches him the cup when he is inclined to drink, but at the ſame time turns his head; out of which is given to the company by him on the left, who ſtrikes two iron rods, pointed at the ends, againſt one another. At this ſignal the people turn their backs to the king, and bend their faces to the ground, in which poſture they remain ſo long as the irons continue ringing; after which they riſe, turn their faces to the king, and wiſh him health, by clapping their hands.

His majeſty goes a ſecond time after ſun-ſet, to the apartment adapted for eating, where his proviſions are prepared for him as before, after which, he again viſits the banqueting-houſe, where he remains till nine or ten o'clock, when he returns and retires ſoon after to his chamber.

It is very uncommon for the king to appear abroad, except on the above occaſions; or when an ambaſſador arrives, or ſome extraordinary accident hath happened, ſuch as when a leopard is taken in the country, or elſe lodged about the city ready for the chaſe (for he is very fond of that diverſion); or, laſtly, when his land is to be tilled, and his chief nobility bring him tribute. The place appointed for his appearance on theſe occaſions is a large plain in the center of the city, oppoſite to the palace. The ſtool, or chair, on which he ſits, is raiſed about a foot from the ground, and adorned with black and white wickers, very artificially woven. Behind his back, on a pole, hangs a ſhield, covered with European ſtuffs of various colours. Near him are placed ſix or eight fans fixed at the ends of long ſticks run through the middle of them, which being moved with great force, produce very refreſhing breezes. Before the king, a great cloth is ſpread on the ground, made of leaves very curiouſly woven; and on this no perſon dare tread, except the king and his children. The nobility ſit in ranks, ſome on the bare ground, and others on cloth made of the ſame ſtuff with the king's, each of whom holds a buffalo's tail in his hand, which he keeps continually waving to and fro. All the great officers ſtand behind the king, and the nobles are incloſed by the multitude. As ſoon as the king is ſeated, the muſic immediately plays, and continues during the whole time his majeſty is on the throne.

The muſical inſtruments are of three ſorts, the firſt of which is made of ivory, and is like a hunting horn. The ſecond ſort are drums made of a hollow piece of timber, covered at one end with leather, or the ſkins of wild beaſts; and the laſt ſort ſomewhat reſemble tabors, having little bells faſtened all round. When the muſic has been ſome time playing, the moſt diſtinguiſhed of the nobility riſe from their ſeats, and compliment the king by leaping backwards and forwards before him two or three times; after which they clap their hands together, and then, in token of ſubjection, proſtrate themſelves on the ground, rolling their bodies ſeveral times over.

Three or four criers ſtand on one ſide of the king's ſeat, with iron inſtruments in their hands, upon which they ſtrike with a ſtick, to give notice when the king demands ſilence. Theſe criers are likewiſe officers of the city, and not only proclaim the king's orders, but alſo, like the bellmen in England, go about the ſtreets, ſtriking their iron inſtruments, to give notice to the people when any thing is loſt or found.

The king likewiſe appears in a public manner at the commencement of the ſeed-time, which is always on the firſt of January. He takes his ſeat at three o'clock, when the women who till the ground appear before him with their inſtruments of huſbandry; and the men walk backwards and forwards, armed in their military habits. The king generally ſtays about an hour, when he returns to his palace amidſt the acclamations of the people, who devote themſelves to feſtivity for the remainder of the day.

Hunting the wild beaſts is a favourite diverſion here; therefore when any of the inhabitants have diſcovered a leopard in the woods adjoining to the capital, intimation of it is given to the king, who repairs to his public place of appearance; and a trumpet is ſounded, to give notice to the people to attend his majeſty at the ſport. If the

place where the leopard lies be too far for the king to walk, he is carried on men's ſhoulders on a kind of chair made of wicker, and richly ornamented. As ſoon as they arrive at the ſpot where the leopard is ſecreted, the people ſurround it, armed with bows and arrows, lances and darts, leaving only a ſmall place open, that the king may have a convenient opportunity of ſeeing the ſport. They ſpread nets before this opening, ſo that if the leopard ſhould happen to take his courſe that way, he may be taken alive. When every thing is ready, the beaſt is rouſed by the people making an univerſal ſhouting, together with the blowing of horns, and beating of drums. As ſoon as the creature finds himſelf ſurrounded, he endeavours to make his eſcape, but is prevented by the vollies of darts and arrows that are diſcharged at him by the multitude, who follow him cloſe; and if he happens not to take to the net, overpower and diſpatch him. When the leopard is killed, the king retires to his palace, before which the hunters bring the carcaſe, and triumph over it by dancing, ſinging, and exhibiting various kinds of antic poſtures and diverſions.

The higheſt reſpect is not only ſhewn by the common people of the city of Loango, to the king, but alſo the greateſt ſubmiſſion to the nobility; for when they happen to meet any one of them in the ſtreets, they immediately fall on their knees, and turn their heads the other way, intimating that they are not worthy to look at him; and in this poſture they continue till the nobleman has paſſed.

The laws in this country are not complex, but ſome of the puniſhments are as ſevere as thoſe of the neighbouring kingdoms. Theft is never puniſhed with death, unleſs it be committed on the king: in common caſes, when a thief is detected, either he or his friends muſt reſtore the goods ſtolen, or atone for the want of them by an adequate compenſation; beſides which, the thief is tied to a poſt in the middle of the ſtreet, where he continues an hour as an object of ridicule and contempt to the ſpectators. If he is unable either to reſtore the goods, or pay the value of them, his relations muſt work for the party robbed till he thinks himſelf ſufficiently ſatisfied.

They puniſh adultery only by a fine, which is levied in proportion to the circumſtances of the offender; except it be committed on any of the king's wives, when the man is buried alive, and the woman burnt.

When any perſon is ſuſpected of a crime, and it cannot be clearly proved againſt him, he is ſworn by drinking a certain quantity of a liquor called imbonda. It is made from the root of a ſmall tree or ſhrub ſo called, which is about ſix inches long, and much reſembles a carrot. The root is ſcraped into water, which is boiled in gourds. The liquor is as bitter as gall; and ſo ſtrong, that one root would ſerve to try an hundred people. When the perſon drinks the liquor, if it be too much infuſed, it occaſions a ſuppreſſion of urine, and ſtrikes up into the head, inebriating to ſuch a degree, that he falls down as if dead, in which caſe he is pronounced guilty, and is accordingly dragged to the Broad way and executed; but if he can ſtand upright, and make water, he is deemed innocent. The determination of this matter reſts intirely in the imbonda giver, or perſon appointed to adminiſter the potion, for however innocent he may be that is ſuſpected, yet if the imbonda man has any diſlike to him, or his accuſer is a perſon of importance, he is ſure to give him the liquor ſo ſtrongly infuſed, that its operation proves fatal, though he does it ſo artfully, that it cannot be diſcovered. This ceremony is performed at Loango almoſt every week, ſo that many people are deſtroyed by it in the courſe of a year.

On the death of the king, the ſucceſſion of the crown does not devolve to his children, but to his eldeſt brother; but, for want of ſuch kindred, it falls to his ſiſter's children. Thoſe who have pretenſions to the crown are five in number, and reſide in towns or villages at ſome diſtance from the court; they preſerve their titles agreeable to the names of the reſpective villages in which they live.

The next heir to the crown is called Mani-kay, who reſides at a large town of that name about fifty miles from Loango. The ſecond is called Many-Bokke, and lives at a town called Bokke, ſituated about fourteen miles up the country. The third, called Mani-Salloga, lives at Salloga, a large town ſituated about thirty-five miles north of Loango. Mani-Kat, the fourth, lives at the village of Kat, about fifty miles from Loango. And Many-Inyami, the fifth and laſt, reſides at the hamlet of Inyami, which is ſituated on the borders of the kingdom. When, on the king's death, Mani-Kav ſucceeds, Mani-Bokke removes to the reſidence of Many-Kay, and the reſt all follow, a proper perſon being appointed to ſupply the place of the laſt. And then they ſucceed to each others villages, and afterwards to the crown by a regular rotation.

Mani-Kay, after the deceaſe of the king, immediately enters upon the government; but he does not go to court till the funeral of the late king is over, the ceremonies attending which are theſe: they firſt make two vaults under-ground, adjoining to each other, in one of which they lay the corpſe, richly dreſſed, on a ſtool, and by it all manner of houſhold ſtuff, as pots, kettles, pans, cloths, and garments. They then place round it little images made of wood and red earth, repreſenting the houſhold ſervants of the deceaſed. After this, they leave the royal corpſe, and go to the other vault, where they place the bodies of ſeveral ſlaves, who have been ſacrificed to ſerve the king in the other world, and to make atteſtation in what manner he behaved during his life. The two vaults are then cloſed; and in order to preſerve it from the inclemency of the weather, a covering is erected over each of them.

The revenues of the king of Loango principally ariſe from elephants teeth, copper, and ſlaves. The greateſt part of the copper is brought by ſtealth from an inland country, becauſe the inhabitants of it and the king of Loango are always at variance.

Beſides the branches of trade mentioned above in captain Uring's account, the natives alſo deal in tin, lead, copper, iron, red-wood, and ſeveral ſorts of cloths, the manufacture of the country; in exchange for which, they purchace of the Europeans, ſalt, Sileſia ticking, beads, looking-glaſſes, cutlaſſes, and other commodities.

CHAP. V.

THE NEW HISTORY AND DESCRIPTION OF

CAFFRARIA.

SECT. I.

Containing a General Account of CAFFRARIA, and the Countries thereunto belonging; a Deſcription of the Interior Country of the CAFFRES; that part of CAFFRARIA called the Country of the HOTTENTOTS; and of the Kingdom of MATAMAN or CLIMBEDE.

CAFFRARIA, or Caffreria, is excellently well ſituated for navigation and commerce, both which advantages are almoſt intirely neglected. The country is fertile, but wants the benefit of civilization. The inhabitants are naturally ſagacious, but their faculties are abſorbed in indolence; thus both the lands and minds of the people require improvement; but leſt cultivation in the firſt ſhould introduce luxury, and information in the laſt produce diſobedience, neither of theſe are encouraged by the politic Dutch, who poſſeſs the greateſt part of the coaſt.

This country extends about ſeven hundred and eighty miles from north to ſouth; that is, from cape Negro to

the cape of Good Hope; from the laſt mentioned cape turning north-eaſt, to the mouth of the river Spiritu Santo, it runs about ſix hundred and ſixty miles; and from thence proceeding up the country almoſt to the equinoctial line, it is about one thouſand ſeven hundred and forty miles farther. In ſome places it is nine hundred, and in others not above ſix hundred broad. Cape Negro is in fifteen degrees thirty minutes ſouth latitude, and the river Del Spiritu Santo in twenty-five degrees ſouth latitude. Caffraria is ſo named from the Caffres, its inhabitants; though ſome authors affirm, that this name is merely an opprobrious term given by the Arabs to all who have but confuſed notions of the Deity, and which the Portugueſe have by miſtake applied to theſe people.

Geographers uſually divide this extenſive region into five parts; namely, 1. The kingdom of Mataman, or Climbede; 2. The inland countries between Mataman and Monomotapa; the country of the Hottentots; 4. Terra de Natal; and 5. Terra dos Fumos. But it is neceſſary firſt to take notice of the diſcovery of this country, before we enter upon a local deſcription of it.

The cape of Good Hope, which is the moſt ſouthern part of Africa, till ſo late as the year 1493, when it was firſt diſcovered by Bartholomew Diaz, the admiral of a Portugueſe fleet, who, on account of the boiſterous weather he met with when near it, diſtinguiſhed it by the name of Cabo dos totos Tormentos, or the Cape of all Plagues; ſince which, no place in the univerſe has been more ſpoken of, though little of the country, except the coaſt, has been penetrated or known. The reaſon why it has ſo much attracted the attention of mariners of all nations, is, their being under a neceſſity of frequently calling there for water or other refreſhments, and alſo of doubling it, in their voyages to the Eaſt Indies. But John, king of Portugal, not liking the name which his admiral had beſtowed on this large promontory, changed it to that of the cape of Good Hope, which appellation it hath ever ſince retained.

Neither Diaz, or his ſucceſſor Vaſco de Gama, though they ſaw the cape, thought proper to land at it. But in 1498 the Portugueſe admiral, Rio del Infante, was the firſt who ventured on ſhore; and from his report, Emanuel, king of Portugal, on account of the eligibility of the ſituation, determined to eſtabliſh a colony there: but the Portugueſe, who are naturally puſillanimous, having taken it into their heads that the inhabitants of the cape were cannibals, were too much afraid of being devoured, to obey their ſovereign in making the ſettlement he intended.

Some time after, theſe timid people landed here, under the conduct of a viceroy of Braſil, named Francis d'Almeyda, where the Portugueſe were ſhamefully defeated by the ſcarce armed and unwarlike natives; the viceroy and ſeventy-five of his men being killed in the engagement, and the reſt obliged to retire with precipitation to their ſhips. The Portugueſe were much chagrined at this diſaſter, and greatly abaſhed at the idea of ſuch martial ſuperiority in a people by them deemed at once ſavage and deſpicable. They determined to be revenged; but not having magnanimity enough to ſhew a becoming reſentment, they contrived a moſt inhuman and cowardly expedient.

Touching at the cape about two years after, they landed with all the appearance of amity, and brought on ſhore with them a large cannon loaded with grape ſhot. Knowing the fondneſs of the unſuſpecting natives for braſs, they pretended to make a preſent of this engine of deſtruction, which was of that metal. The poor people, overjoyed by the gift of ſo great a treaſure, began to drag it away by the help of two long ropes which had been previouſly faſtened to the muzzle. Great numbers laid hold of the ropes, and many others went before by way of triumph, when the treacherous Portugueſe firing off the cannon, a prodigious ſlaughter enſued, as moſt of the people ſtood within the range of the ſhot. Many were killed, ſeveral wounded; and the few who eſcaped, abandoned with the moſt precipitate terror the fatal preſent.

The Dutch, about the year 1600, began to touch at the cape, in their way to and from the Eaſt Indies; and becoming annually more ſenſible of the importance of the place, they effected a ſettlement here in 1650, which ſince that time hath riſen to great power and opulence, and been of eſſential ſervice to that nation in general.

With reſpect to the inland parts of the country of the Caffres, the Europeans are but little acquainted with them; however, it is agreed that the country called Mozumbo Acalongo, is bounded on the eaſt, by the empire of Monomotapa; on the weſt, by Mataman, or Climbede; on the north, by the province of Ohila; and, on the ſouth, by the country of the Hottentots.

Ohila and Abutea have been little known, and leſs deſcribed by the European travellers; however, the latter is ſaid to abound in gold mines.

The province of Toraca contains many iron mines, and in the midſt of them is a ſurprizing fabric, being a capacious ſquare caſtle, built of poliſhed free-ſtone; the ſtones are very large, and placed upon each other without any kind of cement. The walls are near nine feet thick, and contain ſeveral inſcriptions, which no perſon has yet been able to explain, or even gueſs to what language the characters belong. As the inhabitants are unacquainted with the founder of this extraordinary pile, they compliment the devil with the honour of being the architect. The neareſt ſtone building to this is a Portugueſe fort, which, however is two hundred leagues from it.

The town of Fatuca, near this place, is rich in gold and precious ſtones.

Boro and Quitici, abound in gold mines; and Chicovee contains many ſilver mines; this laſt place lies more to the north-eaſt.

That part of Caffraria, called the country of the Hottentots extends towards the north, to the tropic of Cancer, and is bounded on all the other parts by the ſouthern ocean. It is divided into twenty parts, or provinces; which, being independent of each other, are termed nations. We ſhall deſcribe theſe Hottentot ſtates in the following order.

The firſt is the country of the Heykams. This territory abounds in cattle, though there is no fodder but flags and reeds, nor any water but what is brackiſh. The few vallies are fertile, but the mountains are many and barren. Game and wild beaſts are numerous, but freſh water is a ſcarce article.

The next is the diſtrict of the Chantours, which contains the fineſt and the moſt lofty trees of any in the Hottentots country: the land in general is flat, the ſoil rich, and the water excellent. Here are abundance of cattle, great quantities of game, a variety of wild beaſts, and plenty of ſea and river fiſh.

The third is the land of the Houteniquas, which contains many fine ſhady woods, and fair, fertile meadows: theſe laſt are beautifully enamelled with a great variety of fragrant flowers; and the former are ſtocked with abundance of medicinal herbs.

The fourth country is that of the Gauriques, or Gauros: it is a ſmall, but plentiful territory; and abounds more in wild beaſts than any other place near the borders of the coaſt.

The fifth is the country of the Damaquas, who inhabit a diſtrict which is flat and fertile. It abounds particularly in cattle, game, hemp, and water-melons. Wood is very ſcarce, and ſalt-pits are at once numerous and uſeleſs, for the Hottentots never eat any ſalt, and the pits are too far from the coaſt to be of any ſervice to the Europeans. Thoſe who travel through this territory are much obſtructed in the way by the ſerpentine river Palamites, which meanders through the whole country: and as the people have not the leaſt idea of building a bridge, they paſs it upon floats, or in canoes.

The land of Dunquas, being the ſixth country, is the leaſt even, and moſt fertile place in this part of Africa. Here is a profuſion of cattle, game, fiſh, herbs, and flowers. It is watered by ſeveral fine ſtreams, which diſembogue themſelves into the river Palamites.

The ſeventh is the country of the Sonquas, who are few in number, and inhabit a very barren rocky country; but their poverty renders them more induſtrious than the reſt of the Hottentots, and their natural wants make them excellent huſbandmen. They are active and intrepid; and when they find it impoſſible to ſubſiſt in their own country, they let themſelves out to hire as ſoldiers, to fight the battles of ſome of their more lazy and leſs warlike neighbours: ſo that they may not improperly be termed the ſwiſs of the cape. Cattle is ſo ſcarce among them, that they never kill any but upon certain ſolemn occaſions: their food being either the game they provide themſelves with in hunting, or ſuch roots, plants, and herbs as their poor country furniſhes. Many employ themſelves in ſearching hollow trees for honey, which they barter with the Dutch for brandy, tobacco, and hardware. Though unimproved by art, they are the philoſophers of nature: deeming this life a ſhadow, they never ſhun any danger, as they imagine it may haſten and facilitate their journey to a ſtate which they ardently expect in a better world.

The eighth is the country of the Heſſaquas, or Gaſſaquas, which is one of the richeſt and moſt poliſhed of all the Hottentot nations; that is, they have the greateſt quan-

tities of cattle, the only criterion of riches, and are the moſt luxurious in their living, the ſole mark of refinement which is obſervable in this country. But their wealth and luxury, on the other hand, are their greateſt misfortunes; for the former by raiſing the envy of their neighbours, encourages them to commit depredations in their territories; and the latter by having enervated, has rendered them incapable of defending themſelves. Hence they are obliged frequently to ſolicit the aſſiſtance of the Dutch, and to pay part of their wealth in ſupport of their effeminacy. Their kraals, or villages, are larger, and better built; their bakkeleys, or oxen for carriage, ſtronger and handſomer, and their country better inhabited than any other about the cape. They have plenty of game, and indeed every thing that is neceſſary for convenience or pleaſure in that tropical ſituation. Some of theſe people article themſelves to the Dutch for a certain number of years, and act with the utmoſt integrity during the ſtipulated ſpace.

The ninth country is inhabited by the Koopmans, who poſſeſs a large and fertile territory, well ſupplied with wood and water, and which contains many European ſettlements.

The tenth is inhabited by the Chainouquas, whoſe territories are ſmall, but fertile: the people conſiſt only of about four hundred perſons: they are hoſpitable to ſtrangers, and very rich in cattle.

The eleventh is the country of the Cabonas, ſituated near the tropic of Capricorn, and are reported to be anthropophagi, or men-eaters. But as theſe people are very little known, it is probable that the ſuppoſition is not founded in truth, and that what is ſaid to their diſadvantage may be owing to the total ignorance of their real characters.

The twelfth country is that of the Hancumquas, which adjoins to the former, lies about the twenty-ſixth degree of ſouth latitude, and is likewiſe very little known: as we mean not, therefore, to adopt any circumſtances but ſuch as are well authenticated, we deem it more eligible to omit any farther particulars of this place, than to inſert them from the mere conjectures of others.

The thirteenth is that of the Henſaquas, who differ from the other Hottentots, in applying themſelves to agriculture, as well as the breeding of cattle. They cultivate a ſingular root called dakka, the juice of which is ſharp and ſpirituous. The ſubſtantial part ſerves them for food: and the fluid is an intoxicating liquor, of which they are very fond. Theſe people catch lions by traps, and have the peculiar art of taming them, ſo as to render them ſociable and domeſtic. Some of the ſtrongeſt and fierceſt they breed for the purpoſes of war, and ſo perfectly well diſcipline them, that they are obedient to command, and attack furiouſly when order'd by their maſters: ſo that the Henſaquas are exceeding formidable to their neighbours by the aſſiſtance of thoſe tremendous light troops.

The fourteenth country is inhabited by the Attaquas, who are poor, having but few cattle, which is owing to the barrenneſs of the country, and the want of water. This poverty of ſoil, is, however, their grand ſecurity againſt invaſion; as few care to riſque their lives with a certain proſpect of being loſers, or to ſteal that which is not worth the having.

The country of the Chirigriquas, being the fifteenth, borders on the bay of St. Helen's; the people are ſtrong, active, and bold. The territory is watered by an excellent ſtream called the Elephants river, on account of the great number of elephants which frequent its banks. This diſtrict abounds with mountains which are flat at the top, and the ſummits of ſome of them have all the verdure of the fineſt meadows. The vallies are admirably enamelled with the moſt beautiful flowers; but it is dangerous to acquire their fragrance, by reaſon of the prodigious number of ſnakes with which they abound: that called ceraſtus is particularly venomous. Theſe people are very numerous, and are celebrated for being the moſt dexterous of any of the Hottentots in throwing the aſſagaye or half-pike, which they do with the moſt critical exactneſs: they always keep the blade of it bright and clean, and, when uſed in war, it is dipt in poiſon. This weapon is made of a taper ſtick, about four feet long, armed at one end with an iron plate, ſharp at the edge, and tapering to a point.

The ſixteenth of theſe countries is inhabited by the Namaquas, who are divided into two nations; the greater Namaquas inhabit the coaſt, and the leſſer Namaquas extend more to the eaſtward. Though the government of theſe two nations differ, the characters of the people are much the ſame; they are more poliſhed, and poſſeſs a greater degree of reputation, than any other of the Hottentots. Their ſtrength, valour, fidelity, and diſcretion, are much admired even by the Europeans. It is computed that the two nations can, together, bring twenty thouſand men into the field. They always deliberate before they ſpeak; uſe very few words, and give a laconic but pertinent anſwer to all queſtions. The women are the fondeſt of finery, and the moſt artful in their behaviour, of any of the natives about the cape. The country through which the Elephants river winds, is mountainous, ſtony, and barren. Wild beaſts are numerous, though there are but few woods. A beautiful deer is found in this part: it is ſmall, exceeding ſwift, and affords delicious veniſon; it is of a handſome make, and the hide is admirably marked with white and yellow ſpots. Theſe animals are never known to go ſingly; but herds of ſeveral hundreds of them are frequently ſeen together.

The ſeventeenth country lies to the north of Saldana bay, and is peopled by the Odiquas. They are [illegible] war with the Chirigriquas; therefore they a[illegible] tual alliance with the Saniquas, for their mutu[illegible] againſt the common enemy.

Adjoining to the laſt-mentioned nation is that of the Safliquas: the country is mountainous, but at the ſame time covered with verdure, and the vallies are finely enamelled with flowers. It was once a very populous country, but is now thinly inhabited; for the great ſcarcity of water has induced many of the natives to quit it, and others have been driven away by the Dutch freebooters.

The country inhabited by the Cochaquas, which is the nineteenth, is particularly fertile in paſturage, on which account a great extent of it is occupied by the Dutch farmers, who have the care of furniſhing the Dutch Eaſt India ſhips with proviſions, which they are enabled to do, by means of the abundance of cattle, and excellent ſalt-pits found in the territory. A Dutch guard is placed in this country for the ſecurity of the ſalt-pits and cattle, and to ſend notice to Cape Town, when any ſhip comes within view of the coaſt. Theſe people, and indeed moſt of the other Hottentots, move from place to place in their reſpective diſtricts, for the benefit of freſh paſturage. When the graſs in any meadow is rank, they ſet fire to it; and the aſhes meliorate the ſoil, and improve the next crop. Hence the country is frequently ſeen in a blaze for the ſpace of ſeveral miles round; and if the flames, in their progreſs, enter into any other territory, it infallibly occaſions a war between the two nations. The Dutch at the cape burn the graſs for the ſame reaſon, but ſtop the progreſs of the flames with much more diſcretion. In order to impede the fury of the fire, they cut trenches round the place, which limits it to the ſpot deſigned to be manured; but the indolent Hottentots, rather than give themſelves ſo much trouble, would rather cauſe an univerſal conflagration, and alſo kindle the flames of war.

The twentieth and laſt of theſe countries is that of the Gorenghaiconas, or Gunjemans, who dwell promiſcuouſly with the Dutch, as they ſold their country to thoſe people, only reſerving to each family a ſmall portion of land juſt ſufficient for the maintenance of their cattle, and retaining the privilege of hunting in thoſe grounds which the Europeans poſſeſſed.

It is neceſſary to obſerve here, that the Hottentots and Caffres have been often confounded together by writers, but they are a different people, having a conſiderable diſſimilarity even in perſon and features, as the Caffres are totally black, and the Hottentots of a dark olive colour; but we ſhall give a more particular deſcription of them hereafter. And we muſt not omit to mention, that the above names of the ſeveral Hottentot nations were not given to theſe people by the Europeans, but are rendered agreeable to the ſound of thoſe appellations, by which they diſtinguiſh each other: nor is the term Hottentot a word of deriſion, as ſome ſuppoſe, but the name by which theſe people have called themſelves time immemorial.

The kingdom of Mataman, or Climbede, extends from ſixteen degrees thirty minutes ſouth latitude, to the river Bravaghul, in twenty-four degrees ſouth latitude, croſſing the tropic of Capricorn, and being in length four hundred and fifty miles from north to ſouth; and two hundred and ſixty miles broad from eaſt to weſt. The river Bravaghul bounds it on the eaſt and weſt; Benguela, on the north; and the Atlantic ocean, on the ſouth.

The firſt place worthy of obſervation in this kingdom, is cape Negro, or Black cape, which receives its appellation from its ſable appearance to mariners when at a conſiderable diſtance at ſea. At the extremity of the northern angle is a bay about ſix miles broad; and on the ſummit of

of the mountain is a pillar of alabaſter, with the arms of Portugal upon it. Gulfo Frio, and the cape of the ſame name, lie in eighteen degrees thirty-five minutes; and the bay of St. Ambroſe in twenty-one degrees ſouth latitude; and beneath the eighteenth degree of ſouthern latitude, lies cape Ruy-Piz, which extends about ten leagues north-weſt.

The climate is tolerably mild, conſidering the tropical ſituation of the country. The inland parts are fruitful, and there is a great variety of trees towards the north. The coaſt here is very ſandy. The Dutch judge of their approach to this coaſt by the flight of the birds called mews, as they never fly above twenty leagues from land. There is likewiſe another token by which ſailors know when they are near the ſhore, which is, by the floating of the weed called ſargoſſa upon the ſurface of the waters.

Climbede, is very little known; but, according to the few writers who have mentioned it, the government is deſpotic, and the whole country ſubject to one ſovereign, to whom a few petty lords, who ſtile themſelves princes, are ſubordinate, though a ſmall number of towns towards the ſea-coaſt conſtitute the whole of their dominions.

SECT. II.

Treating of the Poſſeſſions belonging to the DUTCH, with their Method of Government, at the Cape of GOOD HOPE.

THE Dutch did not enter into the ſcheme of ſettling a colony at the cape, till the year 1650, when M. Van Richeeck, a ſurgeon, in his return from India, obſerved the conveniency of the place for a ſettlement, and, laying before the Dutch Eaſt India company, a plan of its eligibility, the ſcheme was approved, and the propoſer appointed governor. This gentleman, ſailing with four ſhips to the cape, entered into a negotiation with the people, who, in conſideration of fifty thouſand guilders, or four thouſand three hundred and ſeventy-five pounds ſterling, agreed to yield up to the Dutch a conſiderable tract of country about the cape.

Van Richeeck, in order to ſecure his new purchaſe, immediately erected a ſtrong ſquare fort; and laid out a large garden, and planted it with a great variety of the productions of Europe, that he might render the place as commodious and agreeable as poſſible.

The Dutch company, having thus ſucceſsfully begun the ſettlement, propoſed, in order the more effectually to eſtabliſh it, that every man, who would ſettle three years at the cape, ſhould have an inheritance of ſixty acres of land, provided that during that ſpace he would ſo improve the eſtate, as to render it ſufficient to maintain himſelf, and contribute ſomething towards the maintenance of the garriſon; and at the expiration of the time, he might either keep poſſeſſion of it, or ſell it, and return home. Induced by theſe propoſals, many went to ſeek their fortunes at the Cape, and were furniſhed on credit with cattle, grain, plants, utenſils, &c. The planters, however, at length grew weary of their habitations, for want of conjugal ſociety; therefore the governors of the company, to prevent their leaving the place, provided them with wives from the orphan-houſes, and other charitable foundations. In proceſs of time they greatly increaſed, and ſpread themſelves farther up the country, and along the coaſt, till they occupied all the lands from Saldanna bay, round the ſouthern point of Africa, to Noſſel bay, on the eaſt; and afterwards purchaſed Terra de Natal, in order to extend their limits ſtill farther.

The Dutch poſſeſſions, then, may be conſidered under four different heads or colonies, viz. 1. Cape; 2. Stellenboſh; 3. Drakenſtein; and, 4. Waveren; and of theſe, after having premiſed a few particulars concerning the Dutch ſettlements at the cape, we ſhall ſeverally treat.

In this celebrated African ſettlement, there are eight eſtabliſhments for the public adminiſtration of affairs; namely, 1. A grand council: 2. A court or college of juſtice for capital matters; 3. An inferior court for the diſcuſſion of petty affairs; 4. A matrimonial court; 5. An orphan court; 6. An eccleſiaſtical council; 7. A common council; and 8. A board of militia.

The great council has the governor for its preſident, who has a double vote, and is aſſiſted by eight of the company's officers who reſide at the cape.

The members of the grand council, in conjunction with the three chief burgomaſters of the cape town, compoſe the ſecond court, or college of juſtice.

The court for the diſcuſſion of petty affairs, or the inferior court, conſiſts of a preſident, who muſt be a member of the great council, of three cape burghers, one of whom acts as vice-preſident; of the company's clerk, and three other of their immediate ſervants and attendants.

Different matters come under the cogniſance of the matrimonial court, which conſiſts of the ſame members as the foregoing.

Seven members compoſe the orphan court, viz. the vice-preſident of the great council, three of the company's ſervants, and three burghers of the cape.

Three paſtors of the three reformed churches here, ſix elders or churchwardens, and twelve overſeers of the poor, conſtitute the eccleſiaſtical council.

In every cape colony a court of common-council is eſtabliſhed; each of theſe is compoſed of burghers choſen out of the liſts prepared by the burgeſſes of each colony.

Here are two boards of militia; namely, the Cape Town board, which conſiſts of a member of the great council, and nine of the principal military officers of the cape colony; and the board for Stellenboſh and Drakenſtein colonies, in which the land-droſt of Stellenboſh colony preſides, and nine military officers of both colonies are appointed to aſſiſt him.

The power of theſe ſeveral courts is as follows: the firſt takes cogniſance of every thing which concerns commerce; inſtitutes and repeals laws; and likewiſe hath authority to declare war or make peace with the nations in the vicinity of the ſettlement. The ſecond tries all capital caſes in civil and criminal cauſes; but an appeal lies from this court to Batavia and Holland. The third is inſtituted for the determination of actions for ſmall debts, and for treſpaſſes; ſo that no action can be entered here which exceeds one hundred crowns. The fourth inſpects the validity of the marriages of the Europeans at the cape, or grants permiſſion for their celebration. The fifth takes care of orphans, and prevents thoſe who have fortunes from marrying before the age of twenty-five. The ſixth diſtributes money to, and takes care of, the poor. The ſeventh collects taxes, and puniſhes criminals, particularly ſlaves, within its own juriſdiction. The eighth cloaths the militia once a year, and ſends out horſemen in purſuit of ſlaves that have run away from their maſters.

The expences of the government are eſtimated at thirty thouſand pounds annually, out of which ſix hundred ſervants, and ſix hundred ſlaves are maintained, and the governor's income is valued at four hundred and fifty pounds a year. A tithe of the produce of all lands is paid towards ſuſtaining the government. The duties on brandy, wine, tobacco, and beer, are farmed at five thouſand two hundred and fifty pounds per annum; and the profits of other merchandizes amount to ſeventy-five per cent.

Great indulgence is ſhewn by the Dutch to thoſe who ſettle here, and the cape Europeans meet with much encouragement upon all occaſions; nor are they leſs ſolicitous to cultivate the friendſhip and conciliate the affections of the different Hottentot nations. They generally live in amity with them: and are ſo much reſpected as to be choſen arbiters in moſt of their quarrels. Deputies from the principal of theſe nations frequently wait on the Dutch governor with preſents of cattle, &c. when they are hoſpitably entertained, and, in return, are ſent back again with what is equally agreeable to themſelves.

It appears, however, that on the firſt ſettlement of the Dutch at the cape, all the Hottentot nations did not acquieſce in the ſale of the country to foreigners; for the Gunyemains diſſented from the agreement of the others, and, in 1659, diſputed the poſſeſſion of the purchaſed territories with the Dutch. They always made their attack in ſtormy and boiſterous weather, as thinking the fire-arms then of leſs uſe and efficacy; and upon theſe occaſions they would murder indiſcriminately all the Europeans they could meet, burn down their houſes, and drive away their cattle.

A Hottentot, named by the Dutch Doman, who had reſided for ſome time at Batavia, and afterwards lived at cape town, at length retired to his countrymen, perſuaded them that it was the intent of the Europeans to enſlave them, and ſtirred them up to this war. They accordingly took up arms, and, being headed by this Doman, and another chief called Garabinga, committed great depredations. But the Hottentots themſelves at length growing tired of the war, one hundred of them, belonging to one nation, came unarmed to the Dutch fort, with a preſent of thirteen head of excellent fine cattle, in order to ſue for peace. This, it may be imagined, was readily granted by the Dutch, who were heartily ſick of a conteſt, in which themſelves were ſuch great loſers, without reaping any advantages from it.

Not

Not long after this, a chief of another nation, with a conſiderable number of attendants, came in a friendly manner to the cape, when, according to the Dutch writers, the governor, for their entertainment, ordered a tub full of brandy, with a wooden diſh in it, to be placed among them: when the men began to be intoxicated, two or three hundred little pieces of tobacco were thrown amongſt them, in ſcrambling for which, they made a horrible noiſe. The noiſe and hurly-burly over, they began to leap and dance with ſeveral ſtrange geſtures; the women in the mean while clapping their hands, and continually ſinging, or rather roaring out, Ho, ho, ho, ho! Having ſlept till they were ſober, they were diſmiſſed with preſents of coral, copper, braſs, tobacco, and other things. But we ſhall now proceed to a more particular deſcription of each of the Dutch poſſeſſions at the cape.

Cape colony extends from the cape itſelf to Falſo Bay, and is ſeparated from Stellenboſh colony by a deſart of conſiderable extent, which reaches from the cape to a plantation called Saxenburgh.

This diſtrict contains in it the hills called the Tyger-hills, Cow-hill, Lion-hill, Table-hill, Wind-hill, Blue-hill, or Blue-mountain, the Norwegen-hills, and Buſh-hill.

The firſt of theſe, namely, the Tyger-hills, receive their name from the ſingular appearance they make, as they ſeem ſpotted and coloured exactly like the ſkin of the animal after whom they are named. Theſe hills are very fertile, are near twenty-five miles in circumference, and the fartheſt is about four miles diſtant from the cape: upon theſe eminences are twenty two eſtates, the poſſeſſions of which are not only a good manſion-houſe to each, but great quantities of cattle; ſome having above one thouſand ſheep, and three or four hundred head of large cattle.

Near twenty miles from the cape ſtands Cow-hill; but it is not ſo well ſettled as the former, the land and water being very indifferent.

The next, denominated Lion-hill, extends northward from Table-Valley to the ocean. Its name is deduced by ſome from the reſemblance it bears to a lion, when viewed from the ſea; but others affirm it was ſo called from having formerly abounded with lions. In a declivity between this and Table-hill are two centinels continually upon duty, a cottage being erected there for their reſidence. Their buſineſs is, daily to aſcend to the ſummit of this hill, which they do alternately, by means of rope ladders. The perſon at the top is able to deſcry a ſail at the diſtance of thirteen or fourteen leagues at ſea. As ſoon as he perceives a ſail, he gives a ſignal to his comrade below, who goes to the fortreſs to give notice to the governor, while the remaining centinel hoiſts the Dutch flag, and diſcharges a two-pounder. At the foot of this hill a little fort mounted with four guns, was erected by the governor, Simon Vander Stel, at the head of a ſmall creek, but ſcarce any remains of it are now to be ſeen.

Table-hill, is the higheſt of any, being near two thouſand feet in height. It is very fertile, being covered with vineyards, plantations, cattle, &c. The governor, among others, has a charming ſeat at this place; and two gardens, the one named Round-buſh-garden, and the other New-land, which are extremely pleaſant. The former receives its name from the fine lofty trees which agreeably ſhade it, and render it a good retreat in the ſummer months. The latter hath its appellation from having been more recently made than the other. The ſcene is romantically charming, from its woody appearance; ſo that a ſtranger might fancy that the genius of the woods had his reſidence here. This hill is finely watered, and is very profitable to the company. In the center there is a prodigious chaſm, where a number of trees grow in a very romantic manner; and the torrents ruſhing down here have a very romantic appearance during the rainy ſeaſon.

We are told by Kolben, that a ſhort time before his arrival at the cape, the people had obſerved, for near a month together, upon this hill, ſomething very ſhining and reſplendent, which they fancied reſembled a ſerpent with a crown like a carbuncle upon his head. It frightened many; and none, it ſeems, had the courage ſufficient to attempt the diſcovery of what it was. But this abſurd whim of imagining that a luminous vapour on the top of a mountain reſembles a ſerpent with a carbuncle on his head, is not peculiar to the conjurors at the cape, for an ingenious writer (Mr. Haynes) informs us of a recent inſtance of ſimilar folly; "On the cape of Samos, he ſays, a very bright light is ſeen, which much reſembles a ſtar. The captain's mate ſaid, he had ſeen this light ſeveral times in his voyages by this iſland, and it was ſaid to be a large ſerpent, with a diamond on his head. Some of the Turkiſh paſſengers ſaid it was univerſally believed to be ſo, and that the Grand Signor had cauſed ſeveral attempts to be made in order to diſcover what it was: but that every one of them proved ineffectual, on account of the ſteepneſs of the cape, till in the year 1763, ſome men contrived ſomething like rope-ladders, fixed iron hooks at the ends, and, by means of very long poles, hung them as high as they deſired, then climbed up them, and diſcovered a monſtrous ſerpent with young ones about it; but did not perceive any diamond on the head of it."

There was ſome years ago a ſilver mine diſcovered upon the top of this hill, between the two groves, known by the reſpective names of Hell and Paradiſe; but as the profit was not found adequate to the expences, the Dutch have left off working it.

Near the Lion-hill ſtands the Wind-hill, or Devil's-hill, as it is termed by the ſailors; it is ſeparated from the former by a chaſm or valley. It receives theſe appellations from the boiſterous winds which break from the white cloud that often hovers over it; for when theſe hurricanes ſweep down its ſides, and iſſue through the cleft or chaſm, they do great miſchief to corn, fruit, houſes, ſhipping, and whatever lies in their way. This extends to the ſea ſide, and, together with Table-hill and Lion-hill, encompaſſes a plain called Table-Valley, which is tolerably fertile, as well as the eminences.

About twenty-five miles from the cape ſtands Blue-hill, which is ſo called from the colour of its ſoil when ſeen at a diſtance. It abounds with wild beaſts, but has only a few plantations about it, not being well ſupplied with water.

Thoſe called the Norwegen-hills are very craggy, and many in number; but as they are at a conſiderable diſtance from the cape, four only are ſettled, and on theſe great quantities of cattle are reared: but the governor Vander Stel built a handſome country-houſe, a fiſh-houſe, a capacious ſtable, &c. on a fertile ſpot here.

The laſt of theſe called Buſh-hill, is ſo named from the trees and ſhrubs with which it abounds, and runs down to a place called Wood's bay, on the coaſt.

The Salt river, is the principal that waters this colony: this is ſo called, becauſe the waters, towards its mouth, at Table-bay, are brackiſh, but at its ſource in Table-hill it is ſweet, ſalubrious, and clear. Simon Vander Stel attempted to cut a canal of communication between this river and Falſo Bay; but on being convinced that it would neither anſwer the deſign, nor reimburſe the expence, he deſiſted.

The river Muſhel or Muſſel, is only a temporary one, which is formed in the rainy ſeaſon, and falls from the mountains into the Salt river. Another ſtream called Kerſey's river (from a German of that name drowned therein) is always ſtopped up in the dry ſeaſon by the ſand-banks which are raiſed by the violent ſouth-eaſt wind; and this, by throwing the water out of its channel, forms a conſiderable lake till the wet ſeaſon cauſes it to flow again in a regular manner, by demoliſhing its ſand-banks.

Many parts of the country abound with ſmaller ſtreams, ſprings, fountains, caſcades, natural and artificial canals, ponds, and other reſervoirs.

Stellenboſh colony was originally a wild country, overrun with ſhrubs, brambles, and bruſh-wood, and called at firſt, by the Dutch, Wild Foreſt. At length, the governor, Simon Vander Stel, cleared and ſettled it, when it received from him the name of Stel's-buſh colony, which was afterwards corrupted to Stellenboſh. This colony which is ſeparated from Cape colony by a ſandy deſart, is divided into four diſtricts; namely, Stellenboſh, Hottentot Holland, Mottergate, and Bottelary.

The diſtrict of Stellenboſh is ſurrounded by hills, has a wholeſome air, fertile ſoil, and abounds with wood, paſturage, herbs, flowers, &c. The plantations are ſubdivided into vineyards, cornfields, orchards and gardens. The banks of Stellenboſh river, which falls from the mountains, are adorned with many commodious houſes and pleaſant eſtates, the ſtream itſelf yields various kinds of ſmall fiſh; near Table bay into which it diſcharges itſelf, many of a larger ſort are taken. A fine bridge is laid over the river, which was erected by a public ſpirited gentleman at his own expence, in the room of one of a very narrow and inconvenient conſtruction. Adiram Vander Stel erected another bridge over a different part of this river, which has been ſince ſuffered to run to decay, and is now in a ruinous ſtate.

The village of Stellenboſh was accidentally burnt to the

ground in 1710, but has ſince been rebuilt with redoubled luſtre, and is in a flouriſhing ſituation at preſent.

The ſecond of theſe diſtricts, called Hottentot Holland, is the moſt fertile part of Stellenboſh colony, on which account great quantities of cattle are bred here for the company's uſe; there are many houſes, vineyards, and gardens, belonging to the plantations, beſides the paſtures.

Though this country was formerly inhabited by ſcarce any thing but wild beaſts, it is now in general cultivated, and thoſe voracious animals have been either driven to more remote and ſequeſtered places, or totally deſtroyed.

In the hilly part of the country are three rivers, which diſembogue themſelves into Falzo bay, and water the diſtrict; the one, called Lawrence river, frequently overflowed, till a reſervoir was made to receive its rapid waters, by which the miſchief was prevented, and plenty of water retained againſt the dry ſeaſon: a ſtream from this baſon turns a corn mill, and a fort was formerly built upon the banks of the river, but the latter hath been ſuffered to run to decay. The other two rivers are leſs conſiderable; and have not as yet obtained any name; but it is very extraordinary, that though the waters themſelves are ſweet, yet freſh water fiſh will not live in either of the three.

Two roads lead from the cape to Hottentot Holland, the one over the ſandy downs in Tyger valley, and the other over a mountain which has not yet been diſtinguiſhed by any peculiar appellation: the latter is the moſt pleaſant, on account of the fine proſpect it affords, though the former is the moſt commodious.

Several circumjacent mountains, namely, the Hottentot Holland mountains, the Norwegen mountains, the Stone hills, &c. from Falzo bay, which is about thirty miles in circumference, and has in the center a large rock riſing conſiderably above the water, upon which a great number of ſea-birds breed, and have their habitations. The bay abounds with fiſh, and had once an eſtabliſhed fiſhery here, which the company, for cogent reaſons, thought proper afterwards to drop. Stellenboſh and Hottentot Holland rivers empty themſelves into this bay; and the rock which terminates it to the eaſt, from the reſemblance it bears to a lip hanging over a chin, is called Hang-lip rock.

Near the end of the year 1710, a dreadful hurricane, which blew from the ſouth-eaſt, put the waters of this bay into a terrible commotion, and occaſioned a flood which ſpread far into the country, where having done incredible damage, on its return to the bay great numbers of fiſh were left upon the ſhore.

On one ſide of the bay is Sea-cow valley, which received its denomination from the number of ſea-cows that formerly frequented it; ſo many, however, were continually killed here, that the reſt grew ſhy of the place, and have found out much more ſecure retreats. In one part of this valley is a lake of about three miles in circuit, the waters of which, in their natural ſtate, are ſweet; but at certain times the waves of the bay overflow the valley, and, mixing with the waters of the lake, impregnate them with ſalt, beſides leaving a quantity of fiſh behind; theſe, on the return of the ſea, live while the ſaltneſs continues, but as ſoon as the lake water recovers its natural ſweetneſs, they die for want of ſaline nouriſhment. A great number of wild ducks, with various birds, breed among the flags of this lake, which is prodigious reedy.

The diſtrict of Mottergate, lies to the north of Hottentot Holland, and was ſo called on account of the mellowneſs of the ſoil, occaſioned by the frequent floods which intirely overflow it, and render it muddy; for the word "motter" implies muddy. The waters, however, at the ſame time that they make the roads bad, give an uncommon degree of fertility to the ſoil; ſo that this diſtrict is not inferior to any of the others with reſpect to houſes, inhabitants, produce, &c. The advantages of theſe inundations are many; and the few inconveniences might be eaſily remedied, or at leaſt palliated, by the erecting of bridges, and cutting dykes; which improvements we have reaſon to believe will take place, as neceſſity muſt point out their utility, and the inhabitants have both timber and induſtry.

The diſtrict of Bottelary, which is the moſt northern part of the colony, receives its name from the quantity of hay made in it, which exceeds all that is made at the cape beſides. On an elevated ground, called Joſſen-hill, are ſeveral plantations, conſiſting of vineyards, orchards, paſtures, farms, cattle, and nurſeries. Fuel and water are very ſcarce here; of the latter they have little but what the rain affords them, and this the hot weather turns brackiſh in the dykes where it is preſerved. To remedy the inconveniences ariſing from the want of wood, the company have planted ſeveral acres of this diſtrict with trees, and enacted a law, that every perſon ſhall be publicly and ſeverely whipped by the common hangman, who ſhall preſume to cut a ſingle twig.

Drakenſtein colony was ſettled in 1675, principally with French refugees, and under the direction of the governor, Simon Vander Stel, who gave it its preſent name, in compliment to his great friend and patron the baron Van Rheeden, lord of Drakenſtein, in Guelderland, in Holland.

This colony is very large, extending northward to Saldanna bay, ſouthward to the Turnagain mountains, eaſtward to the Drakenſtein mountains, and weſtward to Horſe mountain. The Drakenſtein mountains are high, ſteep, and ragged; hence travelling over them is tedious, fatiguing, and dangerous, on which account they are called the Vexatious mountains by ſome.

The only public buildings in this very extenſive country are a church and a water-mill: there is not a ſingle village, though it contains ſeveral ſcattered farms in the ſeveral ſettlements.

The Mountain river is the principal one: it is ſo named from having its ſource in the mountains. There are many good plantations on both ſides of this river, but it has no bridge over, to facilitate its communication. The waters of it empty themſelves into the bay of St. Helena, after meandering through ſeveral diſtricts.

The air is ſerene, conſidering the ſituation, the water remarkably ſalubrious; and the ſoil, though mountainous, is fertile.

From Turnagain mountain to the church, the road is deep, narrow, and dangerous, being full of precipices, and infeſted by wild beaſts; ſo that many have leaped down the former to avoid the latter, and periſhed by one death in ſhunning another. Near this road a ſilver mine has been diſcovered, but no permiſſion hath been yet given to work it; and a noble manſion, ſuppoſed to be one of the fineſt ſeats in Africa, hath been erected here.

Here is a noble eſtate called Simon's valley, conſiſting of a ſtately dwelling-houſe, commodious wine-houſe, mill, gardens, orchards, vineyards, corn-fields, &c. And near this place is a mountain called, from its height, the Babylonian tower; and there are many good plantations on it.

The church of Drakenſtein is one of the meaneſt buildings imaginable; the walls are exceeding low, and the roof is only made of reeds; nor are the decorations within ſuperior to the appearance without. Near this plain fabric is a market for the ſale of groceries, ſmall wares, &c. In the vicinity is the Pearl mountain, ſo called from the vulgar notion of its ſummit reſembling a pearl; it produces excellent mill-ſtones. The mountain named Riebeeck's-caſtle is high, ſteep, and deficient in water; once barracks were built, and troops poſted here, as an advanced check upon the Hottentots; but recent treaties, and the amicable behaviour of thoſe people, have rendered ſuch precautions unneceſſary, the former have been ſuffered to run to decay, and the latter withdrawn.

A diſtrict called Twenty-four Rivers, is ſituated at about a day's journey north of Riebeeck's-caſtle: it received its name from the variety of ſtreams which water it, and render the paſturage excellent. The land is not entailed, but granted by licence, yet it is well inhabited, fertile, and abounds with cattle; the people here grind their corn in little hand-mills, as they are not accommodated with either wind or water-mills.

The Honey mountains are at the diſtance of a day's journey from Twenty-four Rivers: they derive their name from the great quantities of wax and honey found in the clefts, which the Hottentots obtain with imminent danger of their lives, and ſell to the Europeans. The white people here are greatly infeſted with the Hottentot frailty, idleneſs: they ſeldom cultivate any land, depending chiefly on their cattle; and, what is ſingular, inſtead of eating bread with meat, they eat meat with meat, that is, a piece of dried veniſon with a piece of freſh mutton, or beef. Their drink is water, milk, or honey-beer; which are ſo ſalubrious, that they are ſeldom viſited by diſeaſes. About a day's journey from hence a few cattle feeders inhabit ſome high hills called the Piquet mountains, from the firſt ſettlers having been immoderately given to gaming and in particular to playing at piquet. The greateſt harmony ſubſiſts between theſe people and the Hottentots, who intermix with each other.

Waveren colony was ſettled in 1701, by the governor, William Vander Stel: it was named after the illuſtrious Waveren family to which the governor claimed relationſhip: it is the moſt eaſtward colony from the cape. Being the youngeſt ſettlement, the bounds are uncertain: the mountains, which ſurround the greateſt part, are not named; the lands are only licenſed, the habitations are but huts, and the people in general but ſervants, as they have no cattle of their own, but take care of the cattle of perſons belonging to the colonies adjacent.

A high ſteep mountain, called the Red-ſand mountain, is ſituated between this colony and the cape, it was ſo denominated from the colour of the ſoil: there is ſuch difficulty in travelling over it, that the waggons are taken to pieces on one ſide, packed up, and carried on the backs of the teams, and put together on the other ſide: there is a fertile place called Blackland, near this mountain.

The inhabitants of this colony, having neither church or council-houſe, are obliged, for worſhip, to go to Drakenſtein church; for marriages or chriſtenings to the cape; and to Stellenboſh on account of legiſlative concerns.

Here are two hot baths; but it is dangerous to go to either, on account of the wild beaſts which ſwarm in theſe parts. The waters of this colony are in general very good.

Terra de Natal, was likewiſe purchaſed by the Dutch, and is inhabited principally by the Caffres, who are very different in many reſpects from the Hottentots, not greaſing their bodies, or ſtammering in their ſpeech. They, unlike the Hottentots alſo, ſow corn, brew a kind of beer, and build ſquare houſes with a kind of plaiſter. Theſe people trade with the Arabians and rovers of the Red ſea, for ſilk, elephants teeth, coffee, &c. which they barter with the Europeans for cordage, anchors, tar, and other maritime ſtores, and exchange with the former for various articles.

This diſtrict hath been but little penetrated by intelligent travellers; and from the moſt copious and ample deſcription we have been able to obtain concerning it, we learn, that ſuch part of the country as lies towards the ſea is plain, champaign, and woody; but within land it appears more uneven, by reaſon of many hills which riſe in unequal heights above each other: yet it is intermixed with pleaſant vallies and large plains, and is chequered with natural groves and ſavannahs or meadows. There is no want of water; for every hill affords little brooks, that glide down ſeveral ways; ſome of which, after ſeveral turnings and windings, meet by degrees, and make up the river of Natal, which diſcharges itſelf into the eaſtern ocean, in the latitude of about thirty degrees ſouth; then it opens, pretty wide, and is deep enough for ſmall veſſels. But at the mouth of the river is a bar, which has not above ten or eleven feet water on it in a ſpring tide; though within there is water enough. This river is the principal of the diſtrict of Natal, and has been frequented by ſome of our Engliſh ſhips. There are alſo other ſtreams and rivers, which bend their courſes northerly; eſpecially one of a conſiderable bigneſs, which runs due north, about one hundred miles within land.

Several ſorts of trees grow in the woods, many of which afford very good timber fit for any uſe, they being tall and large. The ſavannahs are cloathed with kindly thick graſs. The land animals of this country are lions, tygers, elephants, buffaloes, bullocks, deer, hogs, rabbets, &c. Here are alſo abundance of ſea-horſes; buffaloes and bullocks only are kept tame, but the reſt are all wild. Elephants are ſo numerous here, that they feed together in prodigious herds. Mornings and evenings they are ſeen grazing in the ſavannahs; but in the heat of the day they retire into the woods, and they are very peaceable if not moleſted; deer are alſo very plenty here, they feed quietly in the ſavannahs among the tame cattle; for the natives ſeldom diſturb them.

Fowls of various ſorts are found here in great plenty, ſome ſuch as we have in England, ducks and teal both tame and wild, and plenty of cocks and hens, beſides abundance of wild birds, wholly unknown to us. Here are a ſort of large wild fowl as big as a peacock, with many fine coloured feathers; they are very rare and ſhy. There are others like curlews, but bigger: the fleſh of theſe is ſweet and wholſome, but black.

Though there is plenty of divers ſorts of fiſh in the ſea and rivers; yet the natives do but ſeldom endeavour to take any, except tortoiſes or turtles, and that is chiefly when they come aſhore in the night-time to lay their eggs. But they have another very ſtrange way to catch turtle: they take a living ſucking fiſh, or remora, and faſtening a couple of ſtrings to it (one at the head, and the other at the tail) they let the ſucking-fiſh down into the water, on the turtle-ground, among the half-grown, or young turtles; and when they find that the fiſh has faſtened itſelf to the back of a turtle, as he will ſoon do, they then draw him and the turtle up together. The ſame way of fiſhing is alſo practiſed at Madagaſcar, one of the iſlands in the Indian ocean.

With reſpect to the natives of this country, they are but of a middle ſtature, yet have very good limbs; the colour of their ſkins is black, and the hair criſped; they are oval viſaged, their noſes neither flat nor high, but very well proportioned: their teeth are white, and their aſpect altogether graceful; they are nimble but very lazy, which probably is for want of commerce; their chief employment is huſbandry. They have a great many bulls and cows, which they carefully look after; for every man knows his own, though they all run promiſcuouſly in the ſavannahs; yet they have pens near their own houſes, where they make them gentle, and bring the cows to the pails. They alſo plant corn, and fence in the fields, to keep out all cattle, as well tame as wild. They have Guiney corn, which is their bread; and a ſmall grain, no bigger than muſtard-ſeed, of which they make their drink. No arts or trades are profeſſed among them, but every one makes for himſelf ſuch neceſſaries as need or ornament requires; the men keeping to their employment, and the women to theirs: the men build houſes and huts; plant, and do what is to be done abroad, and the women milk the cows, dreſs the victuals, &c. and manage all domeſtic matters. Their houſes are not large, nor richly furniſhed; but they are made cloſe, and well thatched; ſo that they are well defended from the inclemency of the weather.

Their clothes, of which they wear but few, are extremely mean; the men go in a manner naked; their common garb being only a ſquare piece of cloth made with ſilk-graſs, or moho rind, and wrought in form of a ſhort apron: at the upper corners it has two ſtraps to tie round their waiſts; and the lower end, being finely fringed with the ſame, hangs down to the knees. They have caps made with buff greaſed, of about nine or ten inches high; they are a great while in making theſe caps, for the greaſe muſt be made very pure before it is fit for this uſe; beſides, they lay on but a little at a time, and mix it finely among the hair, and ſo it never afterwards comes off their heads. When they go a hunting, which is but ſeldom, they pare off three or four inches from the top of their caps, ſo that it may fit the ſnugger; but the next day they begin to build it up again, and ſo they do every day till it is of a greater and faſhionable height. It would be a ridiculous thing for a man here to be ſeen without a greaſy cap; but boys are not ſuffered to wear any till they arrive at years of maturity, and then they begin to build up their heads. The women have only ſhort petticoats, which reach from the waiſt to the knee; when it rains, they cover their bodies with a ſimple cow hide, thrown like a blanket over their ſhoulders.

The food of theſe people chiefly conſiſts of Guiney corn, beef, fiſh, milk, ducks, hens eggs, &c. They alſo drink milk often to quench their thirſt, and this ſometimes when it is ſweet, but commonly they let it be ſour firſt. Beſides milk, which is their common drink, they make a better, but of the ſame grain beforementioned, purpoſely to be merry with; and when they meet on ſuch occaſions, they make themſelves extraordinary fine with feathers ſtuck in their caps very thick: they make uſe of the long feathers of cocks tails, and none elſe. Beſides theſe head ornaments, they wear a piece of cow hide made like a tail, and, like that, it is faſtened behind them, reaching from their waiſt to the ground. This piece of hide is about ſix inches broad, and each ſide of it is adorned with little iron rings of their own making; when they are thus attired, their heads a little intoxicated, and the muſic playing, they all ſkip about merrily, and ſhake their tails briſkly; but in their mirth they are very harmleſs and inoffenſive.

Polygamy being tolerated here, every man may have as many wives as he can maintain; and, without buying, here are none to be had; neither is there any other commodity to be bought or ſold but women. Young virgins are diſpoſed of by their fathers, brothers, or neareſt male relations; the price is according to the beauty of the damſel. They have no money in this country, but give cows in exchange for wives; and therefore he is the richeſt man who has moſt daughters or ſiſters; for then he is ſure to get cattle enough. They make merry all the wedding, but the bride:

bride cries all the wedding day, and never joins in the mirth.

These people are very just, and extraordinary civil to strangers. They live together in small villages, and the oldest man governs the rest; for all that live together in one village are a-kin, and therefore willingly submit to his government.

Terra dos Fumos, is but a small trifling country, bounded on the south by the river Dellagoa, which separates it from Terra de Natal; on the north by Zanguana; on the west, by the country of the Naonetas; and by the Eastern ocean on the east. It extends from the mouth of the river Dellagoa, to the mouth of the river De Ladroon, or Teude; the first appellation signifying the river of robbers, which is in twenty-six degrees forty minutes south latitude. The only places worthy of notice here are, cape Pedras, which is about the twenty-ninth degree of south latitude. Potto de Pesqueria, or the Fishing-place, which is a little beyond the former; and the bay of St. Lucia, which is between the latter and the Ladroon river.

The Portuguese, who either named places from the saints days on which they discovered them, or from some trivial circumstance which they observed when they first saw them, gave this country the name of Terra dos Fumos, or the Land of Smoke, from perceiving some smoke on their first approaching the shore.

The Europeans, as yet, have not made any settlement here; and the Caffres, who inhabit the place, live in a simple state of nature, without towns, villages, or settled habitations, and frequently indeed without even moveable huts; so many are the artificial wants of men, and so few their real necessities.

Cape Town, is situated in cape Colony, in thirty-four degrees fifteen minutes south latitude, and sixteen degrees five minutes east longitude. This place is large, commodious, pleasant, and populous; the streets are spacious, and regularly laid out; the houses are built of stone, and tolerably handsome, but they are very low and only thatched; both which circumstances are owing to the stormy weather; for were they built high, they would be blown down, and, if tiles were used instead of thatch, the people would be knocked on the head with them as they passed along the streets. The houses in general have pleasant gardens behind, and neat court yards before them. Building, as well as tillage, is greatly encouraged here, and land given for either purpose to those who chuse to accept of it; but then the government claims an annual tenth of the value of the former, and produce of the latter, and a tithe of all purchase money when estates are sold.

The town extends from the sea shore to the company's garden, spreading along the Table bay. The fort is in a valley at a little distance, its form is pentagonal, it commands the landing place, and is garrisoned by two hundred soldiers; the government storehouses are within it; the governor and other officers have apartments here, as well as six hundred servants; the same number of slaves are lodged in a commodious building in the town, which is divided into two wards, the one for the men, and the other for the women; and there is a house of correction for the reception of dissolute persons of either sex. The hospital for sick seamen is of essential service to the Dutch fleets in going or returning from India.

The church is a large commodious edifice, elegantly plain: but the roof and steeple are thatched, for the reason already mentioned. Thatching indeed, from the nature of the hurricanes, seems absolutely necessary; but from the method in which it was formerly done, it appears that it was frequently attended with danger, as we are informed that there were formerly shelving pent houses erected on both sides the streets, to shelter passengers in rainy weather: but these brought the inhabitants under such dangers and inconveniences, that they were quickly all pulled down by order of the government. Sailors and Hottentots were continually assembling and smoaking their pipes under them, and sometimes through carelessness set them on fire. The government very wisely laid hold of that occasion to rid the streets of those fellows that were continually pestering them, by publishing an order, which is still in force, and from time to time republished, that no Hottentot or common sailor shall smoak in the streets; with a declaration, that the sailor or Hottentot, who should presume so to do, should be tied to the whipping post, and severely lashed. This cleared the streets at length, and keeps them clear to this day of all sailors and Hottentots who have no business there; for it is with great difficulty that either of them can forbear smoaking while they are awake, if they have tobacco, which they are seldom without.

What is most to be admired at the cape is the company's garden, where they have introduced almost all the fruits and flowers that are to be found in Europe, Asia, or America; and most of them are improved, and flourish more than they did in their respective climates and countries from whence they were brought; and the garden is watered with springs that fall down from the Table mountain just above them. The apples and pears of Europe are planted here, with the grapes of Asia, as well as those of Europe; all of a delicious flavour. Here are also excellent lemons, oranges, citrons, figs, Japan apples, and a great variety of other fruits.

SECT. III.

Containing an Account of the Climate, Soil, Produce, Animals, and the People called HOTTENTOTS, at the Cape of GOOD HOPE.

THE weather at the Cape of Good Hope may be divided into two seasons only, viz. winter and summer; or the wet monsoon, and the dry monsoon. The wet monsoon begins in March, and the dry one in September; so that summer commences at the cape about the time that it concludes with us. The inconveniences of the climate are, excessive heat in the dry season, and heavy rains, thick fogs, and unhealthy north-west winds in the wet season. Thunder and lightning are never known here but in March and September. Water seldom freezes, and, when it does, the ice is but thin, and dissolves upon the least appearance of the sun. In the hot weather, the people are happy when the wind blows from the south-east, because it keeps off the sea-weeds, which otherwise would float to the shore, and corrupt there, which, by infecting the air, and causing dreadful head-achs, would prove very troublesome.

The appearance of two remarkable clouds, which frequently hang over the summits of the two mountains, of Table-hill and Devil-hill, commonly enable the inhabitants of this country to prognosticate what weather will happen. These clouds are at first but small, but, gradually increasing, they at length unite, and invelop both mountains, when a terrible hurricane soon ensues.

The violence of the wind does great damage to the corn and fruits, and endangers any shipping that happens to be near the coast; but at the same time it purifies and occasions a brisk circulation of the air, which greatly contributes to the health of the inhabitants. A gentleman who resided many years at the cape says, "The skirts of this cloud are white, but seem much compacter than the matter of common clouds. The upper parts are of a lead colour, owing to the refracted rays of light. No rain falls from it, but sometimes it discovers great humidity; at which time it is of a darker colour, and the wind issuing from it is broken, raging by fits of short continuance. In its usual state, the wind keeps up its first fury unabated for one, two, three, or eight days, and sometimes a month together. The cloud seems all the while undiminished, though little fleeces are seen torn from the skirts from time to time, and hurried down the sides of the hills, vanishing when they reach the bottom; so that during the storm the cloud seems supplied with new water. When the cloud begins to brighten up, those supplies fail, and the wind proportionably abates. At length the cloud growing transparent, the wind ceases.

During the continuance of these south-east winds, the Table-valley is torn by furious whirlwinds. If they blow warm, they are generally of short duration, and in this case the cloud soon disappears. This wind rarely blows after sun-set, and never longer than towards midnight, though the cloud remains, but then it is thin and clear. But when the wind blows cold, it is a sure sign it will last for some time, except an hour or two at noon or midnight, when it seems to recover itself, and afterwards renews its boisterous rage."

Near the cape, the water of the ocean is of a green colour, owing principally to the coral shrubs, and the weed called tromba. The first, while in the water, are green and soft; but when exposed to the air, they grow hard and change their colour to white, black, or red. The latter are ten or twelve feet in length, hollow within, and when dry, become firm and strong. They are often framed into trumpets, and the sound they produce is very agreeable to the ear.

The ſource of the rivers in this country are in the mountains: they glide over a gravelly bottom, are clear, pleaſant, and ſalubrious; but moſt other ſtreams are dark, muddy, and unwholſome. Here are a few brackiſh ſprings, whoſe waters, medicinally uſed, greatly purify the blood, and ſeveral warm and hot baths, which are ſingularly efficacious in various diſorders.

In Waveren colony are three hot ſprings, the moſt particular of which is Black-hole bath. The mould of this hole is of the colour of jet, light, greaſy, and ſo ſoft, that the feet of horſes ſink into it. The waters are uſed in ſcorbutic, leprous, and chronic diſorders, being ſtrongly impregnated with ſaline and ſteely particles. Upon the whole, the reputation of the cape waters is ſo great, that every Daniſh ſhip returning from India is obliged to fill a large caſk with the clear ſweet water that abounds here, for the particular uſe of his Daniſh majeſty.

White and red chalks are found in abundance at the cape, which alſo yields excellent clay both for the purpoſes of making brick and earthen-ware: the white chalk is uſed by the Dutch, to whitewaſh their houſes, and the red by the Hottentot women to paint their faces. Various bituminous ſubſtances of ſeveral colours are found in Drakenſtein colony, particularly a kind of oil which trickles from the rocks, and has a very rank ſmell. It is medicinally uſed as a purgative by the Hottentots, who indiſcriminately take it themſelves and give it to their cattle. Many of the hills yield excellent ſtones of a hard nature, and very proper for building. Sand ſtones are found in the running waters; and the country produces many quarries of lime-ſtone, which, however, is but ſeldom uſed, as the mortar in general is made of muſcle-ſhells. Whetſtones, touchſtones, and flints are common; but the moſt valuable ſtone is found in a quarry near the cape. This is of a red colour, veined with white, and ſpotted with blue; it takes an admirable poliſh, and in beauty exceeds the fineſt marble.

With reſpect to minerals, ſilver ore has been found in ſome of the hills; the Namaqua Hottentots bring copper to trade with the Dutch from ſome mountains which are ſituated about three hundred miles from the cape; and there are alſo ſeveral iron mines here. The ſoil in general about the cape conſiſts of a clayey earth; and is ſo fat, that it requires but little manuring. It produces all the neceſſaries and moſt of the luxuries of life.

Moſt of the kinds of grain produced in Europe, except oats, thrive well here; but many of the vegetables in the cultivated parts ſuffer greatly from caterpillars, mildews, and the incurſions of wild beaſts. The elephants in particular do great miſchief among the corn, as they frequently break the incloſures.

When we take occaſion to mention agriculture, it is to be obſerved, that the Europeans of the cape and their lands are implied; for the Hottentots in general deteſt the very idea of cultivation, and would ſooner ſtarve than till the ground, ſo greatly are they addicted to ſloth and indolence.

The working of the plough here is ſo laborious, from the ſtiffneſs of the ſoil, that it frequently requires near twenty oxen to one plough. The ſowing ſeaſon is in July, and the harveſt about Chriſtmas. The corn is not thraſhed with a flail, but trod out by horſes or oxen on an artificial floor made of cow-dung, ſtraw, and water, which when mixed together, cements, and ſoon becomes perfectly hard. It is laid in an oval form; the cattle are confined by halters, which run from one to the other, and the driver ſtands in the middle, where he exerciſes a long ſtick to keep them continually to a quick pace. By this method half a dozen horſes will do more in one day, than a dozen men can in a week. A tythe of the corn belongs to the Dutch company as a matter of right, and the reſt they purchaſe at a price ſtipulated between them and the huſbandmen, according to the nature of the crop and the kindneſs of the ſeaſon.

Many exotics have been tranſplanted from Europe and India, beſides what trees might originally grow here; ſo that the cape now produces oak, fir, camphire, pine, cypreſs, orange, lemon, citron, quince, pomegranate, apricot, apple, pear, peach, fig, plumb, cheſnut, walnut, and almond trees. The cinnamon tree has likewiſe been brought from Ceylon, and ſucceeds tolerably. The vines of Germany and Perſia have been introduced, and thrive exceedingly; ſo that the moſt inconſiderable huſbandman is not without a vineyard. The ſtocks are planted in rows; but that they may not be injured by the ſouth-weſt wind, they are never ſuffered to grow above two feet high, or three at the fartheſt. It is remarkable that they produce more here in the third year, than the European vines do in the fifth. The wine itſelf is ſtrong, mellow, and delicious; the vintage continues from the beginning of February to the latter end of March, and the wine bears a great price all over India.

Aloes are the ſpontaneous product of the place, and afford an agreeable fragrancy. The cripple tree has broad leaves, knotted branches, and bears fruit like a pine apple. The bark is uſed by tanners, and ſometimes medicinally by the cape phyſicians. The amaquas tree grows to the height of about ten feet; it produces white bloſſoms, and a fruit like the pea, only very large, which grows in pods, is of a brown colour, oval form, and aſtringent taſte. When a branch of this tree is lopped, a beautiful gum flows from the aperture, and the wood when dry is exceedingly hard. There is a tree as large as the oak, which is with great propriety denominated the ſtink wood tree, becauſe whenever the carpenters cut it, or attempt to work it with a tool, it yields ſuch an abominable ſtench, that they can ſcarcely endure it; yet it is ſo finely clouded, and takes ſuch a beautiful poliſh, that, the bad ſmell ſubſiding in time, great quantities of furniture are made of it.

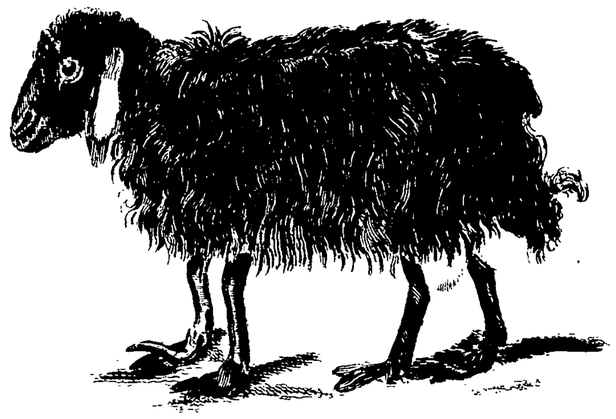
A kind of wild hemp, called dakha, is uſed as a ſubſtitute for tobacco, and when mixed with the latter, is called baſpach, and ſmoked in great quantities by the Hottentots; who alſo ſmoke elephants dung, and ſeem to reliſh it highly, when they can neither procure dakha or tobacco. The karma root has many qualities of the Chineſe ginſeng, and produces the ſame effects as opium, on which account the Hottentots hold it in the higheſt eſteem. The ſpiræ or bukhu plant is another favourite vegetable, for the Hottentots pulverize the roots when dry, and with the powder, which is yellow, powder their hair; in ſhort, the native trees, plants, ſhrubs, roots and flowers at the cape, are of various kinds and admirable qualities; and moſt of the exotics thrive ſo greatly, that they exceed thoſe of the ſame ſpecies in the countries from whence they were brought; in particular, the head of a cape cabbage will often weigh forty, and a potatoe ten pounds, though the ſeeds were originally brought hither by the Europeans.

There are great numbers of tame cattle and domeſtic animals in the various colonies and ſettlements at the cape, and the woods and mountains abound with wild beaſts. The oxen are large and fine, and the ſheep numerous, with tails weighing near twenty pounds; the mutton is excellent, and the fat is uſed by the Hottentots in general, and even by ſome Europeans, as a ſubſtitute for butter. Both are ſold exceeding cheap to the Dutch; but the latter make any other Europeans, who touch at the cape, pay dear for them. The horſes, which were brought originally from Perſia, are of a bay cheſnut colour, and rather ſmall: the dogs are of little uſe, and are of a very unpleaſing appearance. With reſpect to wild animals, the elephant claims the firſt place, but differs in nothing from thoſe found in other parts, and which we have already deſcribed.

In treating of the other animals belonging to the cape, we ſhall firſt of all take notice of the rhinoceros, whoſe ſkin is ſo hard, that it is difficult to pierce it with a ſword. This creature is of a dark aſh colour, and has a ſnout like a dog; a horn projects about two feet from the noſe, reſembles a ploughſhare, and is of a dingy grey colour; with this he tears up the ground, rips up the elephant, to whom he is a mortal enemy, pulls up trees by the roots, and throws large ſtones over his head to a great diſtance. Another horn of about ſix inches long, turns up from his forehead. His legs are ſhort, his ears ſmall, and his ſenſe of ſmelling ſurprizingly acute. When he ſcents any thing he purſues in a right line, and tears up every thing in his way; but it is one happineſs that his eyes are exceeding ſmall, and ſo fixed, that he can only ſee ſtrait forward, ſo that it is eaſy to avoid him by ſtepping aſide, as he is a long time in turning himſelf, and longer ſtill in getting ſight again of the object. He will not, however, attack a man unleſs provoked, or unleſs he is dreſſed in ſcarlet. When he has killed any creature, he licks the fleſh from its bones with his rough tongue, which is like a raſp. He feeds principally on herbs, thiſtles, and a plant which reſembles the juniper, and which, from his fondneſs of it, is called rhinoceros-buſh. The blood, ſkin, and horn of this animal are medicinally uſed, and are ſaid to be very efficacious in various diſorders. Wine poured into cups made of the horn, bubbles up in a ſtrange kind of fermentation, and appears as if boiling. If a ſmall portion of poiſon is put into the wine, the cup ſplits; but if poiſon only is poured into the cup, it flies into a thouſand pieces. Hence cups made of the horn of the rhinoceros are deemed

excellent

Broad tailed Sheep.



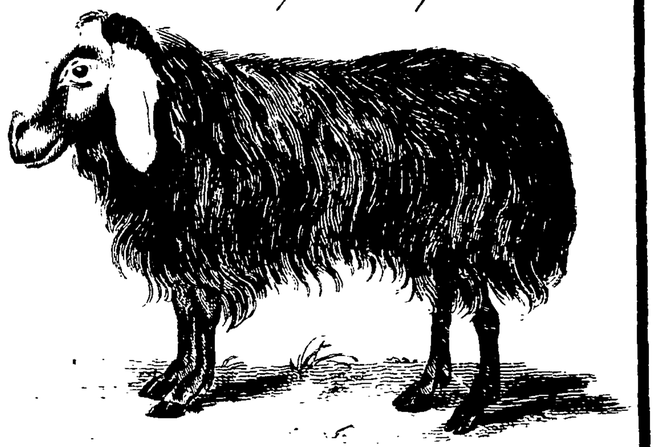
Mouflon.



Syrian Goat.



Cape Sheep.



excellent ſafeguards to ſuch as drink out of nothing elſe; and on that account are highly valued, independent of their ſalubrious qualities.

Wolves at the cape are of two kinds: the one reſembles a ſheep-dog, is ſpotted like a tyger, and has a head like a bull-dog, his hair is frizzled, his tail ſhort, and his claws ſharp. The other is like an European wolf: they both prowl about and do great miſchief in the night time, but lie concealed in the day.

Lions, tygers, leopards, &c. alſo abound here, and are ſo troubleſome, that the perſon who kills one of either ſort, is rewarded with twenty-five florins, or fifty ſhillings. The fleſh of the lion is eſteemed equal to veniſon, and the fat is much valued.

Here are much larger buffaloes than in Europe. They are of a brown colour: the horns are ſhort, and curve towards the neck, where they incline to each other. Between them there is a tuft of hair upon the forehead, which adds to the fierceneſs of the look. The ſkin is exceeding hard, and the fleſh rather tough. He is a ſtrong fierce creature; and is enraged at any thing red, like many other animals.

They have very large elks here, being five feet high, with horns a foot long. This is a very handſome creature, having a beautiful head and neck, ſlender legs, and ſoft ſmooth hair, of an aſh colour. Their upper jaw is larger than the other, the tail about a foot long, and the fleſh by the cape epicures is ſaid to exceed the beſt beef. They run ſwift, and climb the rocks with great agility, though they uſually weigh about four hundred pounds each.

The creature called ſtink-breeches, or ſtink-box, is one of the moſt ſingular animals at the cape. This beaſt receives its name from its offenſive ſtench both living and dead. When purſued, it can ſtink away thoſe who follow it; and, if killed, the ſmell is ſo odious, that none can approach the carcaſe. It is about the ſize of a common houſe-dog, and made much like a ferret.

The goats are of various ſpecies, particularly one called the blue goat, which is of a fine azure colour. The ſpotted goat is larger than the other, and beautifully marked with brown, white, and red ſpots. The horns are a foot long, and the fleſh is fine eating. The tame goat is much like the European. The rock-goat is no larger than a kid, but very miſchievous in the plantations. The diving-goat is much like the tame one, and receives its name from its method of ſquatting down in the graſs to hide itſelf. There is another animal called a goat, but without any additional appellation; it is of the ſize of a hart, and extremely beautiful; the hair on the back and ſides is grey, ſtreaked with red, and that on the belly white; a white ſtreak paſſes from his forehead to the ridge of his tail, and three others ſurround his body in circles. The female hath no horns; but thoſe of the male are three feet in length, and the fleſh of both is exceeding delicate. The horns of the hart do not branch like thoſe of Europe; but the roebuck is in every reſpect like ours.

Wild cats are of ſeveral ſorts here: the firſt the Dutch call the civet-cat, not that it is really the animal ſo denominated, but becauſe of the fine ſcent of its ſkin. The next is called the tyger-cat, from its being very large, and ſpotted like a tyger. The third ſort is the mountain cat, which, as well as the tame cat, exactly reſembles thoſe of Europe. The fourth ſpecies is termed the blue cat, from its colour; as it is of a fine blue tinge, with a beautiful red liſt down its back.

There is a ſpecies of mice peculiar to this country, called the rattle-mouſe, which is about the ſize of a ſquirrel, and makes a rattling noiſe with its tail, from which it receives its appellation; it is very nimble, reſides among trees, lives upon nuts and acorns, and purs like a cat. The rats, and their other mice are like ours; and indeed ſome have affirmed, by miſtake, that there was none of this ſort of vermin at the cape till the Europeans carried them thither.

The country abounds with hogs of ſeveral ſorts; namely, the common hog, which is of the breed of thoſe brought from Europe, and reſembles ours. The Java hog, which came originally from Java, but is not unlike the former. The wild hog, or rather wild boar, is very fierce, and harbours in woods; and the earth hog, which is of a red colour, and without teeth; this latter lodges like a badger in holes, and feeds upon ants, which he procures by forcing his long rough pointed tongue into their hills, and drawing it thence with a great number of thoſe animals glued to it.

Many jackalls, and ſome ermines, are found about the cape. Baboons, apes, monkies, &c. are very numerous, and frequently do great miſchief in the gardens, orchards, and vineyards. The porcupine is very common here, and its fleſh eſteemed delicious. Hares, rabbets, and moles, differ in nothing from thoſe generally known.

There are two ſorts of wild aſſes in this country: the firſt reſembles the common aſs of Europe, but the other is a beautiful creature called the zebra, and bears a greater affinity in make and ſhape to the horſe than the aſs. Indeed the ears are ſomething like thoſe of the latter animal, but in all other reſpects it has a much more noble appearance. It is admirably well made, exceeding lively: and ſo extremely ſwift, that it throws almoſt every purſuer at a diſtance. It has fine legs, a twiſted tail, round fleſhy haunches, and a ſmooth ſkin. The females are white and black, and the males white and brown. Theſe colours are placed alternately in the moſt beautiful ſtripes, and are parallel, diſtinct, and narrow. The whole animal is ſtreaked in this admirable manner, ſo as to appear to the diſtant beholder as if curiouſly covered with ribbons. Moſt naturaliſts affirm, that the zebra never can be tamed; that which was preſented to her preſent majeſty queen Charlotte, and kept ſeveral years at the ſtables near Buckingham-gate, continued vicious till its death, which happened ſome years ſince, notwithſtanding it was brought over young, and every poſſible means uſed to render it tractable: it fed upon hay, and the noiſe it made rather reſembled the barking of a maſtiff dog, than the braying of an aſs.

Captain Carteret having, by order of his preſent majeſty, performed a voyage round the world in the Swallow ſloop of war, wrote a letter to the late Dr. Maty, ſecretary to the Royal Society, in which he mentions the camelopardalis, ſaid to have been found in the countries about the cape: "From the ſcarcity of this creature (ſays he) as I believe none have been ſeen in Europe, ſince Julius Cæſar's time, (when, I think, there were two of them at Rome) I imagine a more certain knowledge of its reality will not be diſagreeable to you, as the exiſtence of this fine animal has been doubted by many; if you think it may afford any pleaſure to the curious, you may make what uſe of it you pleaſe. The preſent governor of the cape of Good Hope has ſent out parties of men on inland diſcoveries, ſome of which have been abſent from eighteen months to two years, in which traverſe they have diſcovered many curioſities, which it is hoped they will, in convenient time, communicate to the world. One of theſe parties croſſed many mountains and plains, in one of which they found two of theſe creatures, but they only caught the young one; they endeavoured to bring him alive to the cape town, but unfortunately it died. They took off his ſkin, which they brought as a confirmation of this truth, and it has been ſent to Holland."

The ſkin alluded to in this letter is now depoſited in the cabinet of natural hiſtory at Leyden. Linnæus ranks this animal as one of the deer kind. Its head is like that of a ſtag, the horns are blunt, about ſix inches long, covered with hair, and not branched; the neck reſembles a camel's, but is longer, being near ſeven feet in length: it has a mane like a horſe; feet, ears, and tongue, like a cow; ſlender legs, the fore ones being conſiderably longer than the hinder; the body is but ſmall, covered with white hair, and ſpotted with red; the tail is long, and buſhy at the end; the upper jaw contains no fore-teeth; he moves both the fore feet together when he runs, and not one after the other like other animals; he is eighteen feet in length from the tail to the top of the head, and is ſixteen feet from the ground when he holds up his head.

There is a great variety of birds and fowls found at the cape, moſt of which are ſold cheap, particularly cocks, hens, turkies, capons, and other poultry.

Here are three ſorts of eagles, viz. the bone-breaker, who feeds on tortoiſes; to get at the fleſh of which it uſes this ſingular method: Having carried the tortoiſe aloft in the air, it drops it upon ſome hard rock, by which means the ſhell is broken, and the eagle can eaſily come at its prey. 2. The dung-eagle, which tears out the entrails of animals to ſubſiſt on; and, though no bigger than a common gooſe, is exceeding ſtrong and voracious. And, 3. The duck-eagle, which feeds principally upon ducks.

Wild geeſe are likewiſe of three ſorts, viz. The water-gooſe, which reſembles ours. 2. The mountain gooſe, which is the largeſt of all, and has a green head and green wings. 3. The crop gooſe, ſo named from its remarkable large craw, of which bags, pockets, and tobacco-pouches are made. All theſe kinds of geeſe are ſuch good eating, ſo plentiful, and ſo eaſily taken, that the people at the cape do not think the tame geeſe worth the trouble of breeding.

The bird called the flamingo is one of the moſt ſingular. It has a long neck, and is every way larger than a ſwan: the legs are remarkably long, and of an orange tawney, and the feet are like thoſe of a gooſe; the bill contains blue teeth with black points; the head and neck are intirely white; the upper part of the wings are of a bright flame colour, and the lower black. The knor-bird is about the ſize of a common fowl, with a ſhort black bill, and a black tuft upon the crown; the legs are yellow; the wings of an aſh colour, ſpotted with red and white, but ſo ſmall as greatly to impede its progreſs in flying, and the fleſh is pretty good eating. The ſpoon-bill, or, as ſome call it, the pelican-bird, is rather longer than a gooſe, has a long bill formed like a narrow ſpoon, great eyes, and feathers to its tail of about half a foot in length. It is very uſeful in deſtroying ſerpents, toads, &c. but on that account the cape Europeans abſtain from eating.

Sea-gulls are very numerous here: and do not differ from thoſe in other parts: they furniſh admirable feathers for bedding, as well as a tolerable good diſh for the table. The penguin is about the ſize of the ſea-gull, but cannot fly on account of the ſhortneſs of the wings. The legs are green, the bill black, and the feathers of an aſh colour. It is very fat, builds its neſts in the rocks, and lays eggs that are much valued; but the fleſh, as it taſtes ſtrong and diſagreeable, is ſeldom or never uſed for food. The malagoſis is about the ſize of a gooſe, with black and white feathers prettily ſpotted with grey. The legs are ſhort, and placed ſo far behind, that its walk is whimſically aukward; the bill is ſmall, but contains ſharp teeth.

Peacocks, oſtriches, falcons, pheaſants, ſnipes, and ravens, do not differ from birds of the ſame ſpecies in other places. Owls are only diſſimilar in colour; and the wild ducks have either blue or brown heads; but the tame ones exceed thoſe of Europe in ſize. Here are likewiſe larks, greenfinches, yellow-hammers, water-wagtails, ſparrows, quails, thruſhes, &c. a bird reſembling a cuckow, which inſtead of ſpeaking the word "cuckow," continually cries "edolio," and ſeveral birds of the blackbird kind; ſome like ours, being black, others of a gold colour, and others brown or red. The ſtone-peckers, ſtarlings, ſwallows, hawk-finches, &c. ſeldom differ from thoſe of Europe, and when they do, the difference is in their favour. The canary-birds are only different from the common ones in the tints of their feathers.

The cape-finch and blue-bird are peculiar to this country: this latter is about the ſize of a common ſtarling, covered with blue feathers of different ſhades, and has a reddiſh bill near four inches long; the former are remarkable for changing the colour of their feathers twice annually. In ſummer the head and neck are ſcarlet, but all the reſt black; in winter, they are all over of an aſh colour. The bill is yellow, ſharp, and ſhort, and the reſt divided into two apartments, in which there are ſeparate accommodations for the male and female.

Reptiles are very numerous at the cape, particularly the following ſerpents, or reptiles of the ſerpent kind: 1. The tree ſerpent, which is ſo called, from reſembling the branch of a tree, and from being fond of winding itſelf about trees, ſhrubs, &c. 2. The aſh colour'd aſp, ſpeckled with red and white, which is ſeveral yards long. 3. The ſhoot ſerpent, ſo named from the amazing velocity with which it ſhoots, or darts itſelf at an enemy. Some call it the eye ſerpent, on account of the numerous white ſpots reſembling eyes, with which its ſkin is marked. 4. The blind ſlow worm is a black, ſcaly ſerpent, ſpotted with brown, white, and red. 5. The thirſt ſerpent, or inflamer, is a moſt venomous and dangerous ſerpent, about three quarters of a yard long: has a broad neck, black back, and is very active. The hair ſerpent is about three feet in length, as thick as a man's thumb, and received its name from its yellow hair; its poiſon is ſo malignant, that nothing but the ſerpent ſtone can prevent its proving mortal. The ſtone abovementioned is ſaid to be an artificial compoſition prepared by the Bramins in India, who keep the ſecret to themſelves. It is ſhaped like a bean, in the middle whitiſh, the reſt of a ſky-blue. Whenever this is applied, it ſticks cloſe without bandage or ſupport, and imbibes the poiſon till it can receive no more, and then drops off. Being laid in milk, it purges itſelf of the venom, turning the milk yellow, and ſo is applied again, till by its not ſticking, it proves the poiſon is exhauſted. Some affirm, that horned ſerpents are found at the cape, but the beſt authentics contradict this aſſertion. Houſe ſerpents, however, are very common; but they are intirely inoffenſive, and may perhaps be of the ſame kind as thoſe which the people in Whidah worſhip.

Among the inſects of this country, are the millepes, whoſe bite is mortal: a ſmaller ſpecies of the ſame, called a ſugger, which does great miſchief in the vineyards; moths, waſps, a poiſonous black ſpider, butterflies, ſnails, flies, earth flies, bees, ants, &c.

Here are two ſorts of graſshoppers; the ſmaller has a brown back, ſilver belly, green wings, and aſh coloured legs; the larger has a red head, brown wings, aſh coloured back, ſilver belly, and red legs.

The houſes at the cape are greatly infeſted with bugs; to deſtroy which, the Europeans make uſe of oil colours and mercury, and with theſe they paint their wainſcots and bedſteads. Fleas are very numerous, and troubleſome even to a proverb; as they have a ſaying, which may be thus tranſlated, "Our plagues are theſe; wind, flies, and fleas." The former, however, when it comes, carries away or deſtroys thoſe vermin.

Though the Hottentots ſwarm with lice, none will live on the body of an European at the cape; and even if any of the ſhips crew from Europe are infected with thoſe vermin, they die ſoon after the perſon arrives on ſhore. The beetles are of ſeveral kinds; ſome having green backs and bellies, ſpeckled with white and red, grey legs, and gold wings. Whatever place one of theſe inſects alights on, is deemed ſacred by the Hottentots: the other beetles have no eſſential difference from thoſe of Europe. The ſcorpion, which to appearance reſembles a craw-fiſh in every thing but having a larger and narrower tail, is exceedingly dangerous, and very much dreaded both by Hottentots and Europeans.

The ſea flea and the ſea louſe are the moſt particular inſects about the cape. The former is much like a prawn, ſticks faſt to various fiſhes, and plagues them with its ſting. The latter, which is a ſhell-fiſh, is as troubleſome with its mouth. Sea worms of ſeveral kinds abound. The river inſects are only water ſnakes and leaches. Both toads and frogs are found in the ditches and ſtagnate waters. The Hottentots, however, take them to be the ſame animal, not knowing the difference.

The neighbouring ſea affords a plentiful ſupply of fiſh to the inhabitants of the cape. The meat of the ſea cows is much admired. The flying fiſh, which has wings like a bat, is reckoned a great delicacy, and the herrings are exceeding good. The blower is ſo called, becauſe it can blow itſelf up into the form of a ball: this fiſh is without ſcales, has a yellow back, white belly, and a ſmall mouth, armed with four teeth; but being of a poiſonous nature, is not fit to be eaten. The brown fiſh is as big as an ox, and is deemed good food either freſh or ſalted. The bennet is near three feet long, and weighs about ſeven pounds; the eyes and tail are red, the fins yellow, and the ſcales purple, with gold ſtreaks. The meat is of a crimſon colour, and ſo remains after it is dreſſed; nevertheleſs it is delicious eating. The elſt is about two feet long, has yellow ſcales, a black back, white belly, with dark ſtreaks and red ſpots, and is very dry eating. The gold fiſh has a ſtreak from head to tail, and circles round his eyes of a gold colour: it is eighteen inches long, weighs about a pound, and its fleſh of an exquiſite taſte.

Porpoiſes, pikes, pilot fiſhes, ſharks, and dolphins, abound here. The braſſem is only found about the cape. Of this fiſh there are two ſorts: the one has a black back, and purple head; the other is of a dark blue colour, and the former is rounder than the latter. They are both cheap and wholſome food. The ſtone-braſſem is good either freſh or ſalted, reſembles a carp in make, but is more delicious in taſte. One ſpecies of this fiſh is called flat-noſe, from the ſhape of the head, and is much more valued than the other ſort. The red-ſtone fiſh, is exceeding beautiful to the eye, and exquiſite to the taſte: the back is ſcarlet ſpotted with blue, and beſpangled with gold; the eyes are of a bright red, and ſurrounded with a ſilver circle, and the belly is of a pale pink colour, has a ſhining ſilver tail, reſembles a carp both in ſhape and taſte, and weighs about a pound.

Barbels, tortoiſes, tunnies, ſoles, rock-fiſh, eels, lobſters, crabs, oyſters, ſea-ſnails, &c. are innumerable. Of the latter, there is one ſingular ſpecies called klin kouſen, which has an upper and under-ſhell, thick, rough, twiſted, and incruſted. In vinegar, however, the cruſt drops off, and the ſhell exhibits an admirable pearl colour.

Sea-ſuns and ſea-ſtars are ſmall round ſhell-fiſh; and receive their denominations from the great variety of prickles, which ſhoot from them like rays of light. The fiſh called pagger has a prickly ſhell, and is much dreaded by the people at the cape, as a wound from one of its protube-

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rances turns to a mortification, unleſs great care is taken to prevent it, The ſea-ſpaut reſembles a piece of moſs ſticking faſt to the rocks: it is of a green colour, emits water, and within is like a tough piece of fleſh. It exhibits no ſigns of animation, except on being touched, when it diſtils clear water from ſeveral ſmall holes.

It has been affirmed by ſome, that ſea lions are found here; and we are told by an accurate author, that a ſea lion was ſhot while baſking on the rocks in Table bay in 1737: it meaſured about ſeventeen feet in length, and as many in circumference; his head nearly reſembled that of a lion in ſhape, but had no hair, nor had he either hair or ſcales on his body. The tongue was all fat in a manner, and weighed above fifty pounds. The colour of his ſkin was yellowiſh. Before, he had two ſhort legs footed like a gooſe: in the place of hind legs, he had two broad fins, each about eighteen inches long: his body tapered to a tail, ending like a half moon. Several barrels of oil were extracted from him.

The torpedo, or cramp-ray, found at the cape, is a very ſingular production of nature. The body is circular, the ſkin ſoft, ſmooth, and yellow, marked with little annular ſpots; the eyes ſmall, and the tail tapering. It is of different ſizes, and weighs from five to fifteen pounds. The narcotic or benumbing quality of this fiſh was known to the antients, and hath furniſhed matter of ſpeculation to the philoſophers of all ages. If a perſon touches it when alive, it inſtantly deprives him of the uſe of his arm, and even has the ſame effect if he touches it with a ſtick. Kempfer, in ſpeaking of this creature, ſays, "The inſtant I touched it with my hand, I felt a terrible numbneſs in my arm, and as far up as my ſhoulder. Even if one treads upon it with a ſhoe on, it effects not only the leg, but the thigh upwards. They who touch it with the feet are ſeized with a ſtronger palpitation than even they who touch it with the hand: this numbneſs bears no reſemblance to that which we feel when a nerve is a long time preſſed, and the foot is ſaid to be aſleep: it rather appears to be like a ſudden vapour, which paſſing through the pores in an inſtant, penetrates to the very ſprings of life, from whence it diffuſes itſelf all over the body, and gives real pain. The nerves are ſo affected, that the perſon ſtruck imagines all the bones of his body, and particularly thoſe of the limb that received the blow, are driven out of joint. All this is accompanied with an univerſal tremor, a ſickneſs of the ſtomach, a general convulſion, and a total ſuſpenſion of the faculties of the mind. In ſhort, ſuch is the pain, that all the force of our promiſes and authority could not prevail upon a ſeaman to undergo the ſhock a ſecond time. A negro indeed, that was ſtanding by, readily undertook to touch the torpedo, and was ſeen to handle it without feeling any of its effects. He informed me, that his whole ſecret conſiſted in keeping his breath: the torpedo was harmleſs; but when we breathed ever ſo little, its power took place. However, experience has ſince proved, that this expedient will not always prevail, as the ſhock hath been ſometimes found very great, even when the breath was held; but climates in this may make a difference.

It has been obſerved, that the powers of this fiſh decline with its ſtrength, and intirely ceaſe when it expires. This benumbing faculty is of double uſe to the torpedo; firſt, it enables it to get its prey with greater facility, by rendering other fiſhes inſenſible with its touch, and conſequently incapable of getting from it; and ſecondly, it is an admirable defence againſt its enemies, as by numbing a fiſh of ſuperior force with its touch, it can eaſily eſcape. The narcotic power of the torpedo is greater in the female than the male. According to Appian, it will benumb the fiſherman through the whole extent of hook, line, and rod. The fleſh of this remarkable fiſh having, however, no pernicious quality, is eaten by the people at the cape, in common with others.

SECT. IV

Treating of the Perſons and Habits of the HOTTENTOTS, *their Food, Camps, Government, Forces, method of Fiſhing, Swimming, Marriages, Burials, Religion, &c.*

THERE are ſixteen Hottentot nations, which inhabit this ſouthern promontory; at leaſt, there are ſo many that hold a correſpondence with the Dutch, though it is preſumed there are many more to the northward.

The ſtature of the Hottentot men is from five to ſix feet in height. Their bodies are proportionable, and well made: they are ſeldom either too fat or lean, and ſcarce ever any crooked or deformed perſons amongſt them, any farther than they diſfigure their children themſelves, by flatting and breaking the griſtles of their noſes, looking on a flat noſe as a beauty. Their heads as well as their eyes, are rather of the largeſt: their lips are naturally thick; their hair black and ſhort like the negroes, and they have exceeding white teeth: and after they have taken a great deal of pains with greaſe and ſoot to darken their natural tawny complexions, reſemble the negroes pretty much in colour. The women are much leſs than the men; and, what is moſt remarkable in them, is a callous flap or ſkin that falls over the pudenda, and in a manner conceals it. The report of which uſually excites the curioſity of the European ſailors, to viſit the Hottentot villages near the cape, where a great many of thoſe ladies, on ſeeing a ſtranger, will offer to ſatisfy his curioſity, for a halfpenny, before a crowd of people, which perfectly ſpoils the character that Mr. Kolben has given of their modeſty.

The men cover their heads with handfuls of greaſe and ſoot mixed together; and going without any thing elſe on their heads in ſummer-time, the duſt ſticks to it, and makes them a very filthy cap, which they ſay cools them, and preſerves their heads from the ſcorching heat of the ſun; and in the winter, they wear flat caps of cat-ſkin or lamb-ſkin, half dried, which they tie with a thong of the ſame leather under their chins. The men alſo wear a kroſſe or mantle, made of ſheep-ſkins or other ſkins, over their ſhoulders, which reaches to the middle; and, being faſtened with a thong about their neck, is open before. In winter they turn the woolly or hairy ſides next their backs, and in ſummer the other: this ſerves the man for his bed at night; and this is all the winding ſheet or coffin he has when he dies. If he be a captain of a village, or chief of his nation, inſtead of a ſheep-ſkin, his mantle is made of tyger-ſkins, wild-cat-ſkins, or ſome other ſkins they ſet a value upon: but though theſe mantles reach no lower, generally, than their waiſts, yet there are ſome nations who wear them as low as their legs, and others that have them touch the ground.

The man alſo hangs about his neck a greaſy pouch, in which he keeps his knife, his pipe and tobacco, and ſome dahka (which intoxicates like tobacco) and a little piece of wood, burnt at both ends, as a charm againſt witchcraft. He wears alſo three large ivory rings on his left arm, to which he faſtens a bag of proviſions when he travels. He carries in his right hand two ſticks, the firſt called his kirri, which is about three feet long, and an inch thick, but blunt at both ends; the other, called his rackum-ſtick, about a foot long, and of the ſame thickneſs, but has a ſharp point, and is uſed as a dart, to throw at an enemy or wild beaſt; which he ſeldom miſſes, if he be within diſtance. In his left hand he has another ſtick, about a foot long, to which is faſtened a tail of a fox or wild cat; and this ſerves him as a handkerchief to wipe off the ſweat. They wear a kind of ſandals, alſo made of the raw hide of an ox or elephant, when they are obliged to travel through ſtony countries; and ſometimes have buſkins, to preſerve their legs from buſhes and briars: but ordinarily their legs and thighs have no covering.

The women wear caps, the crowns whereof are a little raiſed; and theſe are made of half dried ſkins, and tied under their chins. They ſcarce ever put them off night or day, winter or ſummer. They uſually wear two kroſſes or mantles, one upon another, and, as theſe are only faſtened with a thong about their necks, they appear naked down to the middle: but they have an apron larger than that of the men to cover them before, and another of ſtill larger dimenſions that covers their hind parts. About their legs they wrap thongs of half dried ſkins, to the thickneſs of a jack-boot, which are ſuch a load to them, that they lift up their legs with difficulty, and walk very much like a trooper in jack-boots: this ſerves both for a diſtinction of their ſex, and for ornament. But this is not all their finery: if they are people of any figure, inſtead of a ſheep ſkin, they wear a tyger-ſkin, or a mantle of wild-cat-ſkin. They have alſo a pouch hanging about their necks, in which they alſo carry ſomething to eat, whether they are at home or abroad, with their dahka, tobacco and pipe. But the principal ornaments both of men and women are braſs or glaſs beads, with little thin plates of glittering braſs and mother of pearl, which they wear in their hair, or about their ears. Of theſe glaſs or braſs beads ſtrung, they alſo make necklaces, bracelets for the arms, and girdles, wearing ſeveral ſtrings of them about their necks, waiſt, and arms, chuſing the ſmalleſt beads for their necks: thoſe are fineſt that have moſt ſtrings of them, and their arms

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are ſometimes covered with bracelets from the wriſt to the elbow. The largeſt beads are on the ſtrings about the middle: in theſe they affect a variety of colours, all of which the Dutch furniſh them with, and take their cattle in return.

There is another kind of ornament peculiar to the men; and that is, the bladder of any wild beaſt they have killed, which is blown up, and faſtened to the hair as a trophy of their valour.

Both men and women powder themſelves with a duſt they call bachu; and the women ſpot their faces with a red earth or ſtone (as ours do with black patches) which is thought to add to their beauty, by the natives; but, in the eyes of Europeans, renders them more frightful and ſhocking than they are naturally.

But, as part of their dreſs, we ought to have mentioned, in the firſt place, the cuſtom of daubing their bodies, and the inſide of their caps and mantles, with greaſe and ſoot. Soon after their children are born, they lay them in the ſun, or by the fire, and rub them over with fat or butter, mixed with ſoot, to render them of a deeper black, it is ſaid; for they are naturally tawny: and this they continue to do almoſt every day of their lives, after they are grown up, not only to increaſe their beauty, but to render their limbs ſupple and pliable. As ſome nations pour oil upon their heads and bodies, ſo theſe people make uſe of melted fat: you cannot make them a more acceptable preſent than the fat or ſcum of the pot that meat is boiled in, to anoint themſelves. Several of theſe Hottentots coming on board our ſhip, ſays the author, as ſoon as we arrived at the cape, addreſſed themſelves in the firſt place to the cook, for ſome of the fat he had ſkimmed off his boiling coppers; which being gratified in, they immediately clapped it on their heads by handfuls; which confirmed us in the opinion of their naſtineſs, of which we had heard ſo much.

Nor are the Hottentots more cleanly in their diet than in their dreſs; for they chooſe the guts and entrails of cattle and of ſome wild beaſts (with very little cleanſing), rather than the reſt of the fleſh, and eat their meat half boiled or broiled; but their principal food conſiſts of roots, herbs, fruits or milk: they ſeldom kill any of their cattle, unleſs at a feſtival; they only feed on ſuch as die of themſelves, either of diſeaſes or old age, or on what they take in hunting; and, when they are hard put to it, they will eat the raw leather that is wound about the womens legs, and even ſoles of ſhoes; and, as their mantles are always well ſtocked with lice of an unuſual ſize, they are not aſhamed to ſit down in the public ſtreets at the cape, pull off the lice, and eat them. And we ought to have remembered, that they boil their meat in the blood of beaſts when they have any of it.

They rather devour their meat than eat it, pulling it to pieces with their teeth and hands, diſcovering a canine appetite and fierceneſs: they abſtain, however, from ſwines-fleſh, and ſome other kinds of meat, and from fiſh that have no ſcales, as religiouſly as ever the Jews did. And here it may not be improper to ſay ſomething of the management of their milk and butter: they never ſtrain their milk, but drink it with all the hairs and naſtineſs with which it is mixed in the milkIng by the Hottentot women. When they make butter of it, they put it into ſome ſkin made in the form of a ſoldier's knapſack, the hairy ſide inwards; and then two of them taking hold of it, one at each end, they whirl and turn it round till it is converted into butter, which they pot up for anointing themſelves, their caps and mantles with, for they eat no butter; and the reſt they ſell to the Dutch, without clearing it from the hairs and dirt it contracts in the knapſack. The Hollanders, when they have it indeed, endeavour to ſeparate the naſtineſs from it, and ſell it to the ſhipping, that arrives there, frequently for butter of their own making; and ſome they eat themſelves (but ſurely none but a Dutchman could eat Hottentot butter) and the dregs and dirt that is left they give to their ſlaves; which having been found to create diſeaſes, the governor of the cape ſometimes prohibits their giving their ſlaves this ſtuff by public edict; which is not, however, much regarded. The butter-milk, without any manner of cleaning or ſtraining, the Hottentots drink themſelves; giving what they have to ſpare, to their lambs and calves.

The uſual drink of the Hottentots is cow's milk or water, and the women ſometimes drink ewe's milk; but this the men never touch: and it is obſerved, that the women are never ſuffered to eat with the men, or come near them, during the time of their menſes.

Since the arrival of the Dutch among them, it appears that the Hottentots are very fond of wine, brandy, and other ſpirituous liquors: theſe, and the baubles already mentioned, the Hollanders truck for their cattle; and though a Hottentot will turn ſpit for a Dutchman half a day for a draught or two of ſour wine, yet do they never attempt to plant vineyards (as they ſee the Dutch often do) or think of making wine themſelves.

We ſhall proceed, in the next place, to give an account of their towns and houſes, or rather, their camps and tents.

The Hottentots, like the Tartars and Arabs, remove their dwellings frequently for the conveniency of water and freſh paſture: they encamp in a circle formed by twenty or thirty tents, and ſometimes twice the number, contiguous to each other; within the area whereof they keep their leſſer cattle in the night, and the larger on the outſide of their camp: their tents, or, as ſome call them, houſes, are made with ſlender poles, bent like an arch, and covered with mats or ſkins, and ſometimes both: they are of an oval figure, the middle of the tent being about the height of a man, and decreaſing gradually (the poles being ſhorter) towards each end, the loweſt arch, which is the door or entrance, being about three feet high, as is the oppoſite arch at the other end; the longeſt diameter of the tent being about twelve or fourteen feet, and the ſhorteſt ten; and in the middle of the tent is a ſhallow hole about a yard diameter, in which they make their fire, and round which the whole family, conſiſting of nine or ten people of all ages and ſexes, ſit or lie night and day in ſuch a ſmoak (when it is cold, or they are dreſſing of victuals) that it is impoſſible for an European to bear it, there being uſually no vent for the ſmoak but the door, though ſome have ſeen a hole in the top of ſome of their huts, to let out the ſmoak, and give them light. Such a circle of tents or huts as has been deſcribed, is called by the Hottentots a kraal, and ſometimes by the Europeans a town or village; but ſeems to be more properly a camp: for a town conſiſts of more ſubſtantial buildings, and is ſeldom capable of being removed from one place to another; whereas theſe dwellings conſiſt of nothing more than ſmall tent-poles, covered with ſkins or mats, which are moveable, and carried away upon their baggage oxen whenever they remove with their herds to a diſtant paſture.

As to the furniture of their tents; they conſiſt of little more than their mantles which they lie on, ſome other ſkins of wild beaſts they have killed or purchaſed, an earthen pot they boil their meat in, their arms, and perhaps ſome other trivial utenſils. The only domeſtic animals they keep, are dogs, as ugly in their kind as their maſters, but exceedingly uſeful to them in driving and defending their cattle.

The Hottentots are agreed by all to be the lazieſt generation under the ſun: they will rather ſtarve, or eat dried ſkins, or ſhoe ſoles at home, than hunt for their food; and yet, when they apply themſelves to the chace, or any other exerciſe, no people are more active and dextrous than the Hottentots; and they ſerve the Europeans often with the greateſt fidelity and application, when they contract to ſerve them for wages: they are alſo exceeding generous and hoſpitable; they will ſcarce eat a piece of veniſon, or a diſh of fiſh they have catched, or drink their beloved drams alone, but call in their neighbours to partake with them as far as it will go.

The next thing we ſhall enquire into, is the government of the Hottentots; and we find all people agree, that every nation has its king or chief, called konquer, whoſe authority devolves upon him by hereditary ſucceſſion; and that they do not pretend to elect their reſpective ſovereigns. That this chief has the power of making peace or war, and preſides in all their councils and courts of juſtice: but then his authority is ſaid to be limited; and that he can determine nothing without the conſent of the captains of the ſeveral kraals, who ſeem to be the Hottentot ſenate. The captain of every kraal, whoſe office is hereditary alſo, is their leader in time of war, and chief magiſtrate of his kraal in time of peace; and, with the head of every family, determines all civil and criminal cauſes within the kraal; only ſuch differences as happen between one kraal and another, and matters of ſtate, are determined by the king and ſenate. The Dutch, ſince their arrival at the cape, have preſented the king, or chief of every nation of the Hottentots in alliance with them, with a braſs crown; and the captains of each kraal with a braſs-headed cane, which are now the badges of their reſpective offices, formerly they were diſtinguiſhed only by finer ſkins, and a greater variety of beads and glittering trifles.

In their councils their king ſits on his heels in the center, and the captains of the kraals ſit in like manner round about

about him. At his acceſſion, it is ſaid, he promiſes to obſerve their national cuſtoms; and gives them an entertainment, killingan ox, and two or three ſheep, upon the occaſion; on wh.ch he feaſts his captains, but their wives are only entertained with the broth: but then the next day, we are told, her Hottentot majeſty treats the ladies, and their huſbands are put off in like manner with the ſoup.

The captain of each kraal alſo, at his acceſſion, engages to obſerve the cuſtoms of his kraal, and makes an entertainment for the men, as his lady does the next day for the women; and, though theſe people ſhew their chiefs great reſpect, they allow neither their king or inferior magiſtreates any revenue; they ſubſiſt, as other families do, upon their ſtock of cattle, and what they take in hunting.

As they have no notion of writing or letters, they can have no written laws; but there are ſome antient cuſtoms, from which they ſcarce ever deviate. Murder, adultery and robbery, they conſtantly puniſh with death; and, if a perſon is ſuſpected of any of theſe crimes, the whole kraal join in ſeizing and ſecuring him: but the guilty perſon ſometimes makes his eſcape to the mountains, where robbers and criminals like himſelf, ſecure themſelves from juſtice, and frequently plunder the neighbouring country; for no other kraal or nation of Hottentots will entertain a ſtranger, unleſs he is known to them, and can give a good reaſon for leaving his own kraal.

If the offender is apprehended, the captain aſſembles the people of his kraal in a day or two; who, making a ring, and ſitting down upon their heels, the criminal is placed in the center of them: the witneſſes on both ſides are heard, and the party ſuffered to make his defence: after which, the caſe being conſidered, the captain collects the ſuffrages of the judges; and, if a majority condemn him, the priſoner is executed on the ſpot. The captain firſt ſtrikes him with a truncheon he carries in his hand, and then the reſt of the judges fall upon him and drub him to death: then wrapping up the corpſe in his kroſſe or mantle, it is carried to ſome place diſtant from the kraal, where they bury it.

In civil caſes alſo, the cauſe is determined by a majority of voices, and ſatisfaction immediately ordered to the injured perſon, out of the goods of the perſon that appears to be in the wrong. There is no appeal to any other court: the king and his council, conſiſting of the captains of the kraals, never interpoſe unleſs in matters that concern the public, or where the kraals are at variance.

It may be proper here to add, that the Hottentot's cattle and perſonal eſtate deſcend to his eldeſt ſon: he cannot diſinherit him, or give his effects to his other children; but as for property in lands, or any certain real eſtate, no man has any; the whole country is but one common, where they feed their cattle promiſcuouſly, moving from place to place, to find water or freſh paſture as neceſſity requires.

Even the ſeveral nations have no ſtated bounds; but uſe ſuch tracts of land as their anceſtors did before them: it is true, their reſpective limits ſometimes create great differences between the ſeveral nations, and occaſion bloody wars; which brings us now to treat of their arms, and the arts and ſtratagems they uſe in war.

The arms of a Hottentot are, 1. His lance, which reſembles a half-pike, ſometimes thrown, and uſed as a miſſive weapon; and at others, ſerves to puſh with in cloſe fight, the head or ſpear whereof is poiſoned. 2. His bow and arrows, the arrows bearded and poiſoned likewiſe, when they engage an enemy, or wild beaſt they do not intend for food. Their bows are made of iron, or olive-wood; the ſtring, of the ſinews or guts of ſome animal: the quiver is a long narrow caſe, made of the ſkin of an elephant, elk, or ox, and ſlung at their backs, as ſoldiers ſling their knapſacks. 3. A dart of a foot long, which they throw exceeding true, ſcarce ever miſſing the mark they aim at, though it is not above the breadth of half a crown; theſe alſo are poiſoned, when they engage an enemy, or a wild beaſt that is not to be eaten: and laſtly, when they have ſpent the reſt of their miſſive weapons, they have recourſe to ſtones, ſeldom making a diſcharge in vain; and, what is moſt remarkable in their ſhooting or throwing arrows, darts, or ſtones, they never ſtand ſtill, but are all the while ſkipping and jumping from one ſide to the other, poſſibly to avoid the ſtones and darts of the enemy.

They are all foot, and never engage on horſeback; but have diſciplined bulls or oxen taught to run upon the enemy, and to toſs and diſorder them; which theſe creatures will do with the utmoſt fury on the word of command, not regarding the weapons that are thrown at them: for though the Hottentots have numbers of large elephants in their country, they have not yet learned the art of taming them, or training them up to war, as the military men in the Eaſt Indies do.

Every able bodied man is a ſoldier, and poſſeſſed of a ſet of ſuch arms as have been deſcribed; and on the ſummons of his prince, appears at the rendezvous with all imaginable alacrity and contempt of danger, and every man maintains himſelf while the expedition laſts. As their officers, civil and military, have no pay; ſo neither do the private men expect any; a ſenſe of honour, and the public good, are the ſole motives for hazarding their lives in their country's ſervice.

In war, the Hottentots have very little conception of diſcipline, nor indeed is it poſſible they ſhould; for the only method of raiſing an army, is, for the kraal captains to order the people to follow them; the only method of maintaining one, is by hunting as they march: and the only way of deciding a diſpute between two nations, is, by fighting one battle; the ſucceſs of which determines the whole affair. In an engagement, they attack with an hideous yell, fight in great confuſion, and put more confidence in their war oxen than their own ſkill: for, as we have hinted before, theſe animals, when trained to the buſineſs, are better diſciplined, and much more formidable, than the Hottentots themſelves.

The principal inducement to their entering into a war at any time, is the preſervation of their territories. As they have no land marks or written treaties to adjuſt the exact bounds of every nation, they frequently diſagree about the limits of their reſpective countries; and, when any neighbouring nation grazes their cattle upon a ſpot of ground another claims, ſatisfaction is immediately demanded; and, if it be not given, they make repriſals, and have recourſe to arms. But this is not the only occaſion of wars amongſt the Hottentots: they are not always that chaſte and virtuous people Mr. Kolben has repreſented them; ſome tempting Helen (for Hottentots poſſibly may appear amiable in one another's eyes, with all the greaſe and carrion they are cloathed with) has ſmitten a neighbouring chief, perhaps, who prevails on his people to aſſiſt him in the rape of the deſired female; and this frequently ſets their tribes together by the ears. The ſtealing each others cattle is another cauſe of deadly ſtriſe; for though each kraal puniſhes theft among themſelves with death, yet it is looked upon as an heroic act to rob thoſe of another nation; at leaſt the body of the people are ſo backward in giving up the offender, that they frequently come to blows upon it.

When they march into the field, every man follows his particular captain, the chief of his kraal: they obſerve little order; neither do they take the precaution of throwing up trenches to defend themſelves: and what is ſtill more ſurpriſing, have no ſhields to defend themſelves againſt miſſive weapons, though ſome ſay they will ward off a lance or dart, and even a ſtone, with a little truncheon about a foot long, which they carry in their hand.

The ſeveral companies advance to the charge, at the command of their chief; and, when thoſe in the front have ſhot one flight of arrows, they retreat and make room for thoſe in the rear; and, when they have diſcharged, the former advance again, and thus alternately they continue till they have ſpent all their miſſive weapons, and then they have recourſe to ſtones, unleſs they are firſt broken and diſperſed by a troop of bulls; for the wiſe chiefs and generals of each ſide, according to the European practice, remaining on an eminence in the rear, to obſerve the fortune of the day, when they obſerve their people are hard preſſed, give the word of command to their corpſe de reſerve of bulls, who break into the body of the enemy, and generally bring all into confuſion; and that ſide that preſerves their order beſt, on this furious attack of theſe bulls of Baſan, are ſure to be victorious. The ſkill of the general ſeems to lie chiefly in managing his bulls; who never charge each other, but ſpend their whole rage upon the men, who have, it ſeems, no dogs of Engliſh breed to play againſt them, or this ſtratagem would be of little ſervice: but we ſhould have obſerved, that as the battle always begins with horrid cries and noiſe, which perhaps ſupplies the place of drums and trumpets; ſo the victors inſult with no leſs noiſe over the conquered enemy, killing all that fall into their hands: but they ſeldom fight more than one battle, ſome neighbouring power uſually interpoſing to make up the quarrel; and of late the Dutch perform this good office, between ſuch nations as lie near their ſettlements. From their wars with each other, we naturally proceed to their wars with wild beaſts, with which their country abounds more than any other: theſe people, it

ſeems, eſteem it a much greater honour to have killed one of theſe foes to mankind, than an enemy of their own ſpecies.

There are inſtances, of a Hottentot's engaging ſingly with the fierceſt wild beaſts, and killing them; but uſually the whole kraal or village aſſemble, when a wild beaſt is diſcovered in their neighbourhood, and, dividing themſelves in ſmall parties, endeavour to ſurround him. Having found their enemy, they uſually ſet up a great cry, at which the frighted animal endeavours to break through and eſcape them: if it prove to be a rhinoceros, an elk, or elephant, they throw their lances at him, darts and arrows being too weak to pierce through their thick hides: if the beaſt be not killed at the firſt diſcharge, they repeat the attack, and load him with their ſpears; and, as he runs with all his rage at the perſons who wound him, thoſe in his rear follow him cloſe, and ply him with their ſpears, on whom he turns again, but is overpowered by his enemies, who conſtantly return to the charge, when his back is towards them, and ſcarce ever fail of bringing the creature down, before he has taken his revenge on any of them. How hazardous ſoever ſuch an engagement may appear to an European, theſe people make it their ſport; and have this advantage, that they are exceeding ſwift of foot, and ſcarce ever miſs the mark they aim at with their ſpears: if one of them is hard preſſed by the brute, he is ſure to be relieved by his companions, who never quit the field till the beaſt is killed, or makes his eſcape: though they ſometimes dexterouſly avoid the adverſary, they immediately return to the charge, ſubduing the fierceſt either by ſtratagem or force.

In the attacking a lion, a leopard, or a tyger, their darts and arrows are of ſervice to them; and therefore they begin the engagement at a greater diſtance, than when they charge an elephant or rhinoceros; and the creature has a wood of darts and arrows upon his back, before he can approach his enemies, which make him fret and rage and fly at them with the greateſt fury; but thoſe he attacks, nimbly avoid his paws, while others purſue him, and finiſh the conqueſt with their ſpears. Sometimes a lion takes to his heels, with abundance of poiſoned darts and arrows in his fleſh; but, the poiſon beginning to operate, he ſoon falls, and becomes a prey to thoſe he would have preyed upon.

The elephant, the rhinoceros, and the elk, are frequently taken in traps and pitfalls, without any manner of hazard. The elephants are obſerved to go in great companies to water, following in a file one after another, and uſually take the ſame road till they are diſturbed: the Hottentots therefore dig pits in their paths, about eight feet deep, and four and five over; in which they fix ſharp ſtakes pointed with iron, and then cover the pit with ſmall ſticks and turf, ſo as it is not diſcernable: and as theſe animals uſually keep in one track, frequently one or other of them falls in with his fore feet into the pit, and the ſtake pierces his body; the more he ſtruggles, the deeper the weight of his monſtrous body fixes him on the ſtake. When the reſt of the herd obſerve the misfortune of their companion, and find he cannot diſengage himſelf, they immediately abandon him: whereupon the Hottentots, who lie concealed, in expectation of the ſucceſs of their ſtratagem, approach the wounded beaſt, ſtab him with their ſpears, and cut his largeſt veins, ſo that he ſoon expires; whereupon they cut him to pieces, and, carrying the fleſh home, feaſt upon it as long as it laſts. His teeth they make into rings for their arms, and, when they have any ivory to ſpare, diſpoſe of it to the Europeans. The rhinoceros and elk are frequently taken in pitfalls, as the elephants are.

The Hottentot, who kills any of theſe, or a lion, leopard, or tyger, ſingly, has the higheſt honour conferred upon him, and ſeveral privileges, which belong only to ſuch intrepid heroes. At his return from this hazardous and important ſervice, the men of the kraal depute one of the ſeniors to congratulate him on his victory, and deſire that he will honour them with his preſence; whereupon he follows the old deputy to the aſſembly, whom he finds, according to cuſtom, ſitting upon their heels in a circle; and, a mat of diſtinction being laid for him in the center, he ſets himſelf down upon it: after which the old deputy urines plentifully upon him, which the hero rubs in with great eagerneſs, having firſt ſcratched the greaſe off his ſkin with his nails; the deputy all this while pronouncing ſome words unintelligible to any but themſelves. After this, they light a pipe of tobacco, which they ſmoke and hand one to another till there remain nothing but aſhes in the pipe, and theſe the old deputy ſtrews over the gallant man, who rubs them in as they fall upon him, not ſuffering the leaſt duſt to be loſt. After which the neighbours having ſeveral congratulated him on his advancement to the high honour, they diſperſe, and go to their reſpective tents. The conqueror, afterwards, faſtens the bladder of the furious beaſt he has killed to his hair, which he ever after wears as a badge of his knighthood; and is from that time eſteemed by every one a brave man, and a benefactor to his country.

Being retired to his tent, his neighbours ſeem to vie which of them ſhall oblige him moſt, and are, for the next three days, continually ſending him one delicious morſel or other; nor do they call upon him to perform duty during that time, but ſuffer him to indulge his eaſe: but, what is ſtill more unaccountable, his wife, or wives, (for he may have more than one) are not allowed to come near him for three days after this honour is conferred on him; but they are forced to ramble about the fields, and to keep to a ſpare diet, leſt they ſhould, as Mr. Kolben ſurmiſes, tempt the huſbands to their embraces: but on the third day in the evening, we are told the women return to the tent, are received with the utmoſt joy and tenderneſs; mutual congratulations paſs between them; a fat ſheep is killed, and their neighbours invited to the feaſt, where the proweſs of the hero, and the honour he has obtained, are the chief ſubjects of their converſation.

There is ſcarce any wild beaſt, but the fleſh is good eating, if it be not killed with poiſonous weapons; but the tyger is the moſt delicious morſel; and as the whole kraal partake of the feaſt, the perſon who kills him meets with a double ſhare of praiſe, as he both rids the country of an enemy, and pleaſes their palates. Mr. Kolben relates, that he has himſelf eaten of the fleſh of a tyger, and that it exceeds any veal in the world. But to return to the field ſports of the Hottentots: when they hunt a deer, a wild goat, or a hare, they go ſingly, or but two or three in company, armed only with a dart or two, and ſeldom miſs the game they throw at: yet, as has been obſerved already, ſo long as they have any manner of food left, if it be but the raw hides of cattle, or ſhoe ſoles, they will hardly be perſuaded to ſtir to get more; though it is true, when they apprehend their cattle in danger from wild beaſts, no people are more active, or purſue the chaſe of them with greater alacrity and bravery.

From hunting, we proceed to treat of their fiſhing; at which, according to Kolben, they are very expert; taking fiſh with angles, nets, and ſpears; and they get a certain fiſh, called rock-fiſh, particularly by groping the holes of the rocks near the ſhore, when the tide is out: theſe are mightily admired by the Europeans; but having no ſcales, the Hottentots will not eat them.

When they throw their lines into the ſea, Kolben pretends they allure the fiſh towards the bait, by whiſtling and other noiſes; which we ſhall not encourage our readers to have much faith in, our fiſhermen imagining that a noiſe frights away the fiſh: however, both ſeem to be of opinion, that fiſh can hear in the water; and if this may be depended on, we cannot ſee why fiſh, as well as ſerpents, may not be charmed with muſic, or ſomething like it. Certain it is, the ſnakes in the Eaſt Indies will riſe up and dance to the voice of a girl, and the muſic of a very ill inſtrument. But ſtill, we muſt confeſs, we are in doubt, whether fiſh can hear in the water; and if they can, whether they may be charmed with ſounds of any kind.

But the manner of the Hottentots ſwimming, is as particular as of his fiſhing; for he ſtands upright in the ſea, and rather walks and treads the water, than ſwims upon it, his head, neck, and ſhoulders being quite above the waves, as well as his arms, and yet they move faſter in the water than any European can; even in a ſtorm, when the waves run high, they will venture into the ſea, riſing and falling with the waves like a cork. However, it is obſerved by our author, that before they venture either into the ſea, or a river, they mutter ſomething to themſelves, which he ſuppoſes to be a ſhort prayer; adding, that when they have put up their fiſh in ſkins, they will ſwim, or rather walk with a great load of them upon their heads, through the waves to the ſhore.

The next thing we ſhall conſider is the marriages of the Hottentots: and it ſeems, every young fellow has ſuch regard to the advice of his father, (or rather the laws and cuſtoms of the country require it) that he always conſults the old man before he enters into a treaty with his miſtreſs, and if he approves the match, the father and ſon, in the firſt place, pay a viſit to the father of the damſel, with whom having ſmoaked, and talked of indifferent things for ſome time, the father of the lover opens the matter to the virgin's father, who having conſulted his wife, returns

an anſwer immediately to the propoſal: if it be rejected, the lover and his father retire without more words; but if the offer be approved by the old folks, the damſel is called, and acquainted, that they have provided a huſband for her; and ſhe muſt ſubmit to their determination, unleſs ſhe can hold her lover at arms end, after a night's ſtruggling: for we are told, that when the parents are agreed, the two young people are put together, and if the virgin loſes her maidenhead, ſhe muſt have the young fellow, though ſhe be never ſo averſe to the match: but then ſhe is permitted to pinch and ſcratch, and defend herſelf as well as ſhe can; and if ſhe holds out till morning, the lover returns without his miſtreſs, and makes no further attempts; but if he ſubdues her, ſhe is his wife to all intents and purpoſes, without further ceremony; and the next day the man kills a fat ox, or more, according to his circumſtances, for the wedding dinner, and the entertainment for their friends, who reſort to them upon the occaſion, bringing abundance of good wiſhes for the happineſs of the married couple, as is uſual among politer people. The ox is no ſooner killed, but the company get each ſome of the fat, and greaſe themſelves with it from head to foot, powdering themſelves afterwards with buchu, and the women, to add to their charms, make red ſpots with oker, or red chalk, on their black faces.

The entertainment being ready, the men form a circle in the area of the kraal (for a large company cannot ſit within doors) and the women form another; the bridegroom ſitting in the middle of the men's circle, and the bride in the center of her own ſex. Then the prieſt enters the men's circle, and urines upon the bridegroom, which the young man rubs in very joyfully. He then goes to the ladies circle, where he does the bride the ſame favour. Then the old man goes from the bride to the bridegroom, till he has exhauſted all his ſtore. The prieſt then pronounces his benediction in theſe words: "That they may live long and happily together; that they may have a ſon before the end of the year; and that he may prove a brave man, and an expert huntſman, and the like." After which, the meat is ſerved up in earthen pots glazed with greaſe; and ſome of them having knives ſince the Europeans came amongſt them, they divide their meat pretty decently; but more of them make uſe of their teeth and claws, pulling it to pieces, and eating it as voraciouſly as ſo many dogs, having no other plates or napkins than the ſlinking corners of the napkins they wear; and ſea ſhells without handles uſually ſerve them for ſpoons. When they have dined, a pipe is filled with tobacco, which they ſmoke all round, every one taking two or three whiffs, and then handing it to the next. It is ſingular, that though the Hottentots are immoderately fond of ſpirituous liquors, muſic and dancing, yet they do not drink the firſt, nor practiſe the latter at weddings.

The Hottentots allow of polygamy; but ſeldom have more than three wives at a time; and it ſeems it is death to marry or lie with a firſt or ſecond couſin, or any near relation. A father ſeldom gives his ſon more than two or three cows, and as many ſheep, upon his marriage, and with theſe he muſt make his way in the world; and we do not find they give more with their daughters than a cow, or a couple of ſheep; but the latter are to be returned to the father, if the bride dies without having had any children: on the contrary, if ſhe ever bore any children to her huſband, the portion becomes his, even though the children are defunct.

They do not leave their daughters, or younger ſons, any thing when they die; but all the children depend upon the eldeſt brother, and are his ſervants, or rather ſlaves, when the father is dead, unleſs the elder brother infranchiſe them; nor has the mother any thing to inſiſt on, but what the eldeſt ſon allows her.

As there are no great fortunes among them, they match purely for love; an agreeable companion is all their greateſt men aim at: their chiefs intermarry frequently with the pooreſt man's daughter; and a brave fellow, who has no fortune, does not deſpair of matching with the daughter of a prince. Merit, according to Kolben, is much more regarded there than among politer nations.

A widow, who marries a ſecond time, is obliged to cut off a joint of one of her fingers; and ſo for every huſband ſhe marries after the firſt. Either man or woman may be divorced, on ſhewing ſufficient cauſe before the captain and the reſt of the kraal; the woman, however, muſt not marry again, though the man is allowed to marry, and have as many wives as he pleaſes at the ſame time.

A young Hottentot never is maſter of a hut or tent till he marries, unleſs his father dies and leaves him one: therefore the firſt buſineſs the bride and bridegroom apply themſelves to, after their marriage feaſt, is to erect a tent or hut of all new materials, in which work the woman has as great a ſhare as the man; and this taking them up about a week's time, the new married couple are entertained in the mean time in the tents of ſome of their relations.

When they reſort to their new apartment, and come to keep houſe together, the wife ſeems to have much the greateſt ſhare of the trouble of it: ſhe fodders the cattle, milks them, cuts out the firing, ſearches every morning for roots for their food, brings them home, and boils or broils them, while the drone of a huſband lies indolently at home, and will ſcarce give himſelf the trouble of getting up to eat when the food is provided for him by the drudge his wife. The more wives he has, ſtill the more indolent life he leads, the care of making proviſion for the family being thrown upon them.

He will, it is ſaid, in his turn, attend his cattle in the field; but expects every one of his wives ſhould do, at leaſt, as much towards taking care of them as he does He will alſo, ſometimes, but very rarely, go a hunting with the men of his kraal, and bring home a piece of veniſon, or a diſh of fiſh: but this is not often; and if he is of any handicraft trade, he may work at it two or three hours in a week, and inſtruct his children in the art. He alſo takes upon him to ſell his cattle, and purchaſe tobacco, and ſtrong liquors of the Dutch, with neceſſary tools, beads and other ornaments, for which the Hottentots barter away their cattle: their wives are not permitted to intermeddle in the buſineſs of buying and ſelling, this being the ſole prerogative of the man.

If a woman brings a living ſon into the world, there is great rejoicing: but the firſt thing they do with the child, is to daub it all over with cow-dung; then they lay it before the fire, or in the ſun, till the dung is dried; after which they rub it off, and waſh the child with the juice of certain herbs, laying it in the ſun, or before the fire again, till the liquor is dried in, after which they anoint the child from head to foot with butter, or ſheeps fat melted, which is dried in as the juice was: and this cuſtom of anointing their bodies with fat, they retain afterwards as long as they live. After the child has been thus ſmeared and greaſed, the mother gives it what name ſhe thinks proper, which is uſually the name of ſome wild beaſt, or domeſtic animal. When the woman is well again, and able to leave her hut, ſhe rubs herſelf all over with cow-dung; and this filthy daubing is by theſe delicate people termed a purification. Being thus delightfully perfumed, and elegantly decorated with ſheep's guts, ſhe is permitted to go abroad, or to ſee company at home.

If the woman has twins, and they are girls, the man propoſes it to the kraal, that he may expoſe one of them, either upon pretence of poverty, or that his wife has not milk for them both; and this they uſually indulge one another in; they do the ſame when they have a boy and girl: but always preſerve the boys, though they happen to have two at a birth. The expoſed child is carried to a diſtance from the kraal: and if they can find a cave or hole in the earth, that ſome wild beaſt has made, they put the child alive into it; and then having ſtopped up the mouth of the den with ſtones or earth, leave it there to ſtarve: if they cannot meet ſuch a cavity, they tie the infant to the lower bough of a tree, or leave it in ſome thicket of buſhes, where it is frequently deſtroyed by wild beaſts. They do not deal thus, however, as has been obſerved, by their male children: on the birth of a boy, they kill a bullock: and if they have twins, two bullocks; and make an entertainment for all the neighbourhood, who congratulate the parents on their good fortune: and, as with us, the greateſt rejoicings are on the birth of the firſt ſon.

At about ten years of age, the males are always deprived of their left teſticle; the operation is performed with a dexterity that would ſurprize an European ſurgeon, and bad conſequences are ſeldom or never known to enſue. A ſheep is killed, and great rejoicings are made upon the occaſion; but it is to be obſerved, that the men devour all the meat, and allow the women nothing but the broth. The reaſon of this abſurd cuſtom of mutilating their male youth is unknown: ſome of the Hottentots ſay, it is to make them run ſwift; but the greateſt part of theſe people give their general reaſon, which they uſe upon all occaſions, when they are unable to account for any of their abſurd practices; namely, That it is the Hottentot cuſtom; and has been practiſed by their anceſtors time immemorial.

At the age of eighteen, the male Hottentots, being deemed